

WRITINGS OF ROBERT HILL

by Robert Hill

A collection of theological writings, sermons, and essays by Robert Hill, compiled for study and devotional reading.

9 Chapters

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01.00. Starters for the Prayer Meeting

Starters for the Prayer Meeting Study By: Robert Hill

Contents What is a “prayer meeting starter” ?

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01.01. What is a "Prayer Meeting Starter"?

A "prayer meeting starter" is a short Bible study on the subject of prayer, designed to get the pray-ers focused on the task at hand and to give the Holy Spirit an opportunity to prepare us for prayer. A real prayer meeting is not a Bible Study. When we try to combine them, the meeting becomes a Bible study and prayer is minimized. The difference between a Bible study and a prayer meeting is in its primary purpose. The Bible study's purpose is to communicate the truth of what the Bible says. The prayer meeting's purpose is to unite in real and fervent prayer. To try to do both in one meeting is more than the human mind and body can endure in one meeting. Prayer deserves to be maximized and is worth a meeting exclusively for prevailing in prayer.

Robert Murray McCheyne said "A great part of my time is spent in getting my heart in tune for prayer." This is true for the individual in secret prayer, but it is also true for the corporate prayer meeting. Corporate prayer needs careful and prayerful preparation: we need to prepare our hearts, pray for those leading the meeting, and pray for the Holy Spirit to make it the meeting He wants it to be.

How do we have a prayer meeting that is not a Bible study but is still nurtured by The Word of God? We suggest that the meeting be started with the Word of God. Not just the reading of it but the explaining and applying of it to our lives. Further, we suggest that the subject matter be "prayer" not a miscellaneous topic or text from the Bible. We need to hear what the Bible has to say concerning prayer, especially when we start to pray. It is at that time that we need to prepare our hearts and get our spirits in a praying mode.

Following are articles designed for the leader to use as "starter talks" to begin the prayer meeting. The "starter" should be long enough to develop a single idea and prepare the hearts for prayer, but not long enough to detract from prayer time. It should not become an end in itself, but a means to the end of prevailing prayer. It seems that it takes at least ten minutes and should normally take no longer than fifteen minutes. A one-hour prayer meeting with 15 minutes of receiving what the Word of God says about prayer and 45 minutes of fervent praying is a good basic plan to follow. The need for the "starter" is that the pray-er is not always and naturally in a mental and spiritual mood to pray. These starters are designed to stir our hearts and minds to prayer. They could be used for corporate or personal prayer times.

We cannot anticipate specific needs and situations. Our plan is to give enough material for a beginner to be able to communicate a complete thought if he just reads the material with a few comments. Those leaders with more experience may not want to use all the material given. We suggest the "cafeteria" method---pick out what is right for the particular occasion.

It might be desirable to give the starter notes to the pray-ers in the meeting. They can keep them for future use in their secret prayer time and/or use them when they pray with others.

Ephesians 6:17-18 says "And take the helmet of salvation and the sword of the Spirit, which is the word of God. With every prayer and petition, pray at all times in the Spirit, and to this end be alert,

with all perseverance and requests for all the saints.” The Word of God is the Spirit’s sword, not ours; it is for Him to use as He sees fit. We hope that the starters will be an instrument in the hands of the Holy Spirit to inform, inspire, and invigorate the pray-ers as they start to prayer.

01.02. Prayer in the Old Testament

A Prayer of David - Psalms 25:1-22 This is a good portion of Scripture to meditate on as we go to prayer and even to pray to God as our prayer. Our experiences are not that much different from David's, remember, "These things happened to them as examples and were written for our instruction, on whom the ends of the ages have come." 1 Corinthians 10:11 Psalms 25:1-7 David speaks to the Lord for Himself

"Psalms 25:1 O Lord, I come before you in prayer." Prayer is a specific act, not merely an attitude. It is something we do, not just think about.

"Psalms 25:2 My God, I trust in you." Trust here means "to confide in, so as to be secure and without fear" Who else can we go to. None other can understand or help.

"Please do not let me be humiliated; do not let my enemies triumphantly rejoice over me!" David prays for himself as he confronts his enemies. If we are in God's will, our enemies and God's enemies are the same. God cannot be defeated and neither can we.

"Psalms 25:3 Certainly none who rely on you will be humiliated." God is trustworthy and will not fail us. David could sympathize and pray for others because of his own experience. We can never go wrong relying on God.

"Those who deal in treachery will be thwarted and humiliated." God will deal with the wicked in His time.

"Psalms 25:4 Make me understand your ways, O Lord! Teach me your paths!" This is the attitude of an effectual pray-er. We must seek God with all of our heart and complete submission. We must be teachable and leadable.

"Psalms 25:5 Guide me into your truth and teach me." Truth and doctrine are inseparable from one who is in communion with God.

"For you are the God who delivers me; on you I rely all day long." It is vain to look for our help from any other source.

"Psalms 25:6 Remember your compassionate and faithful deeds, O Lord, for you have always acted in this manner." It seems that we humans constantly forget the goodness of the Lord, but He doesn't forget to be compassionate to us.

"Psalms 25:7 Do not hold against me the sins of my youth or my rebellious acts! Because you are faithful to me, extend to me your favor, O Lord"

Psalms 25:8-10 David acknowledges the character of the Lord

"Psalms 25:8 The Lord is both kind and fair; that is why he teaches sinners the right way to live. Psalms 25:9 May he show the humble what is right! May he teach the humble his way!" The proud

the wrath and displeasure of God, but an awe of the greatness and glory of God. When Solomon had built “the Lord’s temple” the Lord appeared to him and promised to accept their future repentance and then said in 2 Chronicles 7:15, “Now I will be attentive and responsive to the prayers offered in this place. Now I have chosen and consecrated this temple by making it my permanent home; I will be constantly present there.” Here God is making prayer especially important and associating it with His presence. This is not a reference to the omnipresence of God, but to His special and spiritually manifested presence. Here we have the first physical representation of “the house of God.”

Isaiah says in Isaiah 56:5-8 “I will set up within my temple and my walls a monument that will be better than sons and daughters...I will set up a permanent monument for them that will remain. As for foreigners who become followers of the Lord and serve him, who love the name of the Lord and want to be his servants—all who observe the Sabbath and do not defile it, and who are faithful to my covenant. I will bring them to my holy mountain; I will make them happy in the temple where people pray to me. Their burnt offerings and sacrifices will be accepted on my altar, for my temple will be known as a temple where all nations may pray.’ The sovereign Lord says this, the one who gathers the dispersed of Israel: ‘I will still gather them up.’” Here we have again the temple, or “house of God,” associated with prayer, but it includes more than the Israelites. It is broadened to include ‘foreigners who become followers of the Lord...for my temple will be known as a temple where all nations may pray.’” God intends His temple “the house of God” to have prayer as a prominent ingredient. Our Lord quotes this passage in Isaiah, “Then they came to Jerusalem. Jesus entered the temple area and began to drive out those who were selling and buying in the temple courts. He turned over the tables of the moneychangers and the chairs of those selling doves, and he would not permit anyone to carry merchandise through the temple courts. Then he began to teach them and said, ‘Is it not written: ‘My house will be called a house of prayer for all nations’? But you have turned it into a den of robbers.” Mark 11:15-17 Jesus was very upset about “God’s House” not being used for prayer. We should ask ourselves, “How does the Lord Jesus feel about our churches today that have fine buildings, great organization, good entertainment and little or no prayer?” It is sadly obvious that almost all of our churches are not characterized by prayer. In 1 Timothy 3:14-15 Paul tells Timothy “I am writing these instructions to you...to let you know how people ought to conduct themselves in the household of God.” He is referring to 1 Timothy 2:1-15; 1 Timothy 3:1-13 where the first thing he deals with is prayer-- “First of all, then, I urge that requests, prayers, intercessions, and thanks be offered on behalf of all people...Such prayer for all is good and welcomed before God our Savior...So I want the men to pray in every place, lifting up holy hands without anger or dispute.” Paul is instructing Timothy to lead the people of God to pray as a people of God in “the house of God.”

If the “house of God” is to be a “house of Prayer,” then the leaders need to lead the people to be proficient in this exercise. “It is a tremendous responsibility to lead God’s people to God’s throne and into God’s presence in public prayer. God can so strongly anoint the one who leads in prayer that all present are brought into consciousness of God’s presence until the one praying is forgotten and the people as one in heart and soul unit and agree in the prayer.” Wesley Duewel, *Mighty Prevailing Prayer*, p 129 When we put prayer in its proper place in “the house of God” that we are worshiping in, we will say as Jacob did “This is nothing else than the house of God! This is the gate of heaven!” Our prayer experience will be like “a stairway erected on the earth with its top

reaching to the heavens” with the angels of God going up and coming down it and the Lord standing at the top. Angels are messengers and represent our prayers that go up and God’s responses that comes down. God will be at the top speaking to us and we will stand in awe of the greatness and glory of God.

God dwells not only where, O’er saintly dust, The Sweet bells greet the fairest morn of seven;

Wherever simple folk love, pray and trust, Behold the House of God, the Gate of Heaven.

+++++ Come to the morning-prayer;

Come, let us kneel and pray:

Prayer is the Christian pilgrim’s staff, To walk with God all day. At noon, beneath the Rock Of Ages, rest and pray;

Sweet is that shelter from the heat, When the sun smites by day.’ At evening, shut thy door;

Round the home-altar pray;

And, finding there the house of God, At Heaven’s gate close the day. When midnight veils our eyes, Oh, it is sweet to say, I sleep, but my heart waketh, Lord, With thee to watch and pray.

James Montgomery (Quoted in Prayer and its Remarkable Answers, William Patton p 32)

01.03. Prayer in the New Testament

But Prayer In Acts 12:1-18 we have a story of a prayer meeting that got it's answer while they were praying.

“About that time King Herod laid hands on some from the church to harm them. He had James, the brother of John, executed with a sword. When he saw that this pleased the Jews, he proceeded to arrest Peter too. (This took place during the feast of Unleavened Bread.) When he had seized him, he put him in prison, handing him over to four squads of soldiers to guard him. Herod planned to bring him out for public trial after the Passover. So Peter was kept in prison...” Acts 12:1-5

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God is making darkness for His light to shine into, so that, we will better appreciate it and He will be more glorified. When diamonds are displayed it is done on a black background under bright lights. The black background gives contrast for the light that come through the diamond. God let all the circumstances build against these early Christians and especially Peter. He shines His grace and goodness on them and they sparkle for His glory. God is still bigger than all the circumstances even though they are combined in a single event. Things looked bad, the execution of James, the arrest of Peter and under heavy guard, the cruelty of Herod, the hatred of the Jews, but it is simply a matter of God having them where He wants them for His purpose.

Everything was about as bad as it could be—“But.” But someone prayed. “but those in the church were earnestly praying to God for him.” Not just a repeated prayer like “now I lay me down to sleep.” Nor, was it individual or momentary prayer. It was corporate prayer that was earnest. They had important things to be earnest about. So do we, the difference between them and the average church today is that they felt the urgency and they prayed. The average church today is content and unconcerned while being surrounded with problems of eternal consequences. Luke says they were “earnestly praying.” Literally it could be translated “They were continually stretching themselves out.” This was no doubt some serious praying. This is the kind of praying that is necessary to advance the kingdom of God today. In Ephesians 2:1-6 we have another “but,” the Divine “but” of our salvation that “And although you were dead in your transgressions and sins, in which you formerly lived according to this world’s present path, according to the ruler of the kingdom of the air, the ruler of the spirit that is now energizing the sons of disobedience, among whom all of us also formerly lived out our lives in the cravings of our flesh, indulging the desires of the flesh and the mind, and were by nature children of wrath even as the rest... But God, being rich in mercy, because of his great love with which he loved us, even though we were dead in transgressions, made us alive together with Christ—by grace you are saved!— and he raised us up with him and seated us with him in the heavenly realms in Christ Jesus.” We were lost , dead, hopeless, worthless—“but God.” This made all the difference. The “but” of Ephesians 2:1-22 and the

“but” of Acts 12:1-25 illustrate both the divine and human energies involved in advancing the Kingdom of God.

“On that very night before Herod was going to bring him out for trial, Peter was sleeping between two soldiers, bound with two chains, while guards in front of the door were keeping watch over the prison. Suddenly an angel of the Lord appeared, and a light shone in the prison cell. He struck Peter on the side and woke him up, saying, “Get up quickly!” And the chains fell off Peter’s wrists. The angel said to him, “Fasten your belt and put on your sandals.” Peter did so. Then the angel said to him, ‘Put on your cloak and follow me.’ Peter went out and followed him; he did not realize that what was happening through the angel was real, but thought he was seeing a vision. 10 After they had passed the first and second guards, they came to the iron gate leading into the city. It opened for them by itself, and they went outside and walked down one narrow street, when at once the angel left him. When Peter came to himself, he said, ‘Now I know for certain that the Lord has sent his angel and rescued me from the hand of Herod and from everything the Jewish people were expecting to happen.’ When Peter realized this, he went to the house of Mary, the mother of John Mark, where many people had gathered together and were praying.” Acts 12:6-12 In the Divine order of things prayer is the circumstantial cause of what is prayed for and realized. God could have delivered Peter without the prayer meeting. But “Through prayer God gives humankind the dignity of limited causality.” Pascal God could fulfill the “Great Commission” without our involvement but He gives us the privilege of being involved, to give, to pray, and to sacrifice for His glory. God is the first cause and ultimate cause of all things and He includes in His plan instrumental and circumstantial causes.

“When he knocked at the door of the outer gate, a slave girl named Rhoda answered. When she recognized Peter’s voice, she was so overjoyed she did not open the gate, but ran back in and told them that Peter was standing at the gate. But they said to her, “You’ve lost your mind!” But she kept insisting that it was Peter, and they kept saying, “It is his angel!” Now Peter continued knocking, and when they opened the door and saw him, they were greatly astonished. He gave them a signal with his hand to be quiet and then related to them how the Lord had brought him out of the prison. He said, “Tell James and the brothers these things,” and then he left and went to another place.” Acts 12:13-17

It seems that it was harder for Peter to get into the prayer meeting that it was for him to get out of jail. I wonder if God feel like it is harder to get His people praying that it is to get His preacher out of jail. The answer was just too good to be true..., “You’ve lost your mind!” they said to Rhoda. There is nothing that encourages the people of God more than God’s answer to prayer, especially when it is their own prayer that He has answered. In our prayer meetings we need to prayer for specific needs and to share the answers to those prayers.

Prayer is at the same time the greatest and most unused resource that Christians have. It ought to be the first recourse and the most used resource we have. There is nothing that we cannot pray about. If it weren’t for times like these we wouldn’t pray at all. It is the trial and suffering that makes us pray. Many of us can testify that we do our best and maybe our only real praying when there is a crisis.

What is the state of our families and of our churches. When David saw the Philistine giant, Goliath, he expressed his concern and his brothers scolded him but he said, “What have I now done? Is

there not a cause?" 1 Samuel 17:29 There was a cause for David to take action and such is it with us. We can conquer all of our enemies and problems with prevailing prayer. History is replete with situations in which someone prayed. There are great needs today, will you be one that will pray.

God has appointed prayer as his way of dispensing, and our way of obtaining all promised good. The Prayer Meeting and Its History, J. B. Johnston A church is never more like the New Testament church than when it is praying.

He answered prayer—not in the way I sought Nor in the way that I had thought He ought; But in His own good way; and I could see He answered in the fashion best for me.

+++++ Jesus' Dying Prayers

Jesus prayed three times while He was on the Cross. We have all heard of "death bed" prayers. Jesus died a death completely different from the comforts of a bed. He used His dying breath to pray for others and commit Himself to God.

1. His prayer of intercession.

Luke 23:32, Luke 23:34 "Two other men, both criminals, were also led away to be executed with him. So when they came to the place that is called 'The Skull,' they crucified him there, along with the criminals, one on his right and one on his left. But Jesus said, 'Father, forgive them, for they don't know what they are doing.' Then they threw dice to divide his clothes." It is easy for us to pray for those nearest to us that we love and who love us. We even pray for our friends. Our "Christianity" is not very Biblical if this is the only way we pray. "You have heard that it was said, 'Love your neighbor' and 'hate your enemy.' But I say to you, love your enemy and pray for those who persecute you, so that you may be like your Father in heaven, since he causes the sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous. For if you love those who love you, what reward do you have? Even the tax collectors do the same, don't they?" Matthew 5:43-46 Jesus could have prayed for the Father to extinguish his persecutors, He was not deserving of such treatment and it would have been right for God to end it all and throw the wicked men into Hell fire. Instead, Jesus prayed for their forgiveness. What an example for us in our prayer life. If we can't pray for someone who hates us, then we haven't really learned to pray. What about the person that has lied about us or cheated us out of something we should have had? Can our prayers stand the test?

2. His prayer of confession.

Matthew 27:45-46 " Now from noon until three, darkness came over all the land. At about three o'clock Jesus shouted with a loud voice, 'Eli, Eli, lema sabachthani?' that is, 'My God, my God, why have you forsaken me?'" Out of Jesus' darkest hour we can hear Him pour out His heart to God. Not the confession of sin, for Jesus never sinned and could not sin. "God made the one who did not know sin to be sin for us, so that in him we would become the righteousness of God." 2 Corinthians 5:21 Jesus did not have any personal knowledge of sin and therefore had no sin to confess. But He did confess His true feelings to His Father. When all the world around us goes dark, can our voice be heard crying out to God? The Son of God that had never, from eternity past, known a moment of separation from the Father's loving fellowship was now forsaken. Jesus suffered the loss of the presence of God for a short time so we would not have to suffer that for

They were, doubtless, every-day things. The first meeting for prayer which we find after our Lord's ascension to heaven is the one mentioned in the text, and we are led from it to remark that united prayer is the comfort of a disconsolate church. Can you judge of the sorrow which filled the hearts of the disciples when their Lord was gone from them? They were an army without a leader, a flock without a shepherd, a family without a head. In the deep desolation of their spirits they resorted to prayer. They were like a flock of sheep that will huddle together in a storm, or come closer each to its fellow when they hear the sound of the wolf. Poor defenseless creatures as they were, they yet loved to come together, and would die together if need be. They felt that nothing made them so happy, nothing so emboldened them, nothing so strengthened them to bear their daily difficulties as to draw near to God in common supplication. Beloved, let every church learn the value of its prayer-meetings in its dark hour. There is but one remedy for these and a thousand other evils, and that one remedy is contained in this short sentence, "Let us pray." One of the first uses of the prayer-meeting, then, is to encourage a discouraged people.

Again, if you look at the second chapter of the Acts of the Apostles, you will perceive that the prayer-meeting is the place for the reception of divine power. "They were all with one accord in one place," making their prayer, and, as they waited there, suddenly they heard the sound as of a rushing, mighty wind, and the cloven tongues descended upon them, and they were clothed with the power which Jesus had promised them. Common fishermen became the extraordinary messengers of heaven. Illiterate men spake with tongues that they had never themselves heard. Now, the great want of the Church in all times is the power of the Holy Ghost. Now, if we want to get this, the most likely place in which to find it is the prayer-meeting. Oh! yes, this is the place to meet with the Holy Ghost, and this is the way to get his mighty power. If we would have him, we must meet in greater numbers; we must pray with greater fervency, we must watch with greater earnestness, and believe with firmer steadfastness. The next incident in this apostolic history you will find in Acts 4:31 and there you will see that the prayer-meeting is the resource of a persecuted church. Peter and John had been shut up in prison. They resorted to prayer, and we read that "when they had prayed, the place was shaken where they were assembled together, and they were all filled with the Holy Ghost, and they spake the Word of God with boldness; and the multitude of them that believed were of one heart and of one soul." Anything that would make us pray would be a blessing, and if ever we should come to times of persecution again we must fly to the shadow of the Eternal, and keeping close together in simple, intense prayer, we shall find a shelter from the blast. In Acts 12:1-25 you find the prayer-meeting made a means of individual deliverance. Peter was in prison, and Herod promised himself the great pleasure of putting him to death. He was sleeping one night betwixt two soldiers, chained, and the keepers of the door kept the prison. But prayer was made without ceasing of the Church unto God for him. And so in the middle of the night an angel smote Peter upon the side, and raised him up, and his chains fell off; he put his garments about him; every door opened as he advanced, and Peter found himself in the street, and wondered whether he was awake, or whether it was a vision. In Acts 13:13 we find a prayer-meeting suggesting missionary operations. Whilst the servants of God were met together in fasting and in prayer, the Holy Spirit said, "Separate me Barnabas and Saul, for the work whereunto I have called them," and when they had fasted and prayed, and laid their hands on them, they sent them away. I think if we were oftener on our knees about God's work, we should oftener do right, and the right methods and the right men, and the right plans would come to us. Oh! that we would but pray for such men, and, having got them, pray that God would make them

full of himself, for they cannot run over with blessings to others, until they are full of blessing themselves. We should understand what the prayer-meeting is, if we did this. What was the first Christian service that was held in Europe? Do you know? Why, it was a prayer-meeting, in Acts 16:1-40. Paul went to the place where prayer was wont to be made by the river-side, and there he met with Lydia, and preached to her, and her heart was so opened that she received the truth. Very often, I do not doubt, in a Christian enterprise, the first foothold that a cause gets is the prayer-meeting. This, then, is the missionary's lever; he begins with the prayer-meeting. I have gone through the early history of prayer-meetings, and shown you the extreme value of such to the Church of God.

II. What Are the Uses of the Prayer-meeting? The prayer-meeting is useful to us in itself, and also very useful from the answer which it gets. It is a very useful thing for Christians to pray with each other, even apart from the answer. God has made our piety to be a thing which shall be personal, but yet he looks for family piety and makes us feel that all the saints are our brethren and sisters, and that, therefore, our meetings as Christian families, and as Christian Churches in the prayer-meeting, become the natural outgrowth of social godliness. The prayer-meeting sometimes also generates devotion. Some of the brethren may be very dull and heavy, but others who are at that time in a lively state of mind may stimulate and excite them. When you have been busy all the day, and are not able to shake off the cares of business, you get warmed up by getting near to each other in your prayers. And, more than that, the united fires being placed together on the hearth, the fire-brands are made to burn with greater power. There is a kind of divine force comes upon us sometimes at the prayer-meeting. Oh! it is a grand thing thus to be made fit again, with joints all oiled, and muscles all braced, and nerves all strung, for the battle of life. United prayer, then, serves this purpose, and therefore is it valuable. But, again, united prayer is useful inasmuch as God has promised extraordinary and peculiar blessings in connection with it, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." God asks agreement, and, once the saints agree, he pledges himself that the prayer of his agreeing ones shall be answered. Why, see what accumulated force there is in prayer, when one after another pours out his vehement desires; when many seem to be tugging at the rope; when many seem to be knocking mercy's gate; when the mighty cries of many burning hearts come up to heaven. When, my beloved, you go and shake the very gates thereof with the powerful battering-ram of a holy vehemence, and a sacred importunity, then is it that the kingdom of heaven suffereth violence. When first one, and then another, and yet another, throws his whole soul into the prayer, the kingdom of heaven is conquered and the victory becomes great indeed. The prayer-meeting is an institution which ought to be very precious to us, and to be cherished very much by us as a Church, for to it we owe everything. When our comparatively little chapel was all but empty, was it not a well-known fact that the prayer-meeting was always full? And when the Church increased, and the place was scarce large enough, it was the prayer meeting that did it all.

III. What Are the Hindrances to the Prayer-meeting?

There are some hindrances before the people come. Unholiness hinders prayer. A man cannot walk contrary to God, and then expect to have his prayers heard. Discord always spoils prayer. When believers do not agree, and are picking holes in each other's coats, they do not really love one another, and then their prayers cannot succeed. Hypocrisy spoils prayer, for hypocrites will

creep in, you cannot help it. But there are some things which hinder the prayer-meeting when we are at it. One is long prayers. It is dreadful to hear a brother pray us into a good frame, and then, by his long prayer, pray us out of it again. Long prayers spoil prayer-meetings, for long prayers and true devotion in our public assemblies seem pretty much to be divorced from one another. Prayer-meetings are also hindered when those who get up to pray do not pray, but preach a little sermon, and tell the Lord all about themselves, though he knows their own better than they do, instead of asking at once for what they want. Prayer-meetings are often hindered by a want of directness, and by beating about the bush. I did admire a prayer I heard last Monday night, in which a brother said, "Lord, the orphanage wants 3,000; be pleased to send it." Prayer-meetings are sometimes hindered by a want of real earnestness in those who pray, and in those who pray in silence. I fear that much of our prayer is lost because we do not sufficiently throw our hearts into it. But the prayer-meeting may also be spoiled after we have been to it. "How say" say you. Why, by our asking a blessing, and then not expecting to receive it. God has promised that he will do to us according to our faith, but if our faith is nothing, then the answer will also be nothing. Inconsistency, too, in not practically carrying out your desires will also spoil the prayer-meeting. If you ask God to convert souls, but you will not do anything for those souls; if you ask God to save your children, but you will not talk to them about their salvation; if you ask God to save your neighbors, and you do not distribute tracts amongst them, nor do anything else for them, are you not altogether a hypocrite? You pray for what you do not put out your hand to get. You pray for fruit, but you will not put out your hand to pluck it, and all this spoils the prayer-meeting. Earnest prayer, however, is always to be followed up by persevering efforts, and then the result will be great indeed.

IV. What Should Be the Great Object of the Prayer-meeting, And That for Which We Should Seek the Answer?

First, it must be the glory of God, or else the petition is not sufficiently put up. Pray that King Jesus may have his own. Pray that the crown-royal may be set upon that dear head, that once was girt with thorns. Pray that the thrones of the heathen may totter from their pedestals, and that Jesus may be acknowledged King of Kings and Lord of Lords. And then, in subservience to that, let us pray for a blessing on the Church. We ought to exercise a little of our love for one another in praying for our fellow-members. Pray for the minister, for he needs it most; his necessities in that direction are the greatest, and therefore let him ever be remembered. Pray for the church officers: pray for the workers in all organizations: pray for the sufferers: prayer for the strong, for the weak, for the rich, for the poor, for the trembling, for the sick, for the backsliding, for the sinful. Yes, for every part of the one great body of Jesus let our supplications perpetually ascend. Then we should also pray for the conversion of the ungodly. Oh! this ought to be like a burden on our hearts; this ought to be prayed out of the lowest depths of a soul that is all aglow with sympathy for them. They are dying; they are dying; they are dying without hope. It is of no use my preaching to the people, my dear Christian brethren, unless you pray for them. It may be that you who pray have more to do with the blessed results than we who preach. He has given us his pledge that he will answer: believe it, and you shall see it, and you shall have the joy of it whilst His shall be the glory. Amen + + + + + "Pray without ceasing"

1 Thessalonians 5:17 (From Works of Ezekiel Hopkins, 1874, Vol. 3, pp 579-581)

1. That may be said to be done without ceasing, which is done constantly, and at set times and seasons. So we have the word used, Genesis 8:22 : "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter. and day and night, shall not cease:" that is, they shall not cease, in their courses and appointed times. So, here, "Pray without ceasing:" that is, observe a constant course of prayer, at fixed and appointed times; still keeping yourselves from any superstitious observations. And, thus, Exodus 29:42 : the daily sacrifice is called "a continual burnt-offering;" and yet it was offered up only every morning and every evening, and yet God accounts it a continual offering. So here "Pray" continually, or "without ceasing:" that is, keep up frequent and appointed times for prayer, without intermission.

2. To pray without ceasing, is to pray with all importunity and vehemence. So, in Acts 12:5, "the Church" is said to pray for Peter "without ceasing;" that is, they were very earnest and importunate, and would give God no rest until he heard them. So, also, in the parable of the unjust steward, which our Saviour spake on purpose to show how prevalent with God importunity is, Luke 18:1, it is said, that the Lord would teach them that they "ought always to pray:" that is, that they ought to pray earnestly and importunity is not giving over till they were heard. So, also, 1 Samuel 7:7-8, the children of Israel entreated Samuel not to cease crying to the Lord for them: that is, that he would improve all his interest at the throne of grace to the utmost in their behalfs. So we are bid to "pray without ceasing:" that is, to be earnest and vehement, resolving to take no denial at the hands of God. But yet we must do other duties also, though we are vehement in this. We may learn how to demean ourselves in this case towards God, by beggars who betimes come to your doors and bring their work along with them: they beg importunately, and yet they work betwixt whiles: so also should we do: we should beg as importunately of God, as if we depended merely upon his charity; and yet, betwixt whiles, we should work as industriously as if we were ourselves to get our livings with our own hands.

3. To "pray without ceasing," is to improve all occasions, at every turn, to be darting up our souls unto God in holy meditations and ejaculations. And this we may and ought to do, when we hear or read the word, or in whatever duty of religion we are engaged: yea, this we may and ought to do, in our worldly employments. If your hearts and affections be heavenly, your thoughts will force out a passage, through the crowd and tumult of worldly businesses, to Heaven Ejaculations which are swift messengers, which require not much time to perform their errands in. For there is a holy mystery in pointing our earthly employments with these heavenly ejaculations, as men point their writings sometimes with stops [periods]; even now and then shooting up a short mental prayer unto heaven: such pauses as these are, you will find to be no impediments to your worldly affairs. This is the way for a Christian to be retired and private, in the midst of a multitude; to turn his shop or his field into a closet; to trade for earth, and yet to get heaven also into the bargain. So we read of Nehemiah 2:4, that, while the king was discoursing to him on the state of Judea, Nehemiah prayed unto God: that is, he sent up secret prayers to God, which, though they escaped the king's notice and observation, yet were so prevalent as to bow and incline his heart.

4.

There is yet something more in this praying "without ceasing." And that is this: we may then be said to "pray without ceasing" when we keep our hearts in such a frame, as that we are fit at all times to pour out our souls before God in prayer. When we keep alive and cherish a praying spirit;

and can, upon all opportunities, draw near to God, with full souls and with lively and vigorous affections: this is to "pray without ceasing." And this I take to be the most genuine, natural sense of the words, and the true scope of the Apostle here; to have the habit of prayer, inclining them always freely and sweetly to breathe out their requests unto God, and to take all occasions to prostrate themselves before his throne of grace.

Prayer worth calling prayer, prayer that God will call true prayer and will treat as true prayer, takes for more time by the clock than one man in a thousand thinks. Alexander Whyte God moves in a mysterious way His wonders to perform;

He plants His footsteps in the sea, And rides upon the storm.

Ye fearful saints, fresh courage take; The clouds ye so much dread Are filled with mercies, and shall break In blessings 'round thy head.

+ + + + + "Behold he is praying"

Lessons from the conversion of Paul Acts 9:1-25

Acts 9:11 "And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus: for, behold, he is praying," The Greek says "praying for himself," he wasn't depending on someone else to do his praying. "God has no stillborn children; as soon as any are quickened by his grace, they cry unto him; prayer is the breath of a regenerate man, and shows him to be alive. He who before was breathing out threatenings and slaughter against the disciples of Christ, now breathes after communion with Christ and them." Our Lord said "Behold" a new Christian praying.

Prayer is the initial experience in salvation. Acts 9:5

Note that- the first thing Paul does is acknowledge the Lordship of Jesus Christ. This initial experience was initiated by God Himself. In v 4 the Lord begins this dialogue.

Prayer is instinctive to the Christian. Acts 9:5

Without thinking, Paul responded in prayer and in submission. We should have the habit of praying without hesitation or question. We just do it. Pray and Obey.

Prayer is natural to the Christian experience. Acts 9:5

Paul needed no lessons, no practice, no prayer book. The main way we can help one another in prayer is to set the example of a praying life and to exhort one another to do the same.

Prayer is dialogue. Acts 9:5

Three times the Lord speaks to Paul and he answers twice. Three times the Lord speaks to Ananias and he answers twice. We need silence and mediation in our prayer time. We need a still heart to know God's presence.

Prayer is accompanied with obedience. Acts 9:8 & Acts 9:18

Prayer is obedience and requires obedience. The genuine Christian's nature is to pray obey. Note, that Paul first went to Damascus (Acts 9:8) and second was baptized (Acts 9:18) both are acts of obedience. If we are not praying, we are not obedient and if we are not obedient, then our praying will be in vain.

Prayer's answer involves waiting, isolation, and fasting. Acts 9:9 The most effective praying is done in secret, where we are cut off from the world. Paul was 3 days sightless—sometimes effective praying involves losing sight of the world and its interest. Out of our secret prayer life we can expect the presence of God in our cooperate prayer life and the power of God to be manifest in our service.

Prayer is how we know God's Will. Acts 9:10-15

Ananias was a man in communion with God and God initiated the dialogue and the action. As we pray we learn the will of God.

Prayer is no contradiction to election and sovereignty. Acts 9:15

Prayer is God's decreed means to accomplish His purposes. Paul was chosen but Ananias still went. So must we go and preach the Gospel because God has a plan, and that includes our praying.

Prayer results in being filled with the Holy Spirit. Acts 9:17

Both obedience and prayer are necessary to "being filled with the Spirit" which is something God does to us. We do not fill ourselves. God fills us as we pray and abide in Him.

Prayer is a means to produce change. Acts 9:21 In our natural state we do not pray; therefore prayer is a change that produces change. Isn't that why we pray? Cp Acts 9:1 with Acts 9:19-21. Paul changed from threats and murder to preaching "Jesus is the Christ."

Prayer produces growth & effectiveness. Acts 9:22

Because it gives exposure to the source of life. Cp John 15:1-5 Prayer and the filling of the Holy Spirit produce results. The answer was on the way while Paul was praying, Acts 9:11. As we pray God may have the answer on the way. In the prayer meeting, as nowhere else, are Christian graces thus brought together with powerful reactionary and reflective forces. The Prayer Meeting and Its History, J. B. Johnston Faith, mighty faith the promise sees, And Looks to God alone;

Laughs at impossibilities, And cries, It shall be done!

C. Wesley + + + + + Exceeding Abundant Encouragement to Prayer

Ephesians 3:14-21 For this cause I bow my knees unto the Father, from whom every family in heaven and on earth is named, that he would grant you, according to the riches of his glory, that ye may be strengthened with power through his Spirit in the inward man; that Christ may dwell in your hearts through faith; to the end that ye, being rooted and grounded in love, may be strong to apprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power

that worketh in us, unto him be the glory in the church and in Christ Jesus unto all generations for ever and ever. Amen. Do you ever get discouraged in praying? Do you ever have an inner desire to pray fervently and victoriously but just can't get over being discouraged? The Bible is abundant with texts and testimonies to encourage us in prayer. It is probably true that, if we are discouraged from praying it is because we are not reading our Bibles. This portion of Scripture is a great remedy for discouragement.

Notice first what Paul is praying for: that we may be strengthened in the inner man, that Christ may dwell in our hearts, that we be rooted and grounded in love, that we may know the love of Christ, that we may be filled unto the fulness of God.

All these things are aspects of Christian character. If our character and our relationship to God are what they ought to be all else will be as it should be.

Paul recaps what he is praying for by giving his praying and us over to God, "Now unto him." He recognizes that God is all-powerful. God is necessarily all-powerful (or omnipotent). He would not be God if He did not possess all and unlimited power. Paul is reminding God that He is able to do what he is asking, and encouraging himself and us at the same time. God's power reaches to all things: past, present, and future; good and bad; in His will or out of His will; directly from Him or through delegated powers. The only thing that God cannot do, are things contrary to his nature and inconsistent with his will. "He cannot deny Himself." 2 Timothy 2:13

Paul encourages us to expect answers to our praying by saying that God "is able to do exceeding abundantly above all that we ask or think." If He can do above what we ask of think then certainly He can do what we ask or think. Sometimes He answers before we ask and other times it is after much asking. Sometimes it is what we can understand to be for our good and His glory and other times it is something we can't imagine that can be for any good or any glory to Him. God is in total control. This gives us great encouragement to go to God, and ask such things of Him as we want, and He has provided. Hebrews 4:16 says "Let us therefore draw near with boldness (free speaking) unto the throne of grace, "

All this He does as He develops Christian character in us "according to the power that works in us." God has worked powerfully to deliver us from the wrath of His infinite justice and He is accordingly working in us now to make us what we ought to be and useful for His glory. The conclusion of the apostle's prayer, in which the power of God is celebrated, is "unto him be the glory in the church and in Christ Jesus unto all generations for ever and ever. Amen."

Thou art coming to a King; large petitions with thee bring. The Lord Has Heard and Answered Prayer The Lord has heard and answered prayer and saved his people in distress; this to the coming age declare, that they his holy name may bless. The Lord, exalted on his throne, looked down from heav'n with pitying eye to still the lowly captive's moan and save his people doomed to die.

All men in Zion shall declare his gracious name with one accord, when kings and nations gather there to serve and worship God the Lord The earth and heav'ns shall pass away, like vesture worn and laid aside, but changeless you shall live alway, your years forever shall abide.

You, O Jehovah, shall endure, your throne forever is the same; and to all generations sure shall be your great memorial name.

Psalms 102:17-27 The Psalter, 1912; alt. 1990 mod.

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Bold Praying

Let's do a word study. The Greek word *parresia* means "outspokenness, frankness, plainness of speech that conceals nothing" (Arndt & Gingrich, *Lexicon of NT*); "freedom in speaking without concealment, ambiguity, or circumlocution" (Thayer); "the speaking all one thinks, free-spokenness, as characteristic of a frank and fearless mind" (*Critical Lexicon & Concordance*) To sum up these definitions "boldness," *parresia*, is, saying all that one thinks, in clear terms, not hiding anything or running in circles with our words, or more simply "unreserved & direct speaking."

Bold or "unreserved & direct speaking" in our praying is necessary for effectual praying. Following are four occurrences of this word in the N.T. which encourage us in praying.

Bold Praying with Access and Confidence

Ephesians 3:12 "In whom we have boldness (*parrhesia*) and access with confidence by the faith of him." Note the association with "access" and "confidence." Access is the right or opportunity to get to someone. Confidence is trust in knowing that we can exercise our access and be accepted and not rejected. This access is with boldness, or "unreserved & direct speaking." We can and should use the access that we have to God to say what ever we want to say. We should have a holy courage or confidence and trust that God will accept and hear us. We have no reason to have fear or a spirit of bondage.

Bold Praying for Mercy & Grace

Hebrews 4:14-16 "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly (*parrhesia*) unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." How can a defiled and sinful person approach God? He must first cleanse and qualify himself, but this he can not do to the satisfaction of an infinitely holy and vengeful God. The work of qualifying us must be done for us. There are two things that this text says we get by boldly coming: 1. Mercy, which is not getting what we deserve, that is eternal judgment and 2. Grace, which is getting what we do not deserve, that is, all "the exceeding riches of his grace in his kindness toward us through Christ Jesus." Ephesians 2:7 Bold Praying by the Blood of Jesus

Hebrews 10:19 "Having therefore, brethren, boldness (*parrhesia*) to enter into the holiest by the blood of Jesus," The blood of Jesus has cleansed us of all defilements so there is nothing to hinder us. If our coming to God depended on our own worthiness we would have great reason to fear. We have liberty granted to us by God on the basis of what our substitute has accomplished

for us. To be timid in our approach to God would say that we don't trust what has been done for us or that what has been done is maybe not sufficient. What a great compliment and glory it is to God for us to take Him at His word and come with "unreserved & direct speaking."

Bold Praying's condition

1 John 3:21-22 "Beloved, if our heart condemn us not, then have we confidence (parrhesia) toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." also 5:14 "And this is the confidence (parrhesia) that we have in him, that, if we ask any thing according to his will, he heareth us:" Jesus laid the foundation for this in John 15:7 "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." This is always the secret to answered prayer, even in the case of Jesus Himself. This abiding relationship is the assumed condition of all answers to prayer. So, what should be our responsibility in relation to prayer being answered? Simply this, "to abide in Him." We are to be in constant obedience and fellowship and we can claim the promise "ask anything in my name, I will do it." John 14:14

All four of these passages are in the Present tense, which is saying that we are to be continually having this boldness or "unreserved & direct speaking." This is something that should be natural and normal to us which God would have us to experience on a continual basis. . My dear fellow-prayer "Let us have boldness with our great God." The Spirit imparts a sense of sonship and acceptance that creates freedom and confidence in the presence of God.

Behold the Throne of Grace!

Behold the throne of grace! The promise calls me near:

There Jesus shows a smiling face, And waits to answer prayer. That rich atoning blood, Which sprinkled round I see, Provides for those who come to God, An all-prevailing plea. My soul, ask what thou wilt;

Thou cants not be too bold:

Since his own blood for thee he spilt, What else can he withhold?

+++++ What wond'rous grace! who knows its full extent? A creature, dust and ashes, speaks with God-- Tells all his woes, enumerates his wants, Yea, pleads with Deity, and gains relief.

'Tis prayer, yes, 'tis 'effectual, fervent prayer,'

Puts dignity on worms, proves life divine, Makes demons tremble, breaks the darkest cloud, And with a princely power prevails with God! And shall this privilege become a task? My God, forbid! Pour out thy Spirit's grace, Draw me by love, and teach me how to pray.

Yea, let Thy holy unction from above Beget, extend, maintain my intercourse with Father, Son, and Spirit, Israel's God, Until petitions are exchanged for praise

Irons.

+++++ Mary's Example in Prayer The mother of Jesus exemplifies true praying. In John 2:1-11 we have the story of Jesus turning the water into wine. It begins "And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: And both Jesus was called, and his disciples, to the marriage. And when they wanted wine----" Now let's see how Mary reacts to this situation.

1. "And when they wanted wine, the mother of Jesus saith unto him" She goes to the right place with the need. John 6:68 "Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life."

2. "They have no wine" She was assuming someone else's problem--she was being an intercessor. To pray for ourselves (i.e. our family and friends) only, is selfish and forsakes the responsibility we have in prayer.

3. "They have no wine" She states the problem. Prayer is simply telling it to Jesus and leaving it in His care and timing. 1 Peter 5:7 "Casting all your care upon him; for he careth for you."

4. "Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come." Mary is rebuffed. Sometimes we are rebuffed when God doesn't quickly answer our prayer. This is "trusting time."

5. "His mother saith unto the servants, Whatsoever he saith unto you, do it." She had done enough. She did not try to influence or help Him or even express concern. Jesus knew the problem and that was enough.

6. "Whatsoever he saith unto you, do it." She did not concern herself with the means that Jesus might use. She is in submission to what ever Jesus does and in whatever way He does it. If we give God great liberty to work He will do great things in great ways.

7. "And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece." Jesus worked in the existing circumstances by using the six water pots. God can bless us right where we are and with what we have. Obedience where we are is our responsibility.

8. "Jesus saith unto them, Fill the waterpots with water." Jesus gave a simple and what seemed to be an unrelated command. Remember Naaman in 2 Kings 5:11 who said, "Behold, I thought, He will surely come out to me, and stand, and call on the name of the LORD his God, and strike his hand over the place, and recover the leper." He was upset with God's means but when he obeyed he was healed. Obedience is better than sacrifice.

9. "And they filled them up to the brim." They obeyed as much as possible, "to the brim." In 2 Kings 13:18-19 the prophet told the king to smite the ground, he smote only three time and the prophet rebuked him. We need to obey to the degree we want God to bless.

10. "And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it." Obedience is consistently required. Trust even when there's risk of embarrassment and failure.

11. "When the ruler of the feast had tasted the water that was made wine, and knew not whence it was:" God normally works behind the scenes and with people that are not significant to the people

of this world. Here it is the servants, the least esteemed, that God uses. Are we willing to be such to be used of God?

12. "But the servants which drew the water knew" "Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you." John 15:15

13. "The governor of the feast called the bridegroom, And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now." We never get the best until Jesus comes and becomes our Savior and Supplier. If we are feeling rebuffed and still waiting on God's blessing, cheer up, "it will be worth it all when we see Jesus." 1 Corinthians 2:9 "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." The good wine will come last and it must come from Jesus because of what He did for us.

14. "This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory." Romans 11:36 "For of him, and through him, and to him, are all things: to whom be glory for ever. Amen."

15. "and his disciples believed on him." Seeing God work, glorify His name and meet needs always increases the faith of His people and glorifies God.

Let us pray that Jesus will come into our lives and work for His glory and our good.

You can do more than pray, after you have prayed, but you cannot do more than pray until you have prayed. John Bunyan Oh, closer every day;

Let me lean harder on Thee, Jesus, Yes, harder all the way.

+ + + + + + + + + + + + + + + + + + Our Continual Responsibility to Pray The Greek word proskartereo makes an interesting and helpful study on prayer. The dictionary gives great breadth in its meaning: "to be steadfastly attentive unto, to give unremitting care to a thing, to persevere and not to faint, to show one's self courageous for, to be in constant readiness for one, wait on constantly." We put this together as: "To be steadfastly attentive to with constant readiness and unremitting care that one might persevere and show oneself courageous." Five of the ten occurrences of this word are used in exhortations to pray. Nothing else has this degree of emphases. Not: giving of money, attending church, showing of hospitality, exercise of gifts, doctrine, or preaching. All five occurrences are in a continuous action tense, emphasizing the continual responsibility we have to prayer.

1. Acts 1:14 "All these continued together in prayer with one mind, together with the women, along with Mary the mother of Jesus, and his brothers." The first occurrence of our word is pre-pentecost and in preparation of pentecost. This is referring to corporate prayer. They continued "to be steadfastly attentive to prayer with constant readiness and unremitting care, persevering and showing themselves courageous" and the promised blessing of pentecost came in power and glorifying of God in Christ Jesus. The historical context was the beginning of an entirely new program in God's eternal plan. Nothing could be more appropriate than this kind of prayer at this point.

2. Acts 2:42 “They were devoting themselves to the apostles’ teaching and to fellowship, to the breaking of bread and to prayer.” After pentecost the believers continued “to be steadfastly attentive to with constant readiness and unremitting care, persevering and showing themselves courageous” in corporate prayer and the blessings continued to come. Sometimes we long for our churches to have the zeal and power that the church in Acts had. It seems obvious that Acts 2:42 contains the secret to their usefulness for God. Why and for how long will we continue in our own powerless ways?

3. Acts 6:4 “But we will devote ourselves to prayer and the ministry of the word.” The leaders of the new born church took the necessary precaution “to be steadfastly attentive to pray with constant readiness and unremitting care, persevering and showing themselves courageous.” As they began to lead the church they understood the necessity of prayer. Prayer was so important to them that they delegated other necessary duties to others, so they could have sufficient time for prayer. What a change we would see in our churches if its leaders would protect their responsibility to pray. Most of our churches are run in the energy of the flesh and not in the power of the Spirit.

4. Romans 12:9-13 “Love must be without hypocrisy. Abhor what is evil, cling to what is good. Be devoted to one another with mutual love, showing eagerness in honoring one another. Do not lag in zeal, be enthusiastic in spirit, serve the Lord. Rejoice in hope, endure in suffering, persist in prayer. Contribute to the needs of the saints, pursue hospitality.” Paul is exhorting us to not be hypocritical, but sincere in expressing our love. When he says “persist in prayer,” he is telling us to “to be steadfastly attentive to prayer with constant readiness and unremitting care, persevering and showing ourselves courageous in prayer.” The context suggests that this praying is “intercessory prayer” i an exercise of our love. Love is the identifying characteristic of the children of God, “Everyone will know by this that you are my disciples—if you have love for one another.” John 13:35 It is impossible for one to love God if he does not love his fellow Christian. 1 John 4:20 “If anyone says ‘I love God’ and yet hates his fellow Christian, he is a liar, because the one who does not love his fellow Christian whom he has seen cannot love God whom he has not seen.” We must love and pray for our brothers and sisters in our Lord.

5. Colossians 4:2-5 “Be devoted to prayer, keeping alert in it with thanksgiving. At the same time pray for us too, that God may open a door for the message so that we may proclaim the mystery of Christ, for which I am in chains. Pray that I may make it known as I should.” He adds emphasis by saying that we should “keep alert in prayer with thanksgiving” He also gets personal with the saints at Colosse when he asks them to intercede for him that they might have opportunity to “proclaim the mystery of Christ.” Paul is making thanksgiving and intercession integral parts of the kind of prayer we are to be devoted to, that is, “to be steadfast, attentive to with constant readiness and unremitting care, persevering and showing ourselves courageous.” We certainly have much to be thankful for, this in itself is sufficient to make our praying full and lively. Then again, Paul is the missionary and the Colosse Christians are to support him in intercessory prayer. Most of us know someone who is either on the mission field or in the ministry of a church that we could pray for. There are three ways to fulfill the great commission “go and make disciples of all nations,” Matthew 28:19 :1. In person as Paul did. 2. In financial support as the Philippians did Php 4:15, 3. In prayer as the Colosse Christians are exhorted to do.

Four of the above five occurrences are dealing with corporate prayer and the fifth (Acts 6:4) is dealing with prayer in the leadership of the Church. The basic lesson is that prayer should get its proper emphasis in our churches. Without it there is no hope for the presence and power of God. A church is never more like the New Testament church than when it is praying. A congregation without a prayer meeting is essentially defective in its organization, and so must be limited in its efficiency. The Prayer Meeting and Its History, J. B. Johnston

It is not enough to begin to pray, nor to pray aright; nor is it enough to continue for a time to pray; but we must pray patiently, believing, continue in prayer until we obtain an answer. George Mueller

Prayer is indeed a continuous violent action of the spirit as it is lifted up to God. This is comparable to that of a ship going against the stream. Luther + + + + + Paul's Prayer for the Colosse Christians "For this reason we also, from the day we heard, have not ceased praying for you and" Colossians 1:9-12 I. The Object of Paul's prayer.

"asking God to fill you with the knowledge" Paul is praying for a completion and perfecting of that which God has begun in them. "To fill" is to carry into effect, bring to realization. Knowledge here is "a knowledge grounded on personal experience " Paul want us to come into complete realization of our personal experience of God. "of his will in all spiritual wisdom and understanding," Paul is praying that we might have personal experience in "spiritual understanding" of the mysteries of grace. God gives us understanding in "things angels long to catch a glimpse of." 1 Peter 1:12 II. The Purpose of Paul's prayer involves two things.

1. Our Character "so that you may live worthily of the Lord" "I, therefore, the prisoner for the Lord, urge you to live worthily of the calling with which you have been called," Ephesians 4:1 "to walk by faith in him;" 2 Corinthians 5:7, "to walk after his Spirit," Galatians 5:16, and according to His word, to have a way of life as becomes his Gospel, Php 1:27, and worthy of that calling wherewith the saints are called by grace to the obtaining of his kingdom and glory. 1 Thessalonians 2:12

2. His pleasure "and please him in all respects" In ourselves we can do nothing to please God, but because of Christ redeeming work for us, we have faith and love toward God that makes our works acceptable.

III. The Answer of Paul's prayer.

Note four phrases that describe the action of knowing God's will. "bearing fruit in every good deed," children of God are trees that bear righteousness, they are a planting of the Lord and under the influence of divine grace they bring forth the fruits of righteousness. "growing in the knowledge of God," When a Christian becomes full of knowledge, his capacity grows so there is room for more knowledge of God's person and will. The cycle continues and will continue into eternity. "being strengthened with all power according to his glorious might" Believers are weak in themselves, and insufficient to do or bear anything of themselves, but stand in need of strength from above, proportionate to the various kinds of services, temptations, and trials they are called unto. All power belongs to God, it is a perfection of his nature, and has been, and is gloriously displayed in many things; as in the creation of the heavens and the earth; in the upholding of all things in their being. "for the display of all patience" To bear patiently all afflictions and tribulations and wait patiently for the things promised by God, "to live self-controlled, upright, and godly lives in the present age, as we wait for the happy fulfillment of our hope in the glorious appearing" Titus 2:13

“and steadfastness,” to be slow to anger, and not easily provoked to wrath; to be ready to forgive injuries; and to bear long, and with patience, all reproaches and persecutions for the sake of Christ, and his Gospel; “with joy” with a cheerful spirit, or with joy in the Holy Ghost; to esteem reproach for Christ’s sake above the riches and honors of this world; to rejoice when counted worthy to suffer shame for his name. “giving thanks to the Father” As Paul prays for us to be thankful for all things, so should we pray for ourselves and for one another, that we should be humble and full of gratitude toward God.

How does the contents of this prayer compare with the contents of our prayers. Our Spiritual needs are more important than our physical. We should be praying for ourselves and for one another that we might be full of experiential knowledge of God’s will in a spiritually wise and understanding way so that we may walk worthily of our Lord and please Him in all things as we bear the fruit of good deeds, ever growing in knowing Him, manifesting patience, steadfastness, and joy.

I asked the Lord that I might grow In faith, and love, and every grace; Might more of his salvation know, And seek more earnestly his face.

I thought that in some favoured hour At once he’d answer my request;

And, by his love’s constraining power, Subdue my sins and give me rest.

Instead of this, he made me feel The hidden evils of my heart, And let the angry power of hell Assault my soul in every part.

“Lord, why is this?” I trembling cried.

“Wilt thou pursue thy worm to death?”

“Tis in this way,” the Lord replied, “I answer prayer for grace and faith.”

“These inward trails I employ From self and pride to set thee free, And break thy schemes of earthly joy, That thou may’st seek thy all in me!”

+ + + + + Paul’s Requests for Prayer Our Lord said in Matthew 12:34-37 “You brood of vipers! How can you speak good, when you are evil? For out of the abundance of the heart the mouth speaks. The good person out of his good treasure brings forth good, and the evil person out of his evil treasure brings forth evil. I tell you, on the day of judgment people will give account for every careless word they speak, for by your words you will be justified, and by your words you will be condemned.” There is a definite correlation between what one thinks or the desires in His heart and what he talks about. This applies to one’s praying. We pray for, and ask others to pray for, what we hold dear in our hearts. If we are praying for health and wealth, then that reveals what is dear to us. The requests given out in our prayer meetings reveals what we are most concerned about. Some prayer meetings have been nicknamed named “an organ recital” because there are so many requests for hearts, kidneys, livers, gall bladders, etc. The first two requests the Lord taught us (Luke 11:1) to include in our prayers are “Father, hallowed be your name.” the honor and glory of God; and “Your kingdom come,” the success of God’s program in this world. After this we are told to pray “Give us each day our daily bread, and forgive us our sins...” It is helpful to review the prayer request that Paul had. Notice what he requested each of

the following churches to pray.

1. The Romans--for His Service. Romans 15:30, Romans 15:32 "I appeal to you, brothers, by our Lord Jesus Christ and by the love of the Spirit, to strive together with me in your prayers to God on my behalf, that I may be delivered from the unbelievers in Judea, and that my service for Jerusalem may be acceptable to the saints, so that by God's will I may come to you with joy and be refreshed in your company."

2. The Thessalonians--that God's Word Might Prosper. 2 Thessalonians 3:1-3 "Finally, brothers, pray for us, that the word of the Lord may speed ahead and be honored, as happened among you, and that we may be delivered from wicked and evil men. For not all have faith. But the Lord is faithful. He will establish you and guard you against the evil one."

3. The Thessalonians--for Deliverance. 2 Thessalonians 3:1-3 "Finally, brothers, pray for us, that the word of the Lord may speed ahead and be honored, as happened among you, and that we may be delivered from wicked and evil men. For not all have faith. But the Lord is faithful. He will establish you and guard you against the evil one."

4. The Hebrews--for the Brethren. Hebrews 13:18-19 "Pray for us, for we are sure that we have a clear conscience, desiring to act honorably in all things. I urge you the more earnestly to do this in order that I may be restored to you the sooner."

5. The Corinthians--for their Gifts to Him. 2 Corinthians 1:11 "You also must help us by prayer, so that many will give thanks on our behalf for the blessing granted us through the prayers of many."

6. The Ephesians--for His Preaching. Ephesians 6:18-20 "praying at all times in the Spirit, with all prayer and supplication. To that end keep alert with all perseverance, making supplication for all the saints, and also for me, that words may be given to me in opening my mouth boldly to proclaim the mystery of the gospel, for which I am an ambassador in chains, that I may declare it boldly, as I ought to speak."

7. The Colossians--for an Open Door. Colossians 4:3-4 "Continue steadfastly in prayer, being watchful in it with thanksgiving. At the same time, pray also for us, that God may open to us a door for the word, to declare the mystery of Christ, on account of which I am in prison—that I may make it clear, which is how I ought to speak."

Prayer 89 Bible Outline Studies, Basil Miller, p 54 The above prayer request could be an outline for our praying, personally or corporately. May we accept Paul's request as if our own leaders and friends were making it.

+++++ Paul's Prayers for Others

Intercessory prayer is the responsibility of all Christians and especially of Christian leaders. If one is sincere about wanting to help people to have a better relationship with God, he will pray for them. Genuine Christian love will cause one to pray for the one loved. Godly leaders will follow the example of our Lord and pray for the sheep. God has given us good example in Paul of how to pray for others. Paul prayed for:

1. The Romans - to come them. Romans 1:8-19 "First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world. For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers; Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you." We are to pray for others with thankfulness conditioned on the will God. We should pray for others that we have never met, thanking God for what he has done in and with their lives. We should be consistent in praying for others, this shows true concern for them. We should pray that we might be able to make a contribution to their lives as God wills and for His glory.

2. The Thessalonians - to see them. 1 Thessalonians 3:10-12 "Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith? Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you. And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you." We are to pray much "Night and day." We are to pray for God to direct us so that we might have the opportunity to help others in areas that lack and that they may abound in love for others.

3. Israel - that they might be saved. Romans 10:1-5 "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved." We are to pray for the salvation of others, even for those who have rejected the truth and the Savior. Even though they have persecuted us and fought against God, we are still to pray for them.

4. The Corinthians - that they might be pure. 2 Corinthians 13:7 "Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though we be as reprobates." We are to pray for the "holiness" of others in relation to God and for their "honesty" in relation to others without regard for our reputation.

5. The Ephesians - that they might have wisdom. Ephesians 1:16-19 "Cease not to give thanks for you, making mention of you in my prayers; That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power." We are not to stop praying for our friends in Christ that they will be intelligent and knowledgeable about who God is and what God wants them to do, and what they have in Christ and how powerful God is.

6. The Phillipians - that they might abound in love. Php 1:9-11 "And this I pray, that your love may abound yet more and more in knowledge and in all judgment; That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God." We are to pray for others that they may increase in knowing God and in the ability to apply truth to everyday life without being offensive, and have the righteousness of Christ.

7. The Colossians - to know God's will. Colossians 1:9-11 "For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; Strengthened

with all might, according to his glorious power, unto all patience and long suffering with joyfulness." We are to continually pray for others to completely know God's will and live in a way that would honor our Lord in good works, ever increasing in knowledge of God strong in joyous patience and long suffering.

Prayer 89 Bible Outline Studies, Basil Miller p 55 Our praying for our spiritual brothers and sisters should be guided by the Holy Spirit, conditioned on the will of God, and for the Glory of Christ Jesus. It should be focused on the advancement of the Kingdom of God not on our pleasures and comforts.

----- Intercession is the Noblest Work of God Entrusted to us Humans

T.W. Hunt The power of the Church truly to bless rests on intercession--asking and receiving heavenly gifts to carry to men. of prayer, men mighty in prayer. Power Through Prayer, E. M. Bounds In the fine and difficult art of prayer, intercession is undoubtedly the most difficult of accomplishment. As far as my understanding of these things goes, intercessory prayer is the finest and most exacting kind of work that it is possible for men to perform. Prayer, O. Hallesby, p 164 + + + + + Steadfast Devotion to Prayer The Greek word for "steadfast devotion" is proskartereo, 6 of the 10 occurrences have to do with prayer, it means to be steadfastly devoted to, to give unremittingly to, to persevere and not to faint in, to be in constant readiness for.

Acts 1:14 "All these continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren." Jesus' last instruction to the disciples was "not to depart from Jerusalem, but to wait for the promise of the Father...you will be baptized with the Holy Spirit not many days from now." Acts 1:5 We can't be sure of what they understood "baptized with" to mean but obviously they were willing for it. Jesus further entices them with "you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth." Acts 1:8 I suspect that the last phrase "to the end of the earth" just blew their minds, but it didn't seem to scare them. After Jesus was taken up from them into Heaven they quickly obeyed. They returned to Jerusalem and went to the upper room and our text describes what they did. They continued or they were steadfastly devoting themselves to prayer, they gave themselves unremittingly to prayer, they persevered and did not faint in their prayer, they were in constant readiness for prayer. Acts 2:1-47 recorded the unsurpassed events that resulted. The lesson is clear, if we give prayer its proper place, God will bless beyond our comprehension. "Now to him who is able to do far more abundantly than all that we ask or think, according to the power at work within us," Ephesians 3:20

Acts 2:42 "And they devoted themselves to the apostles' teaching and fellowship, to the breaking of bread, and the prayers." Acts 2:41 ends with "and there were added that day about three thousand souls." This mighty work of God compelled these early Christians to continue or to be steadfastly devoted to prayer, to give themselves unremittingly to prayer, to persevere and not to faint in prayer, to be in constant readiness for prayer, as they had before this in Acts 1:14. The result of their faithfulness to persist in doing what was right is recorded in Acts 2:43 "And fear came upon every soul: and many wonders and signs were done by the apostles." It is both simple and mysterious. Nothing complicated about giving ourselves to prayer, but mysterious when we

realize we don't do it. It is obvious that they, plural, corporately gave themselves to the teaching, the fellowship, the breaking of bread, and the prayers. All four items have the definite article making it a matter of specific identity. If the first three are corporate, then the fourth is also. They were praying in "the prayer meetings" with steadfast devotion.

Acts 6:4 "But we will devote ourselves to prayer, and to the ministry of the word." Now things have grown to the point that problems have appeared and some needs of the people are not being properly met. Priorities have to be identified and responsibilities have to be delegated. The apostles determined that their first priority would be to "give ourselves continually to prayer" that is, to steadfastly devote themselves to prayer, to give themselves unremittingly to prayer, to persevere and not to faint in prayer, to be in constant readiness for prayer, "and to the ministry of the word." This they are doing together, corporately. We see proof of this in the plural "ourselves" and the fact that "ministry of the word" is a corporate ministry. They were not satisfied in each one having his secret time of prayer. They were serious and corporately laid hold of God in prevailing prayer.

Romans 12:12 "Rejoicing in hope; be patient in tribulation, be constant in prayer." The glory days of Pentecost are in the past, now it is tribulation times and the exhortation is to be steadfastly devoted to prayer, to give unremittingly to prayer, to persevere and not to faint in prayer, to be in constant readiness for prayer, Note the flow of the context, Romans 12:1 "I appeal to you...brothers..." Romans 12:3 "I say to everyone among you..." Romans 12:4 "as in one body we have many members," Romans 12:5 "though many, are one body in Christ" Romans 12:10 "love one another with brotherly affection" Romans 12:12 "...be constant in prayer" Romans 12:13 "contribute" to the needs of the saints" Romans 12:16 "Live in harmony with one another" Romans 12:18 "...live peaceably with all men." The entire context is speaking to the Roman Christians as a corporate body. The exhortation to be steadfastly devoted to prayer, to give unremittingly to prayer, to persevere and not to faint in prayer, to be in constant readiness for prayer is given to the corporate body of believers. We as a body of believers are to be rejoicing in hope, being patient in tribulation, and continue in prayer.

Ephesians 6:18 "Praying always at all times and in the Spirit, with all prayer and supplication. To that end keep alert with all perseverance, making supplication for all the saints." Paul is discussing the armor of God with which we should equip ourselves. After he names all the equipment, climaxing with "the sword of the Spirit, which is the Word of God," he brings it altogether by saying "pray." That is, we are to be praying always at all times, we are not to cease and there is no inappropriate time to pray. Prayer must be in the Spirit and watch with a steadfast devotion to prayer, giving ourselves unremittingly to prayer, that we might persevere and not to faint in prayer, being constant readiness for prayer. It seems that Paul can not say enough about prayer and how important it is. Even with all the armor of God in place we still must pray.

Colossians 4:2 "Continue steadfastly in prayer, being watchful in it with thanksgiving;" We are to be steadfastly devoted to prayer, to give unremittingly to prayer, to persevere and not to faint in prayer, to be in constant readiness for prayer, and be careful to watch for all those things we should be thankful. We will never be without much for which to thank God.

If one understands the importance that the Bible attaches to pray, he is not surprised that six times such a strong exhortation is pressed upon us. If one does not understand the importance of prayer

Genesis 32:24, to the overcoming of God's reluctance to bless. Hebrews 4:16 "Let us therefore draw near with boldness."

Ultimate prayer request is appropriate for the ultimate answer to prayer. We need to be begging God for a special relationship and presence of the Holy Spirit. Is not God, the Giver, more than all His gifts?

Only when we have the Holy Spirit as our Lord is teaching will our prayer life and our prayer meetings be what they need to be. But it is the Holy Spirit of God Who is prayer's great Helper. The Kneeling Christian Prayer is an art, which only the Spirit can teach us. He is the giver of all prayer. C. H. Spurgeon The biggest thing God ever did for me was to teach me to pray in the Spirit. Samuel Chadwick Come, O Come, Thou Quickening Spirit Come, O come, thou quick'ning Spirit, God from all eternity! May the power never fail us; dwell within us constantly Then shall truth and life and light banish all the gloom of night.

Grant our hearts in fullest measure wisdom, counsel, purity. That we ever may be seeking only that which pleaseth thee.

Let thy knowledge spread and grow, working error's overthrown.

Show us, Lord, the path of blessing: when we trespass on our way, cast, O Lord, our sins behind thee and be with us day by day. Should we stray, O Lord, recall; work repentance when we fall.

Holy Spirit, strong and mighty, thou who makest all things new, make thy work within us perfect and the evil foe subdued.

Grant us weapons for the strife and with victory crown our life.

Heinrich Held, ca. 1664; Charles F. Gounod, 1872; Tr. by Charles W. Schaeffer, 1866; alt; alt. 1961
+ + + + + We have Prayer because there was a Resurrection

Christ's resurrection proves He has the power to fulfill His promises. Jesus said, "ask what so ever you will and it will be done." "Truly I say to you, whoever says to this mountain, 'Be taken up and cast into the sea,' and does not doubt in his heart, but believes that what he says is going to happen, it will be granted him. Therefore I say to you, all things for which you pray and ask, believe that you have received them, and they will be granted you." Mark 11:22-24 A dead Christ could not make good on any promise, especially one like this. Only a resurrected and powerful Jesus can give all things we ask in prayer.

Christ's resurrection was necessary so He could continue His work. "Truly, truly, I say to you, he who believes in Me, the works that I do, he will do also; and greater works than these he will do; because I go to the Father. Whatever you ask in My name, that will I do, so that the Father may be glorified in the Son. If you ask Me anything in My name, I will do it." John 14:12-14 He could not do it, what ever that might be, if He had not risen and gone to the Father. We could not do greater things than He did if He were not alive and working in us. There could not be answered prayer if He had not risen and ascended. But He has risen and there is answer to prayer. Praise God and the Lamb forever. The first encounter with the resurrected Christ was to Mary as she lingered in the garden, after the others had left perplexed and discouraged, John 20:11-18 The Second was to the two on the road to Emmaus Luke 24:13-32 The Third was to the eleven after the two

followers of Jesus talked to Him on the road to Emmaus, came to Jerusalem. Luke 24:33-49 Note the progression: Jesus showed Himself to one, then two, then to a small group and again eight days later, and then to 500 brethren. It seems that out of the 10 appearances of the risen Lord Jesus only three are to single individuals. What is the lesson in all this? Jesus revealed Himself more to the corporate gatherings. Have you ever noticed that many false religions are based on a supposed private revelation of Christ to their leader. Beware of such claims that do not allow for confirmation by others. Sometimes we are too blind to see and too dull to understand how Jesus is revealed to His gathered people through the preaching of the Word and prayer. It is when His people gather together in consideration of the resurrected Savior that He manifests Himself among them.

Christ's resurrection and ascension was followed by prayer: Acts 1:8-14 "...but you will receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth. And after He had said these things, He was lifted up while they were looking on, and a cloud received Him out of their sight. And as they were gazing intently into the sky while He was going, behold, two men in white clothing stood beside them. They also said, 'Men of Galilee, why do you stand looking into the sky? This Jesus, who has been taken up from you into heaven, will come in just the same way as you have watched Him go into heaven.' Then they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a Sabbath day's journey away. When they had entered the city, they went up to the upper room where they were staying; that is, Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus, and Simon the Zealot, and Judas the son of James. These all with one mind were continually devoting themselves to prayer, along with the women, and Mary the mother of Jesus, and with His brothers." We know the result of this is the first corporate prayer meeting: the birth of the Church and the conversion of thousands. The book of Acts is the story of a praying church. Would to God that we could be more like the churches in Acts and less like the churches in our day.

It took a resurrected Savior to send us the Holy Spirit "But I tell you the truth, it is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I go, I will send Him to you...But when He, the Spirit of truth, comes, He will guide you into all the truth; for He will not speak on His own initiative, but whatever He hears, He will speak; and He will disclose to you what is to come. He will glorify Me, for He will take of Mine and will disclose it to you." John 16:7, John 16:13-14 The Holy Spirit has come because Jesus has been resurrected, ascended and glorified therefore we can pray in the Spirit. "But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who dwells in you." Romans 8:11-26 "In the same way the Spirit also helps our weakness; for we do not know how to pray as we should, but the Spirit Himself intercedes for us with groanings too deep for words." Romans 8:26 The physical resurrection is the basis of our spiritual resurrection. Paul said "And you were dead in your trespasses and sins,But God, being rich in mercy, because of His great love with which He loved us, even when we were dead in our transgressions, made us alive together with Christ (by grace you have been saved), and raised us up with Him, and seated us with Him in the heavenly places in Christ Jesus. Ephesians 2:1, Ephesians 2:4-6 Spiritual death is just as dead as physical death. Christ's exaltation is our exaltation and when we follow him into the presence of God, it is with the same

seeds. A fish is hatched in the water to swim and does not want it any other way. An animal born in the wild is designed to live in the wild. The monkey is in the tree to swing with ease and delight. An eagle is born for great heights and comfortably floats in the thin air.

Man was created in the image of God to commune with Him and if he doesn't, he is the loneliest of all creatures. A child of God is so by birth. He is born confessing his sin and calling on the Lord for salvation. The first words Paul uttered were a prayer of submission. "Who are You, Lord?" Acts 9:5 We began our spiritual life in praying for it and we must continue it in the same way. Our birth from above gives us a "spiritual" and a Godly nature. "For by these He has granted to us His precious and magnificent promises, so that by them you may become partakers of the divine nature, having escaped the corruption that is in the world by lust." 2 Peter 1:4 We must then continue to partake of the Divine nature as we live in this world. "If you abide in Me, and My words abide in you, ask whatever you wish, and it will be done for you." John 16:7 The Church (the local and visible body of believers) was born in a prayer meeting. Yes, they existed as individuals before Acts 2:1-47, but as a functioning body of believer they began to exist in Acts 2:1-47, in a prayer meeting that had the manifest presence and power of God. The church began in the real presence of God and should continue in the experience thereof. Anything else is not the will of God. The church is to administer God's Kingdom through prayer. It is to commission labors by means of prayer "While they were ministering to the Lord and fasting, the Holy Spirit said, 'Set apart for Me Barnabas and Saul for the work to which I have called them.' Then, when they had fasted and prayed and laid their hands on them, they sent them away." Acts 13:2-3 The church is to requisition all the supplies necessary to keep the kingdom functioning and advancing. It is said that an army marches on its stomach but God's army marches on its knees. Our Lord teaches us in the model prayer to pray to the Father "Your kingdom come. Your will be done, on earth as it is in heaven." Matthew 6:10 Implicit in this prayer is the request for everything that is needed in the administration of the Kingdom of God.

Peter teaches us that we are "a chosen race, a royal priesthood, a holy nation, a people for God's own possession, so that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light;" 1 Peter 2:9 "A royal priesthood" is body of priests that intercede for others with royal dignity. This is what we do when we pray for one another. The exercise of this priesthood is God's will and way for the church to operate. The church must continue in the atmosphere and function it was birthed in if it is to be effective spiritually. Most evangelical churches have little or no emphasis of prayer. Some have huge buildings and a staff of professional administrators but they are powerless in the spiritual dimension because they are not a praying people, "a body of priests." Most would acknowledge that we begin the Christian life in and by the aid of the Holy Spirit but "Are you so foolish? Having begun by the Spirit, are you now being perfected by the flesh?" Galatians 3:3

"A dynamic praying church must be built from the inside out, employing all four levels of prayer: the secret closet, the family altar, small group praying and finally, the congregational setting." Developing your Secret Closet of Prayer, Richard Burr, p 19. The corporate prayer meeting is the most important meeting of the church. Jesus said "My Father's house shall be a house of prayer----" He didn't say it should be a house of preaching, or singing and a lot of other good and necessary things. It is to be primarily and fundamentally a place of prayer. This is not where our praying is done in proxy by "the priest," we are all priests, we all must pray. The corporate prayer

children and I are in bed; I cannot get up and give you anything.' I tell you, even though he will not get up and give him anything because he is his friend, yet because of his persistence he will get up and give him as much as he needs. So I say to you, ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. For everyone who asks, receives; and he who seeks, finds; and to him who knocks, it will be opened." Luke 11:5-10 When did the interceding man stop asking—when he received what he needed. Not to lose heart means not to quit asking, not to quit seeking, not to quit knocking. Our Lord tells us, if we keep on asking, seeking, and knocking "it will be opened."

God could answer our prayers speedy but many times He does not. Not because He doesn't want to answer, but because we have not developed sufficiently to receive the blessing. God, Who is in sovereign control of all people and events, includes in His plan our asking for those things He wants to do. He moves us to begin our asking process at the right time so as to accomplish in us what He wants accomplished in perfect timing with when he wants to answer our prayer. "Men would pluck their mercies green, when the Lord would have them ripe." God gives the answer in perfect timing with the asker.

"And the Lord said, 'Hear what the unrighteous judge said; now, will not God bring about justice for His elect who cry to Him day and night, and will He delay long over them? I tell you that He will bring about justice for them quickly. However, when the Son of Man comes, will He find faith on the earth?'" Luke 18:6-8

We are to put our complete trust in our Loving God. "Therefore humble yourselves under the mighty hand of God, that He may exalt you at the proper time, casting all your anxiety on Him, because He cares for you." 1 Peter 5:6-7 Unanswered yet? The Prayer your lips have pleaded In Agony of heart these many years? Does faith begin to fail; is hope departing, And think you all in vain those falling tears?

Say not the Father hath not heard your prayer;

You shall have your desire sometime, somewhere.

Unanswered yet? Though when you first presented This petition at the Father's throne, It seemed you could not wait the time of asking, So urgent was your heart to make it known.

Though years have passed since then, do not despair; The Lord will answer you sometime, somewhere.

Unanswered yet? Nay, do not say unanswered, Perhaps your part is not yet wholly done, The work began when first your prayer was uttered, And God will finish what He has begun.

Keep the incense burning at the shrine of prayer, His glory you shall see sometime, somewhere.

Unanswered yet? Faith cannot be unanswered;

Here feet are firmly planted on the Rock;

Amid the wildest storms she stands undaunted, Nor quails before the loudest thunder shock.

“Father who is in heaven” We can, and should at times, pray to the Son, Jesus Christ, and to the Spirit, the Holy Spirit. The primary direction of our prayers should be to the Father. We should look to Him as the one that gives us all things: life itself, substance for life, guidance in life, etc. We are to pray conscious of an intimate relationship with a loving Father.

3. A Reverent Spirit.

“Hallowed be Your name:” “Name” represents the person of the name and his reputation, his honor. It is of chief concern to the child of God that the honor of the Father be upheld. Some cultures put great significance on the family name and the dignity of the ancestors. We are to pray for God’s name to be honored in all the issues of life.

4. A Loyal Spirit.

“Your kingdom come.” It is God’s will and rule and authority that is the deciding factor. In all the issues of life, whether it is the kingdoms and nations of the world or the decisions of daily work and play we must strive to experience the rule or kingdom of God. Here we are taught to pray for the extension of God’s rule in the world.

5. A Submissive Spirit”

“Your will be done, On earth as it is in heaven.” Paul’s exhortation “Therefore I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship. And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect.” Romans 12:1-2 It is not the “sweet by and by” (as in “Your kingdom come”) but the “nasty now and now” that requires our sacrifice. We are supposed to pray that we and others will experience God’s will.

6. A Dependent Spirit.

“Give us this day our daily bread”

Matthew 6:30-31 “But if God so clothes the grass of the field, which is alive today and tomorrow is thrown into the furnace, will He not much more clothe you? You of little faith! “Do not worry then, saying, ‘What will we eat?’ or ‘What will we drink?’ or ‘What will we wear for clothing?’” We are to pray for today’s need and tomorrow we can pray for its needs.

7. A Penitent Spirit.

“And forgive us our debts, as we also have forgiven our debtors.”

Effective prayer requires that we have a valid relationship vertically and horizontally. Vertically with God. We cannot approach God without our sin debt having been satisfied. The only satisfaction that God will accept is the substitutionary death of Jesus Christ. Horizontally with others. To not forgive others that have wronged us is to prove that we do not know what this is. A person that has experienced the forgiveness of God will be generous to forgive others. We are to pray for forgiveness and show our appreciation by forgiving others.

8. A Trusting Spirit “And do not lead us into temptation, but deliver us from evil”

Colossians 1:28-29 “We proclaim Him, admonishing every man and teaching every man with all wisdom, so that we may present every man complete in Christ. For this purpose also I labor, striving according to His power, which mightily works within me.” Paul’s experience of the power of God working in him resulted in a striving or agonizing to proclaim the glory of Jesus. There is a similar experience in agonizing prayer.

Colossians 4:12 “Epaphras, who is one of your number, a bondsman of Jesus Christ, sends you his greetings, always laboring earnestly (agonizing) for you in his prayers, that you may stand perfect and fully assured in all the will of God.” This is agonizing intercessory prayer. Most Christians never get past the “now I lay me down to sleep” prayers, except when there is a crisis, like a sick child or terminal illness, facing us. We pray for our parents, children or friends, but to agonize in intercessory prayer for kingdom issues, well, that is another level of prayer that is seldom realized.

1 Timothy 6:12 “Fight the good fight of faith; take hold of the eternal life to which you were called, and you made the good confession in the presence of many witnesses.” This could be translated “agonize the good agony of faith.” We are to strive and agonize as the good soldier does in battle. We need to pray as if it were a matter of life and death, because it is. There are souls that need to be plucked from the burning. If we prayed like a soldier fighting, we would see much greater answer to prayer.

2 Timothy 4:6-7 “For I am already being poured out as a drink offering, and the time of my departure has come. I have fought the good fight, I have finished the course, I have kept the faith;” No doubt that part of Paul’s success was agonizing prayer. We will not be considered as successful and having kept the faith, if we do not agonize in prayer.

If what we have discussed here is real prayer, then most of have never really prayed. The best example of this kind of praying is our Lord the night before His death. In Luke 22:44 another form of our word occurs “And being in agony He was praying very fervently; and His sweat became like drops of blood, falling down upon the ground.” Here it is agonia, which is the noun meaning a struggle for victory, wrestling, of severe mental struggles and emotions, agony, anguish. When our Lord saw the contents of the cup from which he had to drink He experienced great agony in soul. Sometimes we have to pray as He did, in great agony as we experience the will of God.

“... The effective prayer of a righteous man can accomplish much.” James 5:16 + Corporate Boldness

“Therefore, brethren, since we have confidence to enter the holy place by the blood of Jesus, by a new and living way which He inaugurated for us through the veil, that is, His flesh, and since we have a great priest over the house of God, let us draw near with a sincere heart in full assurance of faith, having our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. Let us hold fast the confession of our hope without wavering, for He who promised is faithful; and let us consider how to stimulate one another to love and good deeds, not forsaking our own assembling together, as is the habit of some, but encouraging one another; and all the more as you see the day drawing near.” Hebrews 10:19-25 In his reference to “the holy place” the writer is thinking of public and corporate worship, not personal and private times of communion with God. The emphasis is that we don’t need the animal sacrifices nor the Levitical priesthood in

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01.04. Topical Prayer: The Persons of God

Praying and the Persons of God The Trinitarian Aspect of Prayer

“For of him, and through him, and unto him, are all things. To him be the glory for ever. Amen.” Romans 11:36 As we apply this verse to the experience of praying we can clearly see prayer’s relation to the Trinity:

1. We pray because Jesus opened the way. “of (ek) him the Jesus”

Jesus is our example and our access. John 14:6 “Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.” Jesus’s death opened the way for all His people. For generations the veil in the temple symbolized the unapproachableness of a Holy God, but when Jesus died “the veil of the temple was rent in two from the top to the bottom; and the earth did quake; and the rocks were rent.” Matthew 27:51 The life, death and life again of our Savior Jesus is sufficient to dispel every hindrance to our coming to the Father. “Being therefore justified by faith, we have peace with God through our Lord Jesus Christ; through whom also we have had our access by faith into this grace wherein we stand; and we rejoice in hope of the glory of God.” Romans 5:1-2 We are persuaded that we have access to God and experience His unmerited benefits with great joy in the Glory of God now and yet to come.

Jesus made the way and the Spirit strengthens us that we may approach the Father in a personal and intimate relationship.

2. We pray by means of the Spirit’s power within. “through (dia) him Spirit”

Jesus promised us an Advocate, or Helper (Greek is paracletos) “And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.” John 14:16-17 The world can not see the invisible but we can be like Moses, Hebrews 11:27.

Paul specifies that He will help us when we pray, “Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought.” Romans 8:26 and also in Ephesians 2:18 “For through him we both have access by one Spirit unto the Father.” and again in Ephesians 6:18 “Praying always with all prayer and supplication in the Spirit,” Jude says that we should be “building up yourselves on your most holy faith, praying in the Holy Ghost.” Jude 1:20 Because we are sons of God, He has “sent forth the Spirit of his Son into your hearts, crying, Abba, Father.” Galatians 4:6

Jesus made the way and the Spirit strengthens us that we may approach the Father in a personal and intimate relationship.

3. We pray to our Spiritual Father. “unto (eis) him The Father” When Jesus taught us to pray He said, “When ye pray, say, Our Father.” Luke 11:2 Paul taught us that the Spirit enables us to be

crying out to our Father. "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father." Romans 8:15 We are to approach Him as our Daddy, whom we love and Who loves us dearly, just as an earthly Father love his little child.

We are not just servants, we are children and friends "No longer do I call you servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I heard from my Father, I have made known unto you. Ye did not choose me, but I chose you, and appointed you, that ye should go and bear fruit, and that your fruit should abide: that whatsoever ye shall ask of the Father in my name, he may give it you." John 15:15-16

Jesus made the way and the Spirit strengthens us that we may approach the Father in a personal and intimate relationship.

John 14:1-31; John 15:1-27; John 16:1-33 teach that we have an interacting relationship with all three members of the Trinity. This is especially true in the exercise of prayer. In the prayer meeting, as nowhere else, are Christian graces thus brought together with powerful reactionary and reflective forces. The Prayer Meeting and Its History, J. B. Johnston God moves in a mysterious way His wonders to perform;

He plants His footsteps in the sea, And rides upon the storm.

Ye fearful saints, fresh courage take; The clouds ye so much dread Are filled with mercies, and shall break In blessings 'round thy head.

+++++ The Attributes of God in Prayer When we pray we need to keep in mind the nature of our God. He is infinite in all His attributes and for all eternity we will be exploring what He is really like. Following is a listing of some of the attributes of God. Perhaps we should thank and praise God for each of these and for being the God that He is. "We shall find every attribute of God Most High to be, as it were, a great battering-ram, with which we may open the gates of heaven." C. H. Spurgeon The Bounties of God Isaiah 64:4 "For from of old they have not heard nor perceived by ear, neither has the eye seen a God besides Thee, Who acts in behalf of the one who waits for Him." The Faithfulness of God Deuteronomy 7:9 "Know therefore that the Lord your God, He is God, the faithful God, who keeps His covenant and His lovingkindness to a thousandth generation with those who love Him and keep His commandments;" The Foreknowledge of God Romans 8:29 "For whom He foreknew, He also predestined to become conformed to the image of His Son, that He might be the firstborn among many brethren; " The Grace of God Romans 5:21 "...even so grace might reign through righteousness to eternal life through Jesus Christ our Lord" The Goodness of God Psalms 25:8 "Good and upright is the Lord..." The Holiness of God Revelation 15:4 "Who, will not fear, O Lord, and glorify Thy name? For Thou alone art holy; For all the nations will come and worship before..." The Immutability of God Malachi 3:6 "For I, the Lord, do not change; therefore you, O sons of Jacob, are not consumed." The Justice of God Psalms 89:14 "Righteousness and justice are the foundation of Thy throne..." The Knowledge of God Psalms 147:5 "His understanding is infinite" The Love of God Romans 5:8 "But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us." The Loving-Kindness of God Psalms 36:7 "How precious is Thy lovingkindness, O God! And the children of men take refuge in the shadow of Thy wings." The

Mercy of God Psalms 119:156 "Great are Thy mercies, O Lord..."

The Omnipresence of God Psalms 139:1-24: "Where can I go from Thy Spirit? Or where can I flee from Thy presence?" The Power of God Psalms 62:11 "...power belongs to God" The Solitariness of God Exodus 15:11 "Who is like Thee among the gods, O Lord? Who is like Thee, majestic in holiness, Awesome in praises, working wonders?" The Sovereignty of God Isaiah 46:10 "For I am God, and there is none other; I am God, and there is no one like Me, Declaring the end from the beginning And from ancient times things which have not been done, Saying, 'My purpose will be established, And I will accomplish all My good pleasure.'" The Wisdom of God Romans 11:33 "Oh, the depth of the riches both of the wisdom and knowledge of God! " The Wrath of God Romans 1:18 "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men..."

+++++ To Whom Should We Pray?

Answer: The Lord God of the Holy Scriptures is the only God to whom we should pray. The Scriptures are the 66 books of the Christian Bible, beginning with Genesis and ending with Revelation. If you agree with this answer then another question arises. Since the God of the Bible is revealed as a Triune God, that is a God of three persons: "The Father" "The Son" and "The Spirit;" we now have to ask, "Which of the persons in God do we pray to." We need to remember that prayer is more than asking. It is asking for things inclusively but not exclusively. Prayer includes praise, worship, and expression of thankfulness. The last verse in second Corinthians is "The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with you all." 2 Corinthians 13:14 Paul is giving his benediction in the form of a Trinitarian blessing. Each member of the Trinity has a unique relation to the believer and we should pray to each member of the Trinity in respect of His uniqueness I. Prayer to the Father that loves us, "the love of God." 2 Corinthians 13:14 Our Lord give us instruction to pray to the Father in Matthew 6:9 "Pray, then, in this way: 'Our Father who is in heaven, Hallowed be Your name.'" We are to show honor and respect for our Father.

John identifies us as children in 1 John 3:1 "See how great a love the Father has bestowed on us, that we would be called children of God; and such we are." We really are children and should ask for the things that a child would ask of his Father.

"Because you are sons, God has sent forth the Spirit of His Son into our hearts, crying, "Abba! Father!" Galatians 4:6 We are to pray to our Father with lively feelings and an intimate relationship. We are to acknowledge His love for us and live our lives as an expression of our love for Him.

II. Prayer to the Son that gives us undeserved blessing, "the grace of the Lord Jesus Christ." 2 Corinthians 13:14

It wasn't the Father that laid down His life for us. "We know love by this, that He laid down His life for us." 1 John 3:16 we must express our love and appreciation to Jesus for giving His life for us. We should never tire of saying to Jesus, that is, praying to Jesus "Thank you Jesus for dying for me." If we can talk to the Father we can talk to Jesus.

We have been called into fellowship with Jesus. “God is faithful, through whom you were called into fellowship with His Son, Jesus Christ our Lord.” 1 Corinthians 1:9 Prayer is that fellowship. Fellowship is sharing what we have in common. When we talk with Jesus about what He has done for us and how much we appreciate it and love Him, we are in fellowship with Him.

Jesus is simultaneously our Prophet, our Priest, and our King. We have communion with him as our Prophet, He teaches us by his Spirit. We consider him as our High Priest who is our advocate and intercessor with the Father, and we put our petitions into His hands, to be offered up by Him, perfumed with the much incense of His mediation. We acknowledge Him as our King and submit to His government. We seek the coming of His kingdom in all its power and sovereignty.

Saints have such communion and fellowship with Christ in His offices, that we have in some sense a share in them; that is, we are made by Him prophets, priests, and kings; prophets to teach and instruct others, and kings and priests unto God and his Father. “And from Jesus Christ, the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth. To Him who loves us and released us from our sins by His blood and He has made us to be a kingdom, priests to His God and Father—to Him be the glory and the dominion forever and ever. Amen.” Revelation 1:5-6 this gives us great need to pray to and fellowship with Jesus.

III. Prayer to the Spirit that has been sent to us, “and the fellowship of the Holy Spirit.” 2 Corinthians 13:14

True praying is in the power of the Holy Spirit. “In the same way the Spirit also helps our weakness; for we do not know how to pray as we should, but the Spirit Himself intercedes for us with groanings too deep for words.” Romans 8:26 it seems very reasonable to ask the Holy Spirit to do what He has come to do and what we must have Him to do for us. When we need guidance we should claim the ministry of the Holy Spirit and ask for His guidance. “But when He, the Spirit of truth, comes, He will guide you into all the truth.” John 16:13 The Holy Spirit was sent to be our helper, one who strengthens us. “I will ask the Father, and He will give you another Helper, that He may be with you forever.” John 14:16 so we pray to Him for the strength we need to serve God.

“Since we have gifts that differ according to the grace given to us” Romans 12:6 We should pray to the Holy Spirit to help us know and use our gift. In Galatians we have named the fruit of the Spirit, “the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law.” Galatians 5:22-23 These things should be objects of prayer and since they are produced by the Spirit we should ask the Spirit to produce them and cultivate them in us.

Since “the Spirit also helps our weakness, for we do not know how to pray as we should, but the Spirit Himself intercedes for us with groanings too deep for words” Romans 8:26 it is entirely appropriate for us to ask the Spirit to help us in our prayer life.

Since He is the Spirit of adoption, we can pray to Him to make us to be good children. We “have received a spirit of adoption as sons by which we cry out, “Abba! Father!” Romans 8:15

Let’s not forget that we are praying to a tri-person God. We have not begun to understand the infinite and Divine riches we have in having a God like our God.

was the greatest teacher. He taught both by lip and life. His life was one that frequently sent Him into seclusion. He was seen on His knees and He allowed Himself to be heard; for example, the intercessory prayer in John 17:1-26. He was qualified most by His Holy character. He knew His subject and His students completely and accurately. In the great commission Jesus said "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you..." Matthew 28:19-20 He commanded "...that at all times they ought to pray and not to lose heart." Luke 18:1 So we are expected to teach the subject of prayer. Parents teach children, pastors teach members, mature believers teach young believers.

Jesus taught the Greatest Lessons

We must be sincere, and not have vain motives. Matthew 6:5 "When you pray, you are not to be like the hypocrites; for they love to stand and pray in the synagogues and on the street corners so that they may be seen by men. Truly I say to you, they have their reward in full."

We must be humble. Luke 18:9-14 "And He also told this parable to some people who trusted in themselves that they were righteous, and viewed others with contempt: Two men went up into the temple to pray, one a Pharisee and the other a tax collector. The Pharisee stood and was praying this to himself: 'God, I thank You that I am not like other people: swindlers, unjust, adulterers, or even like this tax collector. I fast twice a week; I pay tithes of all that I get.' But the tax collector, standing some distance away, was even unwilling to lift up his eyes to heaven, but was beating his breast, saying, 'God, be merciful to me, the sinner!' I tell you, this man went to his house justified rather than the other; for everyone who exalts himself will be humbled, but he who humbles himself will be exalted."

We must abide in Him. John 15:7 "If you abide in Me, and My words abide in you, ask whatever you wish, and it will be done for you."

We must obey Him. John 14:14-15 "If you ask Me anything in My name, I will do it. If you love Me, you will keep My commandments."

We must have faith. Mark 11:24 "Therefore I say to you, all things for which you pray and ask, believe that you have received them, and they will be granted you."

We must be right with our brother. Matthew 5:23-24 "Therefore if you are presenting your offering at the altar, and there remember that your brother has something against you leave your offering there before the altar and go; first be reconciled to your brother, and then come and present your offering."

We must have persistence. Luke 11:5-10 " Then He said to them, 'Suppose one of you has a friend, and goes to him at midnight and says to him, 'Friend, lend me three loaves; for a friend of mine has come to me from a journey, and I have nothing to set before him'; and from inside he answers and says, 'Do not bother me; the door has already been shut and my children and I are in bed; I cannot get up and give you anything.' I tell you, even though he will not get up and give him anything because he is his friend, yet because of his persistence he will get up and give him as much as he needs. So I say to you, ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. For everyone who asks, receives; and he who seeks, finds; and to

him who knocks, it will be opened.”

We must have privacy. Matthew 6:6 “But you, when you pray, go into your inner room, close your door and pray to your Father who is in secret, and your Father who sees what is done in secret will reward you.”

Prayer is the Greatest Experience

It has been said that “Theology is the Queen of the Sciences,” if that be so then “Prayer is the Queen of the Experiences.” What could be greater than a personal audience with the sovereign and holy creator of the universe.

What wond’rous grace! who knows its full extent? A creature, dust and ashes, speaks with God-- Tells all his woes, enumerates his wants, Yea, pleads with Deity, and gains relief.

’Tis prayer, yes, ’tis ‘effectual, fervent prayer,’

Puts dignity on worms, proves life divine, Makes demons tremble, breaks the darkest cloud, And with a princely power prevails with God! And shall this privilege become a task? My God, forbid! Pour out thy Spirit’s grace, Draw me by love, and teach me how to pray.

Yea, let Thy holy unction from above Beget, extend, maintain my intercourse with Father, Son, and Spirit, Israel’s God, Until petitions are exchanged for praise

Irons.

If Jesus, the perfect God - Man, felt the need of prayer, how much greater is our need for a prayer life.

+ + + + + Jesus Teaches on Corporate and Answered Prayer In Mark 11:15-25 our Lord gives some teaching on prayer: “Then they came to Jerusalem. Jesus entered the temple area and began to drive out those who were selling and buying in the temple courts. He turned over the tables of the moneychangers and the chairs of those selling doves, and he would not permit anyone to carry merchandise through the temple courts. Then he began to teach them and said, ‘Is it not written: My house will be called a house of prayer for all nations’? But you have turned it into a den of robbers!’ The chief priests and the experts in the law heard it and they considered how they could assassinate him, for they feared him because the whole crowd was amazed by his teaching. When evening came, they went out of the city. In the morning as they passed by, they saw the fig tree withered from the roots. Peter remembered and said to him, ‘Rabbi, look! The fig tree you cursed has withered.’ Jesus said to them, ‘Have faith in God. I tell you the truth, if someone says to this mountain, Be lifted up and thrown into the sea, and does not doubt in his heart but believes that what he says will happen, it will be done for him. For this reason I tell you, whatever you pray and ask for, believe that you have received it, and it will be yours. Whenever you stand praying, if you have anything against anyone, forgive him, so that your Father in heaven may also forgive you your sins.’”

1. Corporately -- A Rebuke Mark 11:17

Jesus rebukes the religious leaders for misusing God’s house. They had made God’s house an instrument for their own profit. He called them robbers and told them that God’s house was to be a

house of prayer for all peoples. The one word that should characterize the people of God is “prayer.” The place where God’s people gather is not to be called a “house of preaching” or “a house of singing” or “a house of fellowship” or a house of anything else. The will of our Lord Jesus must be honored in the way we do Church. It is not to be used as one sees fit or for a select group but for all nations. The plan for God’s house, we know as the local church, is not limited to the Jews but has always been intended for all nations. We should not just have a prayer meeting but be a real prayer meeting that has God’s presence manifested and that any genuine Christian can feel a part of. Our Lord gives us two requirements for answered prayer.

2. Vertically -- Faith toward God. Mark 11:22-24

Faith is conviction or persuasion that something is true. The only way we can know God and truth is for Him to reveal Himself to us. We need to reason backwards, from effect to cause: 1. Faith is necessary to answered prayer. 2. Faith comes from God. 3. We must first go to God for faith. 4. Faith determines what we pray for. Our basic prayer should be, “God show us Yourself and what we should pray for.

“Have faith in God” in Mark 11:22 is a present tense verb meaning to be having, we should be holding on to as our possession, faith in God. Peter refers to his reader as “those who through the righteousness of our God and Savior, Jesus Christ, have been granted a faith just as precious as ours.” 2 Peter 1:1 In Mark 11:24 we have four present tense verbs and one future tense verb “whatever you pray and ask for, believe that you have received it, and it will be yours.” This teaches us that a life of consistent and continuous believing prayer will result in having what we ask for. “And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.” Matthew 21:22 3. Horizontally -- Forgiveness toward man. Mark 11:25

Forgiveness of our brother or neighbor is necessary for God to answer our prayer. Jesus said “Whenever you stand praying.” Could this be a reference to corporate prayer when one stands to pray so the others can join in? If this is the case, then this exhortation is directed toward corporate prayer, the very thing He rebuked the people for not having. He continues in Mark 11:25 “If you have anything against anyone forgive him.” Before the one praying can ask for forgiveness of his own sin against God, he must forgive the one that has sinned against him. Neither our private nor our corporate prayer life can prosper when we have an unforgiving spirit towards those that have done us wrong.

Yes, they don’t deserve it but, then, neither do we deserve God’s forgiveness. God wants us to follow His example or in Peter’s words “partake of the Divine nature” 2 Peter 1:4 and forgive others that do not deserve to be forgiven as He has forgiven us. Not to do so has serious implications, even to the point of bringing the fact of our salvation into question. “So that your Father in heaven may also forgive you your sins.” Anyone who understands the great need we have for forgiveness from an infinitely holy and sovereign God will not risk losing it by not forgiving others. A person that will not forgive his neighbor evidences that he does not understand forgiveness and does not possess God’s forgiveness for himself. “Evidently God’s willingness to forgive is limited by our willingness to forgive others. This is a solemn thought for all who pray. Recall the words of Jesus in Matthew 6:12, Matthew 6:14-15 “and forgive us our debts, as we ourselves have forgiven our debtors...For if you forgive others their sins, your heavenly Father will also forgive you. But if you do not forgive others, your Father will not forgive you your sins.” A.T. Robertson Our relationship to

answer. The longer the gate is closed, the more vehemently does he use the knocker, and the longer the angel lingers the more resolved is he that he will never let him go without the blessing. Beautiful in God's sight is tearful, agonizing, unconquerable importunity. It means praying humbly, for the Holy Spirit never puffs us up with pride. It is His office to convince of sin, and so to bow us down in contrition and brokenness of spirit. We shall never sing Gloria in excelsis except we pray to God De profundis: out of the depths must we cry, or we shall never behold glory in the highest. It is loving prayer. Prayer should be perfumed with love, saturated with love—love to our fellow saints, and love to Christ. Moreover, it must be a prayer full of faith. A man prevails only as he believes. The Holy Spirit is the author of faith, and strengthens it, so that we pray believing God's promise. O that this blessed combination of excellent graces, priceless and sweet as the spices of the merchant, might be fragrant within us because the Holy Ghost is in our hearts! Most blessed Comforter, exert Thy mighty power within us, helping our infirmities in prayer. (Morning & Evening, C.H. Spurgeon October 8 PM)

Luke 11:13 "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask (keep asking) him?"

Ephesians 1:13 "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,"

+ + + + + How does the Spirit Help us in Prayer

Jesus said "And I will pray the Father, and he shall give you another Comforter, that he may be with you for ever, ...But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you." John 14:16 , John 14:26 The word "comforter" means "a helper, succourer, aider, assistant" There isn't any place where we need help more than in the place of prayer. This is true both in our closet prayer life and in our corporate or group prayer experience. When Jesus answered the disciples request "Lord, teach us to pray," He climaxed His answer with " how much more shall your heavenly Father give the Holy Spirit to them that ask him?" The Holy Spirit us a variety of way to help us in our prayer life.

1. He introduces us to the Presence of the Father.

Ephesians 2:14-18 "For he is our peace, who made both one, and brake down the middle wall of partition, having abolished in the flesh the enmity, even the law of commandments contained in ordinances; that he might create in himself of the two one new man, so making peace; and might reconcile them both in one body unto God through the cross, having slain the enmity thereby: and he came and preached peace to you that were far off, and peace to them that were nigh: for through him we both have our access in one Spirit unto the Father."

2. He overcomes our reluctance, working in us the desire to pray.

Zechariah 12:9-10 "And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication; and they shall look unto me whom they have pierced; and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born."

of adoption, whereby we cry, Abba, Father.” and in Mark 14:36 “And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt.” The word adoption (whuiothesia) as sons is a compound word of whuios son and thesis a placing and refers to a man’s giving the status of sonship to someone who is not his natural child. In the Roman world adoption was an honored custom that gave special dignity and family membership to those who were not born into a family. Often a wealthy, childless man would adopt a young slave, who would trade his slavery for sonship, with all its privileges. God confirms believers as His adopted sons by giving the Holy Spirit, the Spirit of His Son. A human Father cannot give his own nature to an adopted child, but God can and does by sending His Holy Spirit to dwell within the hearts of believers. The word translated “cry” is krazo occurs 59 times and means:1) to croak, of the cry of a raven, hence, to cry out, cry aloud, vociferate 2) to cry out aloud, speak with a loud voice. All 59 occurrences refer to a verbal and sometimes an unpleasant outcry. This verse is not referring to an attitude or feeling of sonship, but vocal and energetic expression of our heart’s feeling to God. This has special significance to both our secret praying and corporate praying. In both we should be verbal and audible.

Like the term “In Jesus Name” which is not a formula that we say at the end of our prayer to make them more answerable, so the term “Abba, Father” is not a term that we begin our prayers with that sanctions what we are about to pray. “In Jesus Name” refers to the authority in which we pray and “Abba, Father” refers to the relationship in which we pray.

“Exhaustive research by biblical scholars-particularly I. Jeremias W. Marchel-has demonstrated that in all the huge literature of ancient Judaism there is not one instance of God being addressed in prayer with the word abba. He was called ‘The Lord Almighty,’ ‘The Holy One,’ ‘Sovereign of the World’ and many other exalted titles, but a word like abba was too personal, too familiar and intimate to be appropriate. The Lord was high and lifted up, the incomparable One. He was to be approached with reverence and awe. To call him ‘Daddy’ was unthinkable blasphemy. Yet Jesus prayed like this all the time.” The God Who Hears, W. Bingham Hunter, p 97

Prayer is the exercise of a relationship. When a child 3 years of age wants to talk to his parents, he simply talks in his own childlike way. The child does not reason within himself, since I can not talk like my parents or as good as my older brother or sister I will not talk until I am able to talk in a proper way. It is the relationship that motivates the child to talk and then it is experience that produces the ability. Do parents encourage the child to wait until he has sufficient ability to talk? Not a chance of that, the parent is greatly blest by the childlike efforts to communicate. This is one of the most memorable things of childhood. So it is in our relationship with God. The Holy Spirit works in this crying, Abba Father, in two ways:

1. By inclining our wills and stirring our affections of love, faith, and delight. Php 2:13 “for it is God who is at work in you, both to will and to work for His good pleasure.”
2. By enabling us to exercise these affections in vocal prayer, that is speaking out of the abundance of the heart. We need both aspects of this ministry of the Holy Spirit. Romans 8:26 “In the same way the Spirit also helps our weakness; for we do not know how to pray as we should, but the Spirit Himself intercedes for us with groanings too deep for words;”

heart with great passion. The psalmist said "I am benumbed and badly crushed; I groan because of the agitation of my heart." Psalms 38:8

"The entire structure of the passage in the original shows that the 'intercession' of the Spirit is not aside from us, as that of our High Priest; but that it is within us, mingling his energies with our own, and thus bearing with us the burdens too heavy to be borne alone. His work is entirely subjective, bringing the intercession of our Lord above into the desires and petitions of the Christian below; whereby they become the intercessions of the Spirit, who thus blends his Advocacy with that of Christ himself." Theology of Prayer, B.M. Palmer, p 320

It is not that God needs us but that he desires to use us and our praying. He is the first cause of all things and He also uses secondary causes and means to accomplish His plan. In His praying through us He quickens and uses our individual powers of will, intellect, and affection. These are God's infinitely loving desires finding expression through finite and human channels. In this process of groaning there will be leading out in prayer for objects and person that otherwise would have been neglected, such spirit of prayer will come upon us just as there is need, and may sometimes even seem to be at the most unlikely time and place. How limitless are the possibilities of prayer when we have such a mighty, loving Helper! How certain we may be of the answer when He breathes the prayer through us! What wonderful fellowship this kind of prayer gives! We can only realize His ideal for our prayer-life by abiding in Him, and trusting Him moment by moment to pray through us with His own mighty intercessions. C.H. Spurgeon

"Though the infirmities of Christians are many and great, so that they would be overpowered if left to themselves, yet the Holy Spirit supports them. The Spirit, as an enlightening Spirit, teaches us what to pray for; as a sanctifying Spirit, works and stirs up praying graces; as a comforting Spirit, silences our fears, and helps us over all discouragements. The Holy Spirit is the spring of all desires toward God, which are often more than words can utter. The Spirit who searches the hearts, can perceive the mind and will of the spirit, the renewed mind, and advocates his cause. The Spirit makes intercession to God, and the enemy prevails not." Matthew Henry

Even as Solomon built the temple he did not himself cut the timbers and carve the stone. He caused others to do the work. So the Holy Spirit causes us to pray. It is Him and it is us at the same time. When Solomon built the temple the stones were cut out far away from the temple structure. "The house, while it was being built, was built of stone prepared at the quarry, and there was neither hammer nor axe nor any iron tool heard in the house while it was being built." 1 Kings 6:7 While our house or life of prayer is being built, by the Holy Spirit, we do not recognize the work as it is done quite and in secret. This is the way of the Spirit. He does great and powerful things in mysterious and subtle ways. The Holy Spirit Himself intercedes for us, by causing us to intercede; He indites our prayers for us, not in a book, but in our hearts; He shows us our need, He stirs us up to prayer, He supplies us with arguments, puts words into our mouths, enlarges our hearts, makes faith strong in prayer, He enables us to come to God as our Father; and gives us liberty and boldness in His presence. This is done "with groanings too deep for words;" not that the Spirit of God groans, but He stirs up groans in the saints; which suppose a burden on us, and our sense of it: and these are said to be "unutterable;" saints, under his influence, praying silently, without a voice, as Hannah did in 1 Samuel 1:13 "As for Hannah, she was speaking in her heart, only her lips were moving, but her voice was not heard."

01.05. Topical Prayer: Misc

2. Miscellaneous The A.C.T.S. of Prayer

“Pray??” “I don’t know what to say.” “Talk to God?” “I don’t know what to talk about.” If we haven’t said this we surely have felt it. The following is a topical outline for the content of our prayers, whether public or private. Knowing what to talk about can not only help us get started in praying but also can us have the right content and balance in our praying. The order is very important. Don’t miss the message in the order of the points of the outline. “Supplication” or requesting from God is the last thing not the first thing and surely not the only thing in our prayers. God is not a cosmic bell hop to supply our desires. We are to first “adore” Him for Who He is and then “confess” that we are unworthy and then “thank” Him for what He has done, is doing, and has promised to do. Then if we have something that we desire, as we abide in Christ, we ask or “supplicate” our loving and generous God for those things in the will of God. This acrostic is easily remember, even when we are praying with our eyes shut.

Adoration

“Adoration may be defined the homage rendered to God in the immediate view of his majesty, blessedness and glory, filling ;the soul with corresponding emotions of veneration and awe.”
Palmer

Exodus 15:11 -- “Who is like unto thee, O LORD, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders?”

Psalms 104:1-2 -- “Bless the LORD, O my soul. O LORD my God, thou art very great; thou art clothed with honour and majesty. 2 Who coverest thyself with light as with a garment: who stretchest out the heavens like a curtain:”

“Oh, the selfishness of the thought which restricts prayer to mere petition! Shall nothing drive us to God but the pressure of want? Shall we think of him only when we are hungry, and forget him when we are full?..Is there nothing attractive in the character of Jehovah Himself to draw us with the power of a magnet?” Palmer

Confession

Confession means “speaking together”-- relating to sin, it means that we agree with God about our sin. To confess our sins is to acknowledge the Sovereignty of God. A true Christian will be grieved when he sees sin in his life and will agree with God that it is sin ;and he will turn from it.

Psalms 51:4 --“Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest.”

Luke 18:13 --“And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.”

still, our nature is dull and slow to receive an understanding and appreciation of the character of God. Sometime it is hard to express our love for God when great and unexplained tragedy has occurred in our lives. Job said "If he slays me, I will hope in him." Job 13:15. It is wiser to bow in submission and adoration of God than to try to judge him. To adore God involves both our understanding and our emotions. As we come to understand that God is "omnipresent (is in all places at all times), omniscient (knows everything whether past, present, future, or potential), omnipotent (is all powerful whether directly or through means), immutable (can not change, is always the same), infinitely holy and completely just, glorious in all His manifestation, self-existent and eternal, sovereign, faithful, wise, loving, graceful, merciful, long-suffering, gentle, kind, and the list goes on and on. Who is a more loveable person than God? There is none other. "Who is like unto thee, O LORD, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders?" Exodus 15:11 Who most deserves to be loved and adored? It is the God of our salvation.

God is to be approached in both awe and adoration. When we pray we should tell God that we love Him because of who He is and what He has done for us. "Oh, the selfishness of the thought which restricts prayer to mere petition! Shall nothing drive us to God but the pressure of want? Shall we think of him only when we are hungry, and forget him when we are full?..Is there nothing attractive in the character of Jehovah Himself to draw us with the power of a magnet?" Palmer

If we abide in adoration for our God sin will not capture our affections. "If you love me, you will obey my commandments." John 14:15 Obedience is a response of devotion and adoration of the Redeemer who set us free.

God has not saved us without respect to our emotions, they are a vital part of our relation and communication with Him. Our counselors tell us that is important for husband and wife to express their love for one another in both actions and words. It is important that we tell our spouse "I Love You" but is more important that we tell God "I Love You" and Jesus "I Love You." We need to tell God that we love him. It does not fulfill a need in Him, but it does please Him and glorify him. We have a genuine need to express our love and adoration to God personally (secretly and corporately). This process gets our emotions out where we can recognize and confirm them and have a stronger and more intimate relationship with our God. Our Lord ranks love for Him as of more importance than love for our family, "Whoever loves father or mother more than me is not worthy of me, and whoever loves son or daughter more than me is not worthy of me." Matthew 10:37 "If anyone comes to me and does not hate his own father and mother, and wife and children, and brothers and sisters, and even his own life, he cannot be my disciple." Luke 14:26 Our Lord is using the term "hate" in a figurative sense, which is operating on a relative scale. God is to be loved more than family or self.. Our love for God should make our love for a spouse, a parent or a child seem like hate, relatively. Our service for God is hindered if our love for Him is not of the right quality.

Since "the love of God has been poured out in our hearts through the Holy Spirit who was given to us." Romans 5:5 shouldn't we pour out our love to God. Privately for sure and publicly for His glory. As we pray we should express our love to Jesus. Surely we are not ashamed of Him, especially after He has done so much for us.

“Lips cry ‘God be merciful’ That ne’er cry ‘God be praised.’ O come let us adore Him!” The Kneeling Christian

“The most healthy state of a Christian is to be always empty in self and constantly depending upon the Lord for supplies; to be always poor in self and rich in Jesus; weak as water personally, but mighty through God to do great exploits; and hence the use of prayer, because, while it adores God, it lays the creature where it should be, in the very dust.” CHS More Love to Thee, O Christ

More love to thee, O Christ, More love to thee!

Hear thou the prayer I make On bended knee; This is my earnest plea, More love, O Christ, to thee, More love to Thee

More love Thee Once earthly joy I craved, Sought peace and rest;

Now Thee alone I seek’

Give what is best; This all my prayer shall be, More love, O Christ to thee, More love to Thee, More love to Thee Let sorrow do its work, Send grief and pain;

Sweet are the messengers, Sweet their refrain, When they can sing with me, More love, O Christ, to Thee, More love to Thee, More love to Thee Then shall my latest breath Whisper thy praise; This be the parting cry, My heart shall raise, This still its prayer shall be, More love, O Christ to Thee, More love to Thee, More love to Thee.

+ + + + + Confession in Prayer

Sometimes we use the acrostic “A.C.T.S.” to help us in prayer. A = adore, C = confession, T = thanksgiving, S = supplication. Let us look at confession in prayer. Confession means “speaking together”-- relating to sin, it means that we agree with God about our sin. “...God and ourselves, unite in a concurrent declaration in regard to sin. God...declares it the abominable thing which his soul hateth. The sinner...feels the terribleness of it in his own experience; and running upon this line, unites with God in declaring it that abominable thing which every soul ought to hate.” (Theology of Prayer, B.M. Palmer) A true Christian will be grieved when he sees sin in his life and will agree with God that it is sin and he will turn from it. Confessing our sin clears God of our wrong doing and protects His name. Confession is necessary in order to pray:1. Because God is offended. 2. Because We are guilty, therefore, disqualified to pray. 3. Because the essence of prayer is honestly communicating with God.

We need to confess that our basic nature is to sin. That we are far from God and not naturally in submission to God’s law and will. The theologians call this original sin. “Look, I was prone to do wrong from birth; I was a sinner the moment my mother conceived me.” Psalms 51:5 We are not sinners because of bad examples around us. We were willing and eager student to learn sin. “ If God places no trust in his holy ones, if even the heavens are not pure in his eyes, how much less man, who is abominable and corrupt, who drinks in evil like water! ” Job 15:15-16 We need to confess actual sins that we have committed.

Privately committed sins need to be confessed privately. Publicly committed sins need to be confessed publicly. We can sin in act, word, and thought. Our sin may not get out of our thoughts but it is still actual sin. We need to recognize that we are guilty and that it separates us from God and His blessings. We need to confess our personal sins "The tax collector, however, stood far off and would not even look up to heaven, but beat his breast and said, 'God, be merciful to me, sinner that I am!'" Luke 18:13 We need to confess our corporate sins.

Ezra confessed the corporate sin of Israel. "I prayed, 'O my God, I am ashamed and embarrassed, my God, to lift my face to you. For our iniquities have climbed higher than our head, and our guilt extends to the heavens.'" Ezra 9:6 We need to confess that our sin is basically against God.

Even though sin hurts other, it is basically sin against God and must always be dwelt with in our relationship with God. "Against you, especially you, I have sinned; I have done what is sinful in your sight. So you are just when you confront me; you are right when you condemn me." Psalms 51:4 We need to confess to one another.

"So confess your sins to one another and pray for one another so that you may be healed. The prayer of a righteous person has great effectiveness." James 5:16 This keeps us humble, makes us accountable and helps us discipline ourselves to prevent it happening again.

We need to confess our sins so God will hear us.

"If I had harbored sin in my heart, the sovereign Master would not have listened. However, God heard; he listened to my prayer. God deserves praise, for he did not reject my prayer or abandon his love for me!" Psalms 66:18-20

It is not a matter of "If we have sinned, we should confess." The Bible tells us plainly that we have sinned and we are to confess it. "If we say we do not bear the guilt of sin, we are deceiving ourselves and the truth is not in us. But if we confess our sins, he is faithful and righteous, forgiving us our sins and cleansing us from all unrighteousness. If we say we have not sinned, we make him a liar and his word is not in us." 1 John 1:8-10 The basic definition for sin in the NT is "to miss the mark," this definition alone give us abundant opportunity for confession because we have all missed very badly the standard that God's holiness requires.

How do we discover the sin in our life to confess? To compare ourselves to others will not reveal our sin to us. On the contrary, it will increase our sin by hiding the sin we have and feeding our pride. We must put ourselves before God and give Him time to show us ourselves. This can be done personally and corporately. The Psalmist said "Examine me, and probe my thoughts! Test me, and know my concerns! See if there is any idolatrous tendency in me, and lead me in the reliable ancient path!" Psalms 139:23-24 The most mature saints have not matured past the need for confession but have learned how to detect sin in their lives and deal with it quickly. "The one who covers his transgressions will not prosper, but whoever confesses and abandons them will find mercy." Proverbs 28:13

"Prayer has often been compared to breathing; we have only to carry out the comparison fully to see how wonderful the place is which the holy spirit occupies. With every breath we expel the impure air which would soon cause our death, and inhale again the fresh air to which we owe our life. So we give out from us, in confession the sins, in prayer the needs and the desires of our

heart. And in drawing in our breath again, we inhale the fresh air of the promises, and the love, and the life of God in Christ. We do this through the holy spirit, who is the breath of our life..." A. Murray What better can we do, than to the place Repairing, where He judged us, prostrate fall Before Him reverent; and there confess Humbly our faults, and pardon beg; with tears Watering the ground, and with our sighs the air

Frequenting?

(John Milton has Adam saying to Eve) + + + + + Corporate Prayer: What Is It The word "corporate" is an adjective meaning 1. Of or being a corporation. 2. Combined into one body: joint or corporate action. The term "corporate prayer" would mean two or more children of God praying the same prayer at the same time. When one person is verbalizing the prayer we call it "leading in prayer." If more than one person is verbalizing the prayer, we call it "praying in unison." If all are praying the same prayer in mind and spirit then we are experiencing true "Corporate prayer." "Corporate prayer" is not just several people in the same room taking turns praying, but each one experiencing union of soul with the one leading and all becoming one in communion with God. This union of mind and spirit is the result of the work of the Spirit.

Paul make two concluding statements about tongues in the church service:1 Corinthians 14:15-17 "What is the outcome then? I will pray with the spirit and I will pray with the mind also; I will sing with the spirit and I will sing with the mind also. Otherwise if you bless in the spirit only, how will the one who fills the place of the ungifted say the "Amen" at your giving of thanks, since he does not know what you are saying? For you are giving thanks well enough, but the other person is not edified." and in verse 26 "What is the outcome then, brethren? When you assemble, each one has a psalm, has a teaching, has a revelation, has a tongue, has an interpretation. Let all things be done for edification." The thrust of Paul's teaching is that when someone speaks, sings, or prays it must be with understanding so others can participate and agree and say "Amen" which means "so be it."

It is normal that not every one gets to pray audibly in the prayer meeting. Some think that they have wasted their time in coming to the meeting since they did not get to participate and they may have done so if that is all they came to do. But that should not and need not be the case. We that are silent need to join our spirits with the one speaking to God. "Even though we may not take part audibly in the action, yet if we are there in a right spirit - there really to wait upon God, we marvelously help the tone of a meeting." C.H. Mackintosh

It is not always necessary that we take prayer requests, we can lead one another to the throne to pray with the "corporate support" of the entire group. If one Jacob can prevail over the angel, then what could several Jacobs accomplish? "While it is true that one man who knows how to pray and make intercession in the Spirit has far more power with God than a host of half-hearted ones, it is nevertheless a glorious fact that the prayers of a sanctified host, when of one heart and soul, become irresistible." –Thomas Payne Our Lord Jesus teaches us about agreeing together, "Again I say to you, that if two of you agree on earth about anything that they may ask, it shall be done for them by My Father who is in heaven. For where two or three have gathered together in My name, I am there in their midst." Matthew 18:19-20 This lesson of our Lord involves more than just agreeing in prayer, but it is fundamental to His teaching and to effectual corporate prayer.

“The whole is greater than the sum of its parts.” Compare a machine in working order with a box of the same parts. “What we cannot obtain by solitary prayer we may by social...because where our individual strength fails, there union and concord are effectual.” Chrysostom 400 AD

Ecclesiastes 4:9-12 “Two are better than one because they have a good return for their labor. For if either of them falls, the one will lift up his companion. But woe to the one who falls when there is not another to lift him up. Furthermore, if two lie down together they keep warm, but how can one be warm alone? And if one can overpower him who is alone, two can resist him. A cord of three strands is not quickly torn apart.”

Leviticus 26:6-9 “I shall also grant peace in the land, so that you may lie down with no one making you tremble. I shall also eliminate harmful beasts from the land, and no sword will pass through your land. ‘But you will chase your enemies and they will fall before you by the sword; five of you will chase a hundred, and a hundred of you will chase ten thousand, and your enemies will fall before you by the sword. So I will turn toward you and make you fruitful and multiply you, and I will confirm My covenant with you.” A ratio of effectiveness of 1/20 increases to 1/100 by an increase in corporate size. “There is a power in conferring and covenanting, on the part of kindred spirits, to come before God, and plead together some special promise.” The Prayer Meeting and Its History, J. B. Johnston ++++++

“The prayer that God particularly delights to answer is united prayer. There is power in the prayer of a single individual, and the prayer of individuals has wrought great things, but there is far greater power in united prayer.” The Power of Prayer, R.A. Torrey

"It is a tremendous responsibility to lead God's people to God's throne and into God's presence in public prayer. God can so strongly anoint the one who leads in prayer that all present are brought into consciousness of God's presence until the one praying is forgotten and the people as one in heart and soul unite and agree in the prayer." Mighty Prevailing Prayer, Wesley Duewel, p 129 + + + + + Corporate Prayer: The Open Secret By “open secret” we mean something that is common knowledge but everyone’s actions make it look like it is a secret. Concerning the apostolical history of meetings for prayer Spurgeon said, “these meetings must have been very common indeed. They were, doubtless, every-day things...” Let’s look at the N.T. passages that refer to the “corporate prayer meeting.”

Matthew 6:5-6 “When you pray, you are not to be like the hypocrites; for they love to stand and pray in the synagogues and on the street corners so that they may be seen by men. Truly I say to you, they have their reward in full. But you, when you pray, go into your inner room, close your door and pray to your Father who is in secret, and your Father who sees what is done in secret will reward you.” The Jews practice was that everywhere there were ten men they should build a house for prayer, this they called the Synagogue.

Mark 11:17 “And He began to teach and say to them, Is it not written, My house shall be called a house of prayer for all the nations? But you have made it a robbers’ den.” (Luke 19:46)

Luke 1:8-10 “Now it happened that while he was performing his priestly service before God in the appointed order of his division, according to the custom of the priestly office, he was chosen by lot to enter the temple of the Lord and burn incense. And the whole multitude of the people were in prayer outside at the hour of the incense offering.”

Luke 18:10 “Two men went up into the temple to pray, one a Pharisee and the other a tax collector.”

Acts 1:13-14 “When they had entered the city, they went up to the upper room where they were staying; that is, Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus, and Simon the Zealot, and Judas the son of James. These all with one mind were continually devoting themselves to prayer, along with the women, and Mary the mother of Jesus, and with His brothers.” One of the first uses of the prayer-meeting, then, is to encourage a discouraged people.

Acts 2:41-43 “So then, those who had received his word were baptized; and that day there were added about three thousand souls. They were continually devoting themselves to the apostles’ teaching and to fellowship, to the breaking of bread and to prayer. Everyone kept feeling a sense of awe; and many wonders and signs were taking place through the apostles.” If we are to understand the functions of “teaching” “fellowship”, “breaking of bread” as corporate functions why would we think of this reference to “prayer” as anything else? Just look at the results.

Acts 3:1-7 “Now Peter and John were going up to the temple at the ninth hour, the hour of prayer. And a man who had been lame from his mother’s womb was being carried along, whom they used to set down every day at the gate of the temple which is called Beautiful, in order to beg alms of those who were entering the temple. When he saw Peter and John about to go into the temple, he began asking to receive alms. But Peter, along with John, fixed his gaze on him and said, Look at us! And he began to give them his attention, expecting to receive something from them. But Peter said, I do not possess silver and gold, but what I do have I give to you: In the name of Jesus Christ the Nazarene—walk! And seizing him by the right hand, he raised him up; and immediately his feet and his ankles were strengthened.” Today the Church in America has the silver and gold but not the power to change peoples lives.

Acts 4:31 “And when they had prayed, the place where they had gathered together was shaken, and they were filled with the Holy Spirit, and began to speak the word of God with boldness.” The prayer-meeting is the comfort and resource of a persecuted church.

Acts 6:4 “But we will devote ourselves to prayer and to the ministry of the word.” If “ministry of the word” is corporate why not “prayer”?

Acts 12:5 “So Peter was kept in the prison, but prayer for him was being made fervently by the church to God.” This prayer meeting may have been in a home but still it was the church praying in a prayer meeting(s) that prevailed.

Acts 13:2-3 “While they were ministering to the Lord and fasting, the Holy Spirit said, Set apart for Me Barnabas and Saul for the work to which I have called them. Then, when they had fasted and prayed and laid their hands on them, they sent them away.” The early Christians had an atmosphere in which the Holy Spirit could speak and here He give instruction for missionary operations.

Acts 14:22-23 “Strengthening the souls of the disciples, encouraging them to continue in the faith, and saying, Through many tribulations we must enter the kingdom of God. When they had appointed elders for them in every church, having prayed with fasting, they commended them to

the Lord in whom they had believed.” In the midst of persecution we must commend each other to the Lord by prayer.

Acts 16:12-13 “and from there to Philippi, which is a leading city of the district of Macedonia, a Roman colony; and we were staying in this city for some days. And on the Sabbath day we went outside the gate to a riverside, where we were supposing that there would be a place of prayer; and we sat down and began speaking to the women who had assembled.” A prayer-meeting became the first foothold of the gospel in Europe just as it is for any work of God.

1 Corinthians 11:4-5 “Every man who has something on his head while praying or prophesying disgraces his head. But every woman who has her head uncovered while praying or prophesying disgraces her head, for she is one and the same as the woman whose head is shaved.” 14:15 “What is the outcome then? I will pray with the spirit and I will pray with the mind also; I will sing with the spirit and I will sing with the mind also.” Paul was so concerned about “corporate prayer” in the Corinthian church that he gave detailed instruction for it.

1 Thessalonians 5:17 “pray without ceasing;” This is given in a context of exhortation to the corporate church body.

1 Timothy 2:1, 1 Timothy 2:8 “First of all, then, I urge that entreaties and prayers, petitions and thanksgivings, be made on behalf of all men....Therefore I want the men in every place to pray, lifting up holy hands, without wrath and dissension.” When Paul gave instruction to Timothy he included corporate prayer.

“How could we expect a blessing if we were too idle to ask for it? How could we look for a Pentecost if we never met with one accord, in one place, to wait upon the Lord? Brethren, we shall never see much change for the better in our churches in general till the prayer meeting occupies a higher place in the esteem of Christians.” Only a Prayer Meeting, p 13. We like to glory in Spurgeon’s success but we fail to strive for a Monday night service which he said “scarcely ever numbers less than from a thousand to twelve hundred attendants...” p 27

“The prayer-meeting is an institution which ought to be very precious to us, and to be cherished very much by us as a Church, for to it we owe everything. When our comparatively little chapel was all but empty, was it not a well-known fact that the prayer-meeting was always full? And when the Church increased, and the place was scarce large enough, it was the prayer meeting that did it all. When we went to Exeter Hall, we were a praying people, indeed; and when we entered on the larger speculation, as it seemed, of the Surrey Music-hall, what cries and tears went up to heaven for our success! And so it has been ever since. It is in the spirit of prayer that our strength lies; and if we lose this, the locks will be shorn from Samson, and the Church of God will become weak as water and though we, as Samson did, go and try to shake ourselves as at other times, we shall hear the cry, The Philistines be upon thee, and our eyes will be put out, and our glory will depart, unless we continue mighty and earnest in prayer.”

What Should Be the Great Object of the Prayer-meeting, 1. First, it must be the glory of God, or else the petition is not sufficiently put up.

2. And then, in subservience to that, let us pray for a blessing on the Church.

3. Then we should also pray for the conversion of the ungodly.

“History confirms the truth that wherever evangelical and vital religion flourish, there lives the earnest gatherings for social prayer.” The Prayer Meeting and Its History, J. B. Johnston A church is never more like the New Testament church than when it is praying.

+ + + + + + + + + + + + + + + + + Corporate Prayer: How to Have the Manifest Presence of God The basic assumption of James 4:8 “Draw near to God and He will draw near to you” is that there is a something more than the omnipresence of God. God can draw nearer than the presence that He has at all times in all places. Before the fall God came in special visitation to Adam and Eve. “They heard the sound of the Lord God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the Lord God among the trees of the garden.” Genesis 3:8 That presence must have been something more than His omnipresence. When they fell they hid from that presence. In our salvation God has restored our relationship with Him but we are still struggling with His special presence. What is the manifest presence of God? It is not the presence of God as He is all present or omnipresence. It is not His providence that is ever waiting on us. It is when He becomes undeniably real, irresistibly and powerfully changing saint and sinner, when He gloriously glorifies Himself among His people. The presence of God is unquestionably Sovereign and irresistible, nothing stands in His way. When He revealed Himself to us in our initial salvation experience it was His sovereign prerogative to do so and likewise with His manifest presence. In John 14:21 our Lord teaches us about His and His Father’s relation to us, “He who has My commandments and keeps them is the one who loves Me; and he who loves Me will be loved by My Father, and I will love him and will disclose Myself to him. Judas (not Iscariot) said to Him, Lord, what then has happened that You are going to disclose Yourself to us and not to the world? Jesus answered and said to him, If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our abode with him.” The word “disclose” is emphatically meaning to manifest, exhibit to view, to show one’s self, come to view, appear, be manifest, to indicate, disclose, declare, make known. Too often we read into the Scriptures what is norm in our experience. There is much more for us in our relation to God than we know.

Paul said to the Corinthians “I was with you in weakness and in fear and in much trembling, and my message and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power, so that your faith would not rest on the wisdom of men, but on the power of God. 1 Corinthians 2:3-5 Demonstration here is a making manifest, showing forth, a demonstration, proof. May God help us to experience the “ demonstration of the Spirit and of power” personally and corporately. The question then is “How can we have this special and manifest presence of God?” The answer may be simple in principle but difficult to acquire. In Matthew 6:5,6 Jesus give us instruction in praying, “When you pray, you are not to be like the hypocrites; for they love to stand and pray in the synagogues and on the street corners so that they may be seen by men. Truly I say to you, they have their reward in full. But you, when you pray, go into your inner room, close your door and pray to your Father who is in secret, and your Father who sees what is done in secret will reward you.” We are not told not to pray in the synagogue or assembly, but that we are not to do it “ like the hypocrites.” Public praying is good but it requires a counterpart “private praying.” “The term translated room refers to the inner room of a house, normally without any windows opening outside, the most private location possible.” The important thing is that we have a time and a place each day that we go to for private communion with God. It is best if it is where we won’t be distracted and where others cannot hear us. The best

method is to be on our knees and pray out loud to God. The word "reward" means to pay off, discharge what is due, to give back, restore. Our Lord is saying that God will give us what is due if we pray in secret. Note that the context here is public or corporate praying. If we base our public life, praying and otherwise, in our private life then God will bless our public life. How are we to have the special and manifest presence of God in our corporate experience? Answer--Have the manifest presence in our private prayer experience. We cannot expect to have the "manifest presence of God" publicly if we do not have it privately. If we do not have it privately or publicly who's fault will it be. The secret of praying is praying in secret.

It is also true that the degree of spiritual maturity that each of us brings to this corporate prayer meeting will increase the corporate experience of the presence of God. There is a sense in which we can "bring the presence of God with us" to the prayer meeting. No, we cannot control God but we can abide in His presence and carry that with us where ever we go. For us to advocate that we have the manifest presence of God in our church services and not first and fundamentally have it in our secret prayer lives is classic hypocrisy.

"If we pray among a select society of Christians, we draw near to God with holy boldness, something like what we use in our duties of secret worship. We have reason to take more freedom among fellow saints and whose hearts have felt many of the same workings as our own." A Guide to Prayer, Isaac Watts, p 58 If we be faithful to secret prayer God will be faithful to our corporate prayer. A dynamic praying church must be built from the inside out, employing all four levels of prayer: the secret closet, the family altar, small group praying and finally, the congregational setting. Developing your Secret Closet of Prayer, Richard Burr, p 19.

Lord, I have Shut the Door Lord, I have shut the door, Here do I bow;

Speak, for my soul attend Turns to Thee now.

Rebuke Thou what is vain, Counsel my Soul, Thy holy will reveal, My will control. In this blest quietness clamorings cease;

Here in Thy presence dwells Infinite peace;

Yonder, the strife and cry, Yonder the sin;

Lord, I have shut the door, Thou art within!

Lord, I have shut the door, Strengthen my heart;

Yonder awaits the task - I share a part.

Only through grace bestowed May I be true;

Here, while alone with Thee, My strength renew. By William M. Runyan, Copyright 1923. Renewal 1951 extended.

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+ + + + + Paul's Exhortation to Corporate Prayer

“First of all, then, I urge that requests, prayers, intercessions, and thanks be offered on behalf of all people.” 1 Timothy 2:1

Paul begins this letter by exhorting Timothy concerning doctrine (1 Timothy 1:3-7) and continues talking about the law (1 Timothy 1:8-11), and how all this related to him (1 Timothy 1:12-17), and again exhorts Timothy to fight the good fight (1 Timothy 1:18-20). The two main parts of public worship are the ministry of the word and prayer and Paul is dealing with these as two areas of concern. Now, Paul moves from the doctrinal to the practical, especially as it relates to their corporate conduct. The word for “first” means “first in time or place or first in rank,” here the latter definition applies. “The exhortation here is not addressed particularly to Timothy, but relates to all who were called to lead public prayer.” (Barnes’ Notes on the NT, p 1133) Paul is referring to “Timothy and the congregations; Timothy is to direct them, and the congregations are to follow his directions. Few commentators will entertain the thought that Paul’s directions are intended only for individuals and not for congregations. Timothy should not be regarded as being the pastor of the church in Ephesus, the elders were the pastors. Timothy was Paul’s representative who directed pastors and churches in the entire province; hence, Paul also puts these directions into writing in case somebody raised objection.” (Interpretation of First Timothy, R.C.H. Lenski, p 538) That Paul is referring to corporate conduct is further evidenced when he begins chapter 3 by dealing with “the office of overseer” which is a church body issues.

Paul is compassionate in his dealing with Timothy. When he says, “I urge” he is using the word that means to call to one’s side, to admonish, exhort. The noun form of this word, *parakletos*, is used to refer to the Holy Spirit, the comforter or the one that comes along side to help and strengthen. This word also occurs in 1 Timothy 1:3, there it is in the aorist tense where it has a sense of finality to it to as he deals with doctrine and here it is present tense indicating that the exhortation to prayer is ongoing and continual. These two occurrences indicate that these two sections are to be considered in comparison to each other, the one doctrinal and the other practical.

Paul proceeds to give us four things that ought to be included in corporate prayer.

1. “Requests” as seeking, asking, entreating, entreaty to God. “The picture behind the word is that of a beggar sitting at the side of the road, begging for the help of the king as he passes by. It expresses destitution and inadequacy, inability to meet one’s own needs, and total dependence on another. It is need expressed in a cry... a definite need keenly felt.” (Prayer Power Unlimited, J. Oswald Sanders, p 29)
2. “Prayers” as addressed to God or a place set apart or suited for the offering of prayer. “As used here the word for prayers means prayer-wishes that are expressed in the presence and by the side of another...it is the word that refers to needs that are always present, in contrast to petitions (requests) which have specific situations in view.” (Prayer Power Unlimited, J. Oswald Sanders, p 29)
3. “Intercessions” means a falling in with, meeting with, an interview, that for which an interview is held, a conference or conversation, a petition, supplication. “In intercession, we are concerned about the needs and interests of others. Intercession is the unselfish and altruistic aspect of prayer...in intercessions the believer is acting as an intermediary between God and other people.

So should we “Give thanks” in the corporate prayer meeting. The prayer meeting is a place of His special presence and we ought to “Enter his gates with thanksgiving, and his courts with praise! Give him thanks! Praise his name!” Psalms 100:4 “Always rejoice, constantly pray, in everything give thanks. For this is God’s will for you in Christ Jesus.” 1 Thessalonians 5:16-18 The context of this passage is the body life of the local church, this is probably a reference to the prayer meeting.

We give God extra glory when we thank Him in circumstance that are not convent, in times of adversity, desertion, temptation, affliction, and persecution, as well as in prosperity. “Let them present thank offerings, and loudly proclaim what he has done!” Psalms 107:22 A sacrifice offering of thanksgiving is to express thankfulness when we are hurting, being reproached, suffering for His name, depressed, discouraged, in doubt, defeated. It is associated with pain and giving up something of value to us. The world is searching for peace, internationally and personally but peace can only come from a right relationship with God that includes thankfulness. “Do not be anxious about anything. Instead, tell your requests to God in your every prayer and petition—with thanksgiving. And the peace of God that surpasses all understanding will guard your hearts and minds in Christ Jesus.” Php 4:6-7 “If anyone would tell you the shortest, surest way to all happiness and all perfection, he must tell you to make a rule to yourself to thank and praise God for everything that happens to you, if you thank and praise God for it, you turn it into a blessing.” William Law

We are to be full and overflowing with thankfulness. “Therefore, just as you received Christ Jesus as Lord, continue to live your lives in him, rooted and built up in him and firm in your faith just as you were taught, and overflowing with thankfulness.” Colossians 2:6-7

Just as we are saved through the work of Jesus Christ so we are to give our thanks back to God through Him. “And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father through him.” Colossians 3:17 “Count your blessings, name them one by one, and it will surprise you what the Lord has done.”

“Praise and thanksgiving not only open the gates of heaven for me to approach God, but also ‘prepare a way’ for God to bless me.” The Kneeling Christian

Thanks to God Thanks, O God, for boundless mercy from Thy gracious throne above;

Thanks for ev’ry need provided from the fulness of thy Love!

Thanks for daily toil and labor and for rest when shadows fall;

Thanks for love of friend and neighbor and Thy goodness unto all!

Thanks for thorns as well as roses; thanks for weakness and for health;

Thanks for clouds as well as sunshine; thanks for poverty and wealth!

Thanks for pain as well as pleasure – all thou sendest day by day; And Thy Word, our dearest treasure, shedding light upon our way.

Thanks, O God, for home and fireside, here we share our daily bread;

Thanks for hours of sweet communion, when by Thee our souls are fed!

for which I am in chains. Pray that I may make it known as I should.” Colossians 4:2-4 “Only that in every way, whether in pretense or in truth, Christ is being proclaimed, and in this I rejoice. Yes, and I will continue to rejoice, for I know that this will turn out for my deliverance through your prayers and the help of the Spirit of Jesus Christ.” Php 1:18-19

3. Daily need. “Give us day by day our daily bread.” God could and many times does supply our need, without our asking. So why ask at all? Answer: Jesus said to, that is why. Our needs are great and varied. We need a lot more than food; we need the health to eat and use its energy for God. We should include in this category the needs of others. Our needs are spiritual as well as physical. We need for God to work in our hearts to conform us to the image of Jesus Christ. Let’s not miss the fact that the needs here referenced are “daily” not “monthly” or “yearly.” A large bank account balance is not a “daily need.” Sometimes God in His super abundant grace allows us to have savings and retirement accounts but it is daily needs that we have authority to pray for.

4. Forgiveness of sin. “And forgive us our sins;” If we are truly Christian we are saved, justified and forgiven for all our sins, past, present and future then; why ask for forgiveness? There is a difference between our legal position and our life performance. Part of our sanctification is coming to understand what sin is, to identify our sins and deal with them. Asking for forgiveness acknowledges the fact of our sin, and agrees with God that it is wrong and is an effort to move away from that sin. In this category we have the authority to deal directly with God; no middle person is needed. “If we say we do not bear the guilt of sin, we are deceiving ourselves and the truth is not in us. But if we confess our sins, he is faithful and righteous, forgiving us our sins and cleansing us from all unrighteousness.” 1 John 1:8-9

5. Predeliverance from sin. “And bring us not into temptation.” A genuine Christian does not want to sin; he knows that he is weak in himself and cannot keep himself from sin. He doesn’t trust himself and does not want to be tested. To ask that God deliver us from the opportunity to sin is a safe and healthy attitude to have. “The meaning is, that God would not suffer us to be overcome by temptation; that we may not be given up to the power of temptation, and be drawn into sin.” (The Lord’s Prayer, Thomas Watson, p 187) This is the opposite of Peter’s attitude when He said “Even if I must die with you, I will never deny you.” And all the disciples said the same thing.” Matthew 26:35 The wise Christian knows he is liable to fall and wants to avoid it.

I CANNOT PRAY I cannot say OUR if my religion has no room for others and their needs.

I cannot say FATHER if I do not demonstrate this relationship in my daily living.

I cannot say WHO ART IN HEAVEN if all my interests and pursuits are in earthly things.

I cannot say HALLOWED BY MY NAME if I, who am called to bear His Name, am not holy.

I cannot say THY KINGDOM COME if I am unwilling to give up my own sovereignty and accept the righteous reign of God.

I cannot say ON EARTH AS IT IS IN HEAVEN unless I am truly ready to give myself to His service here and now.

I cannot say GIVE US THIS DAY OUR DAILY BREAD without expending honest effort for it, or by ignoring the genuine needs of others.

them. And he said, Take the arrows; and he took them. And he said unto the king of Israel, Smite upon the ground; and he smote thrice, and stayed. And the man of God was wroth with him, and said, Thou shouldest have smitten five or six times: then hadst thou smitten Syria till thou hadst consumed it, whereas now thou shalt smite Syria but thrice.”).

Prayer girds human weakness with divine strength, turns human folly into heavenly wisdom, and gives to troubled mortals the peace of God. We know not what prayer cannot do! We thank thee, great God, for the mercy-seat, a choice proof of thy marvelous loving kindness. Help us to use it aright throughout this day!

Morning & Evening, C.H. Spurgeon October 11 AM +
American Christians

I. The problem. The American Christians are: Insulated from the way most Christians live and the problems they face. In the age of information and extremes we are extremely ignorant to what the Christians in China, Korea, Sudan, Russia, etc, are experiencing as to persecutions and to revival blessings. The average Christian in America can not believe that there are 168,000 Christian martyrs per year. We have been dumbed down by the TV and newspaper news media. The American Christians are: Intoxicated with material things. The affluency of the American Christian reveals his carnality. We buy and consume in the same styles and to the same degrees as the unsaved pagans in our neighborhoods. The Christian family in American has the same number of TVs and the same designer cloths as anyone else. The American Christians are: Inoculated to the presence and power of God. When one is inoculated to a disease he is given a small sample of the disease so his immune system will build a defense against it. American Christians have had small sample of real Biblical Christianity and have developed an immunity to getting the real thing. We go to church a little bit, we read our Bibles sometimes, we pray at our meals and when we have a crisis and we call that normal Christianity. It is normal “American Christianity” but not normal Net Testament Christianity.

Because of this the American Christian is not a praying Christian. He doesn’t feel the need or sense the urgency to pray. Oh, where are the “men of God” that should be proclaiming needs of the day.

II. The Solution

Answer to Insulation: Education, get the facts of what’s going on in the world. Involvement, adopt a mission field to learn about and pray for. John 15:15 “No longer do I call you servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I heard from my Father, I have made known unto you.”

Answer to Intoxication: Fasting. We need to pray that God would wean us from the world and make us hungry for Him.

Matthew 10:38 “And he that doth not take his cross and follow after me, is not worthy of me.”

Matthew 16:24 “Then said Jesus unto his disciples, If any man would come after me, let him deny himself, and take up his cross, and follow me.”

Answer to Inoculation: Personal experience of the God. We ask as Elisha did, "Where is the Lord God of Elijah" We say there is a God but we practice "practical atheism". We need to experience privately and corporately.

Luke 14:27 "Whosoever doth not bear his own cross, and come after me, cannot be my disciple."

Luke 9:23 "And he said unto all, If any man would come after me, let him deny himself, and take up his cross daily, and follow me."

Mark 10:21 "And Jesus looking upon him loved him, and said unto him, One thing thou lackest: go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me."

Php 3:10 "that I may know him, and the power of his resurrection, and the fellowship of his sufferings, becoming conformed unto his death;"

Galatians 2:20 "I have been crucified with Christ; and it is no longer I that live, but Christ living in me: and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave himself up for me."

Every converted sinner is a soul revived to prayer. Every saint restored from backsliding, is a soul returned to the life and power of prayer. Every congregation enjoying an outpouring of the Spirit, is a congregation revived and alive to the prayer meeting. The Prayer Meeting and Its History, J. B. Johnston No time to pray! No time to pray!

O, who so fraught with earthly care As not to give a humble prayer Some part of day! No time to pray!

What heart so clean, so pure within, That needeth not some check from sin.

Needs not to pray? No time to pray?

'Mid each day's dangers, what retreat More needful than the mercy seat? Who need not pray? No time to pray!

Must care or business' urgent call So press us as to take it all, Each passing day?

What thought more drear Than that our God His face should hide, And say, through all life's swelling tide, No time to hear!

Anonymous + + + + + Boring and Blasting, Ours and His From: Prayer, by Ole. Hallesby, p 75 "pray without ceasing;" 1 Thessalonians 5:17 "And let us not be weary in well-doing: for in due season we shall reap, if we faint not." Galatians 6:9

We notice, too, that God now and then sends us an awakening. Nevertheless there is something in this connection which we should think about, especially with reference to our prayers. In the first place, I would point out the fact that awakenings occur very seldom. As a rule decades elapse between revivals in our cities and rural communities. In the next place, I would make mention of the fact that the revivals which do take place are usually not very great, being limited to a single locality. Finally, I would say that they are often representative of but very little spiritual power. By this I do not mean that there are no powers at work. There are often tremendous, almost brutal

James 5:16 “Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.” The words “effectual” and “fervent” are the translation of one Greek word *energeo* meaning to be operative, be at work, put forth power, to effect, show one’s self operative. It has the prefix *en* which means “In” “inside” or “within” so the emphasis is what is going on within our own soul.

Also, *energeo* is present tense and middle voice. This kind of praying is ongoing or continuous and is done personally and with much involvement. It is doing something in and to the one praying. After all God is not the one that needs to be changed, it is us that needs to be conformed to Him. From the Divine perspective, this may be the main benefit of praying, i.e. the change it brings in us. This kind of praying is not cold or even lukewarm, not formal but personal, not indifferent but importunate. This quality of praying “avails much.” Here the word means to be strong, to have power as shown by extraordinary deeds.

“Some translate the word ‘inspired,’ the Spirit of God breathes into men the breath of spiritual life, and they live, and being quickened by him, they breathe; and prayer is the breath of the spiritual man, and is no other than the reverberation of the Spirit of God in him; and such prayer cannot fail of success: it may be rendered ‘inwrought.’ True prayer is not what is written in a book, but what is wrought in the heart, by the Spirit of God; who is the enditer of prayer, who impresses the minds of his people with a sense of their wants, and fills their mouths with arguments, and puts strength into them to plead with God, and makes intercession for them according to the will of God; such prayer is always heard, and regarded by him: this has great power with God; whatever is asked, believing, is received; God can deny nothing prayed for in this manner.” John Gill This quality of praying was manifested when:

1. Elijah prayed earnestly James 5:17 “Elijah was a man of like passions with us, and he prayed fervently that it might not rain; and it rained not on the earth for three years and six months.”
2. Moses prayed pleadingly Exodus 32:11-13 “And Moses besought the LORD his God, and said, LORD, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand? Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people. Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever.”
3. Daniel prayed intensely Daniel 9:17-19 “Now therefore, O our God, hearken unto the prayer of thy servant, and to his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord’s sake. O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousness, but for thy great mercies’ sake. O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God, because thy city and thy people are called by thy name.”
4. Paul prayed agonizingly Romans 15:30 “Now I beseech you, brethren, by our Lord Jesus Christ, and by the love of the Spirit, that ye strive together with me in your prayers to God for me;”

James 4:17 "Therefore to him that knoweth to do good, and doeth it not, to him it is sin."

One of the main objects of prayer is our "prayer life." We should be constantly be praying that we will grow in our communion with our Savior and our God.

Nothing is more calculated to begat a spirit of prayer than to unite in social prayer with one who has the Spirit himself. Mighty Prevailing Prayer, Wesley Duewel Be not afraid to pray; to pray is right;

Pray if thou canst with hope, but ever pray, Though hope be weak or sick with long delay;

Pray in the darkness if there be no light; And if for any wish thou dare not pray Then pray to God to cast that wish away.

+ + + + + In Praying We Should

Claim His attributes - Plead His justice, His mercy, His faithfulness, His wisdom, His longsuffering, His tenderness. Abraham pleaded for God's justice when he prayed for the city of Sodom. He asked for the city to be saved and at the closing of his prayer he said, "Shall not the judge of all earth do right?"

Genesis 18:25 That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of ll the earth do right?

I. Claim His promises. When Jacob was waiting on the other side of the brook, when his brother Esau was coming with armed men, he pleaded with God not to destroy the mother and children, but the main reason he used for pleading in this prayer was: "And thou said, surely I will do thee good."

Genesis 32:12 And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.

III. Claim the Great Name of God. Moses did this in his prayer on one occasion when he was praying for Israel. "What will thou do for thy great name? The Egyptians will say, Because the Lord could not bring them into the land, therefore he slew them in the wilderness."

IV. Claim mercy for our unworthiness - David prayed, "Lord, have mercy upon mine iniquity, for it is very great." Psalms 25:16 Turn thee unto me, and have mercy upon me; for I am desolate and afflicted.

V. Claim the sufferings, death, merit and intercession of Christ Jesus.

Jesus himself said, "If you need anything of God, all that the Father has belongs to me; go and use my name."

Colossians 1:12-14 "giving thanks unto the Father, who made us meet to be partakers of the inheritance of the saints in light; who delivered us out of the power of darkness, and translated us into the kingdom of the Son of his love; in whom we have our redemption, the forgiveness of our sins:"

wicked?”

Intercessory Prayer is praying for the kingdom of God: Jesus taught us to pray for the kingdom. Luke 11:2 “And he said unto them, When ye pray, say, Father, Hallowed be thy name. Thy kingdom come.” Luke 10:2 “And he said unto them, The harvest indeed is plenteous, but the laborers are few: pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest.” Psalms 122:6 “Pray for the peace of Jerusalem: They shall prosper that love thee.”

Intercessory Prayer is desired by a true seeker for salvation: Acts 8:24 “And Simon answered and said, Pray ye for me to the Lord, that none of the things which ye have spoken come upon me.”

Intercessory Prayer is for other’s holiness: 2 Corinthians 13:7 “Now we pray to God that ye do no evil; not that we may appear approved, but that ye may do that which is honorable, though we be as reprobate.” 2 Corinthians 13:9 “For we rejoice, when we are weak, and ye are strong: this we also pray for, even your perfecting.”

Intercessory Prayer is for others spiritual maturity: Php 1:9 “And this I pray, that your love may abound yet more and more in knowledge and all discernment;” Colossians 1:9 “For this cause we also, since the day we heard it, do not cease to pray and make request for you, that ye may be filled with the knowledge of his will in all spiritual wisdom and understanding,”

Intercessory Prayer is praying for those who treat us wrongfully: Matthew 5:44 “pray for them that persecute you.” Luke 6:28 “bless them that curse you, pray for them that despitefully use you.” Job 41:8 “my servant Job shall pray for you; for him will I accept, that I deal not with you after your folly; for ye have not spoken of me the thing that is right, as my servant Job hath.”

Intercessory Prayer is getting for others what God wants to give: 3 John 1:2 “Beloved, I pray that in all things thou mayest prosper and be in health, even as thy soul prospereth.”

Intercessory Prayer is what we ask of one another: 1 Thessalonians 5:25 “Brethren, pray for us.” James 5:16 “Confess therefore your sins one to another, and pray one for another.”

Intercessory Prayer is the preaching of the Word of God: 2 Thessalonians 3:1 “Finally, brethren, pray for us, that the word of the Lord may run and be glorified, even as also it is with you.” In introducing his book *The Ministry of Intercession*, Andrew Murray says, “The present volume owes its existence to the desire to enforce two truths, of which formerly I had no such impression as now. The one is--that Christ actually meant prayer to be the great power by which His Church should do its work, and that the neglect of prayer is the great reason the Church has not greater power over the masses in Christian and in heathen countries...The second truth...we have far too little conception of the place that intercession, as distinguished from prayer for ourselves, ought to have in the Church and the Christian life.” *The Ministry of Intercession*, p 4.

“The power of the Church truly to bless rests on intercession--asking and receiving heavenly gifts to carry to men.” *The Ministry of Intercession*, Andrew Murray, p 5.

“In intercession our King upon the throne finds His highest glory; in it we shall find our highest glory too.” *The Ministry of Intercession*, Andrew Murray, p 5.

What an awesome privilege and responsibility it is to be an intercessor.

meetings are so dull and depressing, instead of exciting and joyous. It is expected that a prayer meeting is the least exciting meeting that a church has. Many pastors and churches have given up the prayer meeting and wonder why their churches are dead and powerless. It appears to us that our churches have become self-centered and complacent and that has made them spiritual cadavers.

We experience “Joy” in praying when we properly order our relationships. All persons can be grouped into one of three groups: 1. God, 2. Others, 3. Ourselves. The order in which we prioritize these three groups determines our joy in prayer.

J Jesus

O Others

Y Yourself J Jesus Communion

We are made social beings. We are to socialize horizontally with other humans and we are to socialize vertically with God. Prayer should be first and foremost an active relationship and fellowship in a social sense. Not a rehearsing of a list of wants. Our priority should be our socially experiencing our God. It is common with the most spiritual saints of God that they give priority to their relationship with God, even to the point of engaging in that vertical relationship before (that is early in the morning) they relate to others horizontally. “Thou wilt show me the path of life: In thy presence is fulness of joy; In thy right hand there are pleasures for evermore.” Psalms 16:11 A local church should give priority to the prayer meeting as a personal encounter with God.

O Others Intercession

Most answered prayer is prayer for others. Intercession is a test as to the genuineness of our motive in prayer. Are we most interested in getting blessings for ourselves or for others? Do we pray for those outside of our natural family and church family? Paul’s testimony was “always in every supplication of mine on behalf of you all making my supplication with joy,” Php 1:4 “Wherefore, my brethren beloved and longed for, my joy and crown, so stand fast in the Lord, my beloved.” Php 4:1 If we seek our own joy we will miss it, but if we seek the joy and good of others, then we will have ours. “Not that we have lordship over your faith, but are helpers of your joy: for in faith ye stand fast.” 2 Corinthians 1:24 Y Yourself Supplication

“There is nothing wrong with asking for ourselves, if we ask last.” Remember the principle, “So the last shall be first, and the first last.” Matthew 20:16 The Bible commands us “draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help us in time of need.” Hebrews 4:16 Jesus commands us to “ask, and ye shall receive, that your joy may be made full.” John 16:24 How can we refuse to do what will give us full joy. It seems that our needs are a gift from God for our prayer life. We are to come “with boldness,” which means with free speaking. As we abide in Him we can approach God with openness and without reservation about what we pray about. “Great is my boldness of speech toward you, great is my glorying on your behalf: I am filled with comfort, I overflow with joy in all our affliction.” 2 Corinthians 7:4

“For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.” Romans 14:17 Our prayer meetings can be the most joyous and exciting of all of our church services as well as the power source for its ministry.

8. Privacy Acts 9:40 “But Peter put them all forth, and kneeled down, and prayed; and turning him to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up.

9. Public Acts 21:5 “And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till we were out of the city: and we kneeled down on the shore, and prayed.”

10. Fellowship Acts 20:36-37 “And when he had thus spoken, he kneeled down, and prayed with them all. And they all wept sore, and fell on Paul’s neck, and kissed him,”

11. Intercession Matthew 17:14-15 “And when they were come to the multitude, there came to him a certain man, kneeling down to him, and saying, Lord, have mercy on my son...”

12. Sincerity Mark 10:17 “And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?... and he went away sorrowful...”

While bodily posture is secondary to the attitude of the soul, it is instructive to note that at times Jesus prayed while standing, just where He happened to be at the moment. At another time, He knelt while on yet another occasion it is recorded that He fell on His face. If the Son of God got down upon His knees, yes upon His face before God, what attitude should we ordinary mortals assume as we go into His presence? While posture is not everything, it is something. Principles and Practice of Prayer, Ivan French Advantages of kneeling:

<>It follows Biblical examples and principles cited above.

<>It promotes humility. Sometimes a proud person kneels but it is not his kneeling that made him proud.

<>Some say that body language is 80% of our communication. If this is true, what does our kneeling or refusing to kneel say to God. Making excuses for not kneeling is dangerous.

E. M. Bounds said of Edward Payson "He prayed without ceasing and felt safe nowhere but at the throne of grace. He may be said to have studied theology on his knees. Much of his time he spent literally prostrated with his Bible open before him pleading the promise...The scars on his bedroom floor testify to this fact. Next to Payson’s bed where deep grooves in the hardwood floor where his knees had pressed repeatedly in times of travail.”

Remember: “God’s Army Marches on It’s Knees”

How dare we work for Christ without being much on our knees? The Kneeling Christian Lord, what a change within us one short hour Spent in Thy presence will prevail to make!

What heavy burdens from our bosoms take, What parched grounds refresh, as with a shower!

We kneel, and all around us seems to lower;

We rise, and all the distant and the near Stands forth in sunny outline, brave and clear.

We kneel, how weak! we rise, how full of power!

Why, therefore, should we do ourselves this wrong, Or others, that we are not always strong, That we are ever overborne with care, That we should ever weak or heartless be, Anxious or troubled, when with us is prayer, And joy, and strength, and courage are with Thee?

R. C. Trench + + + + + + + + + + + + + + + + + + "Let us lift up our heart"

"Let us lift up our heart with our hands unto God in the heavens." Lamentations 3:41 The act of prayer teaches us our unworthiness, which is a very healthy lesson for such proud beings as we are. If God gave us favors without constraining us to pray for them, we should never know how poor we are; but a true prayer is an inventory of wants, a catalogue of necessities, a revelation of hidden poverty. While it is an application to divine wealth, it is a confession of human emptiness. The most healthy state of a Christian is to be always empty in self and constantly depending upon the Lord for supplies; to be always poor in self and rich in Jesus; weak as water personally, but mighty through God to do great exploits; and hence, the use of prayer, because, while it adores God, it lays the creature where it should be, in the very dust. Prayer is in itself, apart from the answer which it brings, a great benefit to the Christian. As the runner gains strength for the race by daily exercise, so for the great race of life, we acquire energy by the hallowed labor of prayer. Prayer prepares the wings of God's young eaglets, that they may learn to mount above the clouds. Prayer girds the loins of God's warriors, and sends them forth to combat with their sinews braced and their muscles firm. An earnest pleader comes out of his closet, even as the sun arises from the chambers of the east, rejoicing like a strong man to run his race. Prayer is that uplifted hand of Moses which routs the Amalekites more than the sword of Joshua; it is the arrow shot from the chamber of the prophet foreboding defeat to the Syrians. Prayer girds human weakness with divine strength, turns human folly into heavenly wisdom, and gives to troubled mortals the peace of God. We know not what prayer cannot do! We thank thee, great God, for the mercy-seat, a choice proof of thy marvellous lovingkindness. Help us to use it aright throughout this day!

C.H. Spurgeon Morning & Evening, October 11 AM (Revised)

What the Church needs today is not more or better machinery, not new organizations or more and novel methods, but men whom the Holy Ghost can use --men of prayer, men mighty in prayer. Power Through Prayer, E. M. Bounds Come, My Soul, Thy Suit Prepare.

Come, my soul, thy suit prepare:

Jesus loves to answer prayer;

He himself has bide thee pray, Therefore will not say thee nay;

Therefore will not say thee nay.

Thou art coming to a King, large petitions with thee bring; for his grace and power are such, none can ever ask too much; none can ever ask too much. With my burden I begin:

"Lord, remove this load of sin; let thy blood, for sinners spilt, set my conscience free of guilt; set my conscience free of guilt.

Lord, I come to thee for rest, take possession of my breast; there thy blood-bought right maintain, and without a rival reign; and without a rival reign.

Paul continues in Ephesians 6:1-24 “With every prayer and petition, pray at all times in the Spirit, and to this end be alert, with all perseverance and requests for all the saints. Pray for me, that I may be given the message when I begin to speak—that I may confidently make known the mystery of the gospel, for which I am an ambassador in chains. Pray that I may be able to speak boldly as I ought to speak.” We can of ourselves do nothing. John 5:30 3. Because God has designed that the missionary on the field not do his work alone.

Exodus 17:8-13 “Amalek came and attacked Israel in Rephidim. So Moses said to Joshua, “Choose some of our men and go out, fight against Amalek. Tomorrow I will stand on top of the hill with the rod of God in my hand.” So Joshua fought against Amalek just as Moses had instructed him; and Moses and Aaron and Her went up to the top of the hill. And whenever Moses would raise his hands, then Israel prevailed; but whenever he would rest his hands, then Malek prevailed. When the hands of Moses became heavy, they took a stone and put it under him, and Aaron and Her held up his hands, one on one side and one on the other, and so his hands were steady until the sun went down. So Joshua destroyed Malek and his army with the edge of the sword.” When the intercessor’s hands fall, Malek prevails on the mission field.

“Experience has repeatedly shown that the believing prayer of one humble intercessor at home can bring about a revival on the foreign field and save thousands. The experience of one missionary was that, as far as man can see results, he was able to do more for the heathen toiling as an intercessor in America than while he was among the heathen without intercessors pleading for him.” (Principles and Practice of Prayer, Ivan H. French) What should we pray in praying for the missionaries?

It is hard for some of us to believe but many church fellowships do not have any missionaries that they know and are personally are involved with. Some things that churches should pray are:

1. For some of its members to be called to the mission field.
2. For God to bring some of His laborers to them for their provisional and prayer support.
3. For God to bring to their fellowship a foreign national for Him to use them to convert and prepare to send to his home people.
4. For individual missionaries. Specific individuals in the church could have responsibility for specific missionaries.
5. For specific nationals, by name, that God would save them.
6. For God to raise up nationals to evangelize their own people.
7. For the language ability and cultural interaction of the missionary.
8. For fresh fillings of the Holy Spirit of those on the field.
9. For the health of the missionaries in adverse environments, being under severe strain and burden for the work.
10. For the loneliness that comes to all missionaries. They can’t go to a friend’s house for fellowship and encouragement. Missionaries normally separate themselves from their natural

families but no amount of distance can separate them from their Spiritual family, their brothers and sisters in Christ. The Lord Jesus prayed all night for the first 12 missionaries. Isn't that example a mandate for us. "It is a significant fact that there is no distinct command for man to send forth missionaries. That work was done by Christ Himself and then by His Spirit when He chose Paul and Barnabas." (Principles and Practice of Prayer, Ivan H. French) Our responsibility is to pray. Matthew 9:37-38 "Then he said to his disciples, "The harvest is plentiful, but the workers are few. Therefore ask the Lord of the harvest to send out workers into his harvest."

Hudson Taylor wrote back to England from China to request ten prayer warriors for ten struggling mission stations. Later he wrote and informed them that seven of those ten mission stations had miraculously revived. Someone in England, who had read both letters, sent the letter back and told Taylor that they had been able to find only seven prayer warriors to pray. The missionary leaves by taking ship or plane; the intercessor leaves by shutting the door of his closet. Principles and Practice of Prayer, Ivan French + + + + + Perseverance in Prayer 1 Thessalonians 5:17 - "Pray without ceasing"

(From Works of Ezekiel Hopkins, 1874, Vol. 3, pp 579-581)

1. That may be said to be done without ceasing, which is done constantly, and at set times and seasons. So we have the word used, Genesis 8:22 : "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night, shall not cease:" that is, they shall not cease, in their courses and appointed times. So, here, "Pray without ceasing" that is, observe a constant course of prayer, at fixed and appointed times; still keeping yourselves from any superstitious observations. And, thus, Exodus 29:42 : the daily sacrifice is called "a continual burnt-offering;" and yet it was offered up only every morning and every evening, and yet God accounts it a continual offering. So here "Pray" continually, or "without ceasing:" that is, keep up frequent and appointed times for prayer, without intermission.

2. To pray without ceasing, is to pray with all importunity and vehemence. So, in Acts 12:5, "the Church" is said to pray for Peter "without ceasing;" that is, they were very earnest and importunate, and would give God no rest until he heard them. So, also, in the parable of the unjust steward, which our Saviour spake on purpose to show how prevalent with God importunity is, Luke 18:1, it is said, that the Lord would teach them that they "ought always to pray:" that is, that they ought to pray earnestly and importunity is not giving over till they were heard. So, also, 1 Samuel 7:7-8 the children of Israel entreated Samuel not to cease crying to the Lord for them: that is, that he would improve all his interest at the throne of grace to the utmost in their behalf. So we are bid to "pray without ceasing:" that is, to be earnest and vehement, resolving to take no denial at the hands of God. But yet we must do other duties also, though we are vehement in this. We may learn how to demean ourselves in this case towards God, by beggars who betimes come to your doors and bring their work along with them: they beg importunately, and yet they work betwixt whiles: so also should we do: we should beg as importunately of God, as if we depended merely upon his charity; and yet, betwixt whiles, we should work as industriously as if we were ourselves to get our livings with our own hands.

3. To "pray without ceasing," is to improve all occasions, at every turn, to be darting up our souls unto God in holy meditations and ejaculations. And this we may and ought to do, when we hear or read the word, or in whatever duty of religion we are engaged: yea, this we may and ought to do,

in our worldly employments. If your hearts and affections be heavenly, your thoughts will force out a passage, through the crowd and tumult of worldly businesses, to Heaven. Ejaculations which are swift messengers, which require not much time to perform their errands in. For there is a holy mystery in pointing our earthly employments with these heavenly ejaculations, as men point their writings sometimes with stops [periods]; even now and them shooting up a short mental prayer unto heaven: such pauses as these are, you will find to be no impediments to your worldly affairs. This is the way for a Christian to be retired and private, in the midst of a multitude; to turn his shop or his field into a closet; to trade for earth, and yet to get heaven also into the bargain. So we read of Nehemiah 2:4, that, while the king was discoursing to him on the state of Judea, Nehemiah prayed unto God: that is, he sent up secret prayers to God, which, though they escaped the king's notice and observation, yet were so prevalent as to bow and incline his heart.

4. There is yet something more in this praying "without ceasing." And that is this: we may then be said to "pray without ceasing" when we keep our hearts in such a frame, as that we are fit at all times to pour out our souls before God in prayer. When we keep alive and cherish a praying spirit; and can, upon all opportunities, draw near to God, with full souls and with lively and vigorous affections: this is to "pray without ceasing." And this I take to be the most genuine, natural sense of the words, and the true scope of the Apostle here; to have the habit of prayer, inclining them always freely and sweetly to breathe out their requests unto God, and to take all occasions to prostrate themselves before his throne of grace.

+ + + + + Pray Big for God's Glory

Mrs. Charles E. Cowman in Springs in the Valley reminds of us a story about "Alexander the Great who had a famous, but indigent, philosopher in his court who was once particularly straightened in his circumstances. To whom should he apply but to his patron, the conqueror of the world? His request was no sooner made than granted. Alexander gave him a commission to receive of his treasury whatever he wanted. He immediately demanded in his sovereign's name ten thousand pounds. The treasurer, surprised at so large a demand, refused to comply, but waited upon the king and represented the affair, adding withal how unreasonable he thought the petition and how exorbitant the sum. Alexander listened with patience, but as soon as he heard the remonstrance replied, 'Let the money be instantly paid. I am delighted with this philosopher's way of thinking; he has done me a singular honor: by the largeness of his request he shows the high idea he has conceived both of my superior wealth and my royal munificence.'"

We can dishonor God by asking too little. Yes, He can give us a parking place but He can also open great and unlimited fields of Christian service. "Saints have never yet reached the limit to the possibilities of prayer. Whatever has been attained or achieved has touched but the fringe of the garment of a prayer-hearing God. We honor the riches both of His power and love only by large demands." A. T. Pierson

We remember the story in 2 Kings 13:1-25 of Joash the king of Israel who went to see Elisha when the prophet was dying. Elisha's instructions are recorded in verses 15-19, "And Elisha said unto him, Take bow and arrows; and he took unto him bow and arrows. And he said to the king of Israel, Put thy hand upon the bow; and he put his hand upon it. And Elisha laid his hands upon the king's hands. And he said, Open the window eastward; and he opened it. Then Elisha said, Shoot; and he shot. And he said, Jehovah's arrow of victory, even the arrow of victory over Syria; for thou

John 15:4-11 “Abide in Me, and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me. I am the vine, you are the branches; he who abides in Me and I in him, he bears much fruit, for apart from Me you can do nothing. If anyone does not abide in Me, he is thrown away as a branch and dries up; and they gather them, and cast them into the fire and they are burned. If you abide in Me, and My words abide in you, ask whatever you wish, and it will be done for you. My Father is glorified by this, that you bear much fruit, and so prove to be My disciples. Just as the Father has loved Me, I have also loved you; abide in My love. If you keep My commandments, you will abide in My love; just as I have kept My Father’s commandments and abide in His love. These things I have spoken to you so that My joy may be in you, and that your joy may be made full.”

Yields to the Will of Jesus

1 John 5:14-15 “This is the confidence which we have before Him, that, if we ask anything according to His will, He hears us. And if we know that He hears us in whatever we ask, we know that we have the requests which we have asked from Him.”

Expects Fulfillment of Promise

2 Corinthians 1:18-20 “But as God is faithful, our word to you is not yes and no. For the Son of God, Christ Jesus, who was preached among you by us—by me and Silvanus and Timothy—was not yes and no, but is yes in Him. For as many as are the promises of God, in Him they are yes; therefore also through Him is our Amen to the glory of God through us.”

Remembers the Conditions

2 Corinthians 7:1 “Therefore, having these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God.” No time to pray! No time to pray!

O, who so fraught with earthly care As not to give a humble prayer Some part of day! No time to pray!

What heart so clean, so pure within, That needeth not some check from sin.

Needs not to pray? No time to pray?

‘Mid each day’s dangers, what retreat More needful than the mercy seat? Who need not pray? No time to pray!

Must care or business’ urgent call So press us as to take it all, Each passing day?

What thought more drear Than that our God His face should hide, And say, through all life’s swelling tide, No time to hear!

Anonymous + + + + + + + + + + + + + + + + Praying for Preaching We speak to God in prayer and God speaks to us in and through the Word of God.

I. God’s Method Our Lord commanded us to preach, “He said to them, ‘Go into all the world and preach the gospel to every creature.’” Mark 16:15 Paul understood this “For the message about the cross is foolishness to those who are perishing, but to us who are being saved it is the power

of God...For since in the wisdom of God, the world by its wisdom did not know God, God was pleased to save those who believe by the foolishness of preaching...but we preach about a crucified Christ, a stumbling block to Jews and foolishness to Gentiles. But to those who are called, both Jews and Greeks, Christ is the power of God and the wisdom of God.” 1 Corinthians 1:18-25

Sometimes it is difficult to know God’s will and how to pray, but when it comes to preaching there is no doubt about what God wants. His revealed will is for us to carry out His method of advancing His kingdom, preaching the Word. Jesus said “Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.” John 15:16 Here our Lord connects prayer and preaching with “whatsoever you ask.” If one man says to another man “whatsoever” that is generous enough, but when God says “whatsoever” it is truly unlimited.

Paul told the Romans “Thus I am eager also to preach the gospel to you who are in Rome. For I am not ashamed of the gospel, for it is God’s power for salvation to everyone who believes, to the Jew first and also to the Greek.” Romans 1:15-16 Do we really want to see the unsaved converted? God says that the Gospel preached is His power to salvation. Then what should we do? Answer: Pray for preaching and those who preach. We thank God that we still have the freedom to preach the Word of God. We should pray for specific preaching opportunities, for God to call men to preach, for people to come to preaching. For the anointing of the Holy Spirit on the preaching of the Word.

II. God’s Messenger

Paul repeatedly asked for others to pray for his preaching. “That the true apostolic preacher must have the prayers of other good people to give to his ministry its full quota of success. Paul is a preeminent example. He asks, he covets, he pleads in an impassioned way for the help of all God’s saints. He knew that in the spiritual realm, as elsewhere, in union there is strength; that the concentration and aggregation of faith, desire, and prayer increased the volume of spiritual force until it became overwhelming and irresistible in its power. Units of prayer combined, like drops of water, make an ocean which defies resistance. So Paul, with his clear and full apprehension of spiritual dynamics, determined to make his ministry as impressive, as eternal, as irresistible as the ocean, by gathering all the scattered units of prayer and precipitating them on his ministry. May not the solution of Paul’s preeminence in labors and results, and impress on the Church and the world, be found in this fact that he was able to center on himself and his ministry more of prayer than others? To his brethren at Rome he wrote: ‘Now I beseech you, brethren, for the Lord Jesus Christ’s sake, and for the love of the Spirit, that ye strive together with me in prayers to God for me.’ To the Ephesians he says: ‘Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel.’ To the Colossians he emphasizes: ‘Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds: that I may make it manifest as I ought to speak.’ To the Thessalonians he says sharply, strongly: ‘Brethren, pray for us.’ Paul calls on the Corinthian Church to help him: ‘Ye also helping together by prayer for us.’ This was to be part of their work. They were to lay to the helping hand of prayer. He in an

additional and closing charge to the Thessalonian Church about the importance and necessity of their prayers says: 'Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you: and that we may be delivered from unreasonable and wicked men.' He impresses the Philippians that all his trials and opposition can be made subservient to the spread of the gospel by the efficiency of their prayers for him. Philemon was to prepare a lodging for him, for through Philemon's prayer Paul was to be his guest..Paul's attitude on this question illustrates his humility and his deep insight into the spiritual forces which project the gospel. More than this, it teaches a lesson for all times, that if Paul was so dependent on the prayers of God's saints to give his ministry success, how much greater the necessity that the prayers of God's saints be centered on the ministry of today!" E. M. Bounds

"If some Christians that have been complaining of their ministers had said and acted less before men and had applied themselves with all their might to cry to God for their ministers -- had, as it were, risen and stormed heaven with their humble, fervent and incessant prayers for them -- they would have been much more in the way of success." Jonathan Edwards

Spurgeon said much about others praying. "The preacher, no matter how brilliant, godly, or eloquent, has no power without the Spirit's help: The bell in the steeple may be well hung, fairly fashioned, and of soundest metal, but it is dumb until the ringer makes it speak. And ...the preacher has no voice of quickening for the dead in sin, or of comfort for living saints unless the divine spirit gives him a gracious pull, and begs him speak with power. Hence the need of prayer for both preacher and hearers."

"As prayer meetings fail in a congregation, so will the ministrations of the pastor become unfruitful, the preaching of the word fail to convert sinners and promote holiness in the professors of religion." The Prayer Meeting and Its History, J. B. Johnston

God has not changed His methods. The modern techniques of today's churches are not in accordance with God's method and He has no obligation to honor them, but He will honor the preaching of His Word. We must pray for preaching, and our brothers that preach and those who hear.

+++++ The Pray-er's Attitude What is the attitude of the heart of one that is truly praying? Following are some attitudes that we should strive for.

Prayer is a duty.

Duty is not the highest of motives, but it is a legitimate one and a good one. Jesus said that men ought always to pray. Luke 18:1 We call Jesus "Lord." How can we call Him Lord and fail to do what He says (Luke 6:46)? That which is done from a sense of duty (obedience) soon becomes delight.

Prayer is a privilege.

It is none other than Almighty God who invites us to pray Jeremiah 33:3, Jesus Christ, the second person of the Triune God, who has made it possible for us to pray John 14:6; Hebrews 10:19-20 Holy Spirit, the third person of the Triune God, who has come to assist us in our praying (Romans 8:26-27). Does not the opportunity extended to us, unworthy sinners, fill us with a sense of privilege as we approach the throne of grace?

Prayer must be in humility. No one has the inherent right to enter into the presence of God and petition Him. That right was forfeited by sin and reclaimed for us at the great price of the death of Jesus Christ. Correct views of our own depravity, the graces extended to us and the sinfulness of our hearts (Jeremiah 17:9) will remove all arrogance and enable us to approach God boldly (Hebrews 4:16), yet humbly (Luke 18:13).

Prayer must be in submission.

Prayer that pleases the Father is that which is offered to Him in the spirit of His own Son, "Yet not My will, but Thine be done" (Luke 22:42, NASB). But God, for great and wise reasons, denied requests of Moses, Elijah, and Paul. In every case, His denial issued in greater blessing. The logic of submission is simply God's wisdom. He knows me, the way ahead and the thing that is best. Therefore, I rest in Him (Php 4:6-7).

Prayer must be in fervency.

Too much of our praying is perfunctory, even lackadaisical. It lacks real seriousness, genuine desire and fervent longing: Elijah prayed earnestly James 5:16-17, Moses prayed pleadingly Exodus 32:11-13, Exodus 32:31-32; Exodus 33:12-16, Daniel prayed intensely Daniel 9:17-19, Paul prayed agonizingly Romans 15:30; Galatians 4:19, Jesus prayed persistently Matthew 26:39-44.

We should give all diligence to develop these attitudes in our prayer Revised from Principles and Practice of Prayer, Ivan French chapter 12 Attitudes and Approaches in Prayer "A great part of my time is spent in getting my heart in tune for prayer."

Robert Murray McCheyne Teach Me to Pray, Lord Teach me to pray Lord, teach me to pray, This is my heart cry day unto day;

I long to know Thy will and Thy way;

Teach me to pray Lord, teach me to pray.

Power in prayer, Lord, power in prayer, Here 'mid earth's sin and sorrow and care;

Men lost and dying, souls in despair;

O give me power, power in prayer. My weakened will, Lord, teach me to pray; My sinful nature Thou canst subdue;

Fill me just now with power anew, Power to pray and power to do!

Teach me to pray Lord, teach me to pray;

Thou art my Pattern, day unto day;

Thou art my surety, now and for aye;

Teach me to pray, Lord, teach me to pray.

Refrain:

Living in Thee, Lord and Thou in me;

emergency and then another.

Sometimes our prayer life becomes one of praying for one trouble then another, after they have become troublesome. Certainly we should pray concerning our troubles, this is one of the reasons we have trouble, to make us pray. But if we are always on the defensive, we won't be gaining much ground. Someone has said the life is over 90% reaction to our circumstances and less than 10% action that we initiate ourselves. There is something here for us to consider in relation to praying. We certainly have the responsibility to pray for the unsaved, the sick and afflicted, believers in sin, etc. But, the well rounded prayer life (individually and corporately) will go beyond the pressing problems of the moment and carry us into the future with an eye for God's glory. Some Biblical examples of prevenient or proactive praying are:

1. Our Lord taught us to pray saying, to our Father "your kingdom come, may your will be done on earth as it is in Heaven. Give us today our daily bread, and forgive us our debts, as we ourselves have forgiven our debtors. And do not lead us into temptation, but deliver us from the evil one." Matthew 6:9-13 Much of what He mentions here is not a reaction to a problem but deals with things that are not but ought to be, "kingdom come," "daily bread" seems to be a reference to the coming day, but especially, "do not lead us into temptation." Jesus is teaching us to pray "Preveniently," before the fact, that we should not be taken into tempting, trying, and testing times that might hinder our service for God. What is the greatest danger to need protection from? It can be none other than sin. Each of us has the cancer of sin within us. Jesus is teaching us to pray for protection from temptation. We should be praying that God, in His providence, will not allow us to be drawn away by our own sinful nature from Him into sin. Every Christian needs to pray this prayer.

2. When we pray for the Lord of the harvest to send labours we are praying pro-actively and preveniently. Matthew 9:37-38 "Then he said to his disciples, "The harvest is plentiful, but the workers are few. Therefore ask the Lord of the harvest to send out workers into his harvest." We know there is much to be done so we pray for God to call and prepare believers to get the job done.

3.

"And I tell you that you are Peter, and on this rock I will build my church, and the gates of Hades will not overpower it." Matthew 16:18 Jesus said that the gates of Hell will not prevail against the church; this implies that we are attacking the gates of Hell, that is being on the offensive. This involves praying before the fact. Isn't this what we are doing when we send missionaries into heathen lands?

4. When Jesus was praying the night before His crucifixion, He prayed; "I pray not that thou shouldest take them from the world, but that thou shouldest keep them from the evil one. They are not of the world even as I am not of the world. " John 17:15-16 Jesus knew that Satan would try to destroy us so He prayed before the fact that we would be safe. We should take great comfort in our Lord's praying for us and pray for one another in this way.

5. When Paul was telling the Roman Christians what he was praying about, he said "and I always ask in my prayers, if perhaps now at last I may succeed in visiting you in the will of God." Romans 1:10 He was praying for safe travel and the opportunity to see them and be a spiritual help to

them.

6.

Paul told the Philippians, "Do not be anxious about anything. Instead, tell your requests to God in your every prayer and petition—with thanksgiving. And the peace of God that surpasses all understanding will guard your hearts and minds in Christ Jesus." Php 4:6 Being thankful will preempt discouragement. "This pre-answer gratitude is a preemptive strike against bitterness and disappointment over how and when our heavenly Father chooses us answer. Also, it is an expression of enormous faith to thank Him in advance of His response. Our understanding that He will always do right by our petitions prompts us to be grateful to Him before they are answered." Developing your Secret Closet of Prayer, Richard Burr, p 114.

7.

"Finally, pray for us, brothers and sisters, that the Lord's message may spread quickly and be honored as in fact it was among you," 2 Thessalonians 3:1 We don't want the preaching of God's Word to be ineffective so we pray He would empower His Word to work in the hearts of men.

8.

"Praying ahead of our exploits for God allows us to command an offensive position against our adversary. Prevenient praying precludes presumption by 'covering all the bases.' ...Prevenient prayer in the corporate setting assumes a special significance. The Scriptures often speak of the church as the army of God. God's plan is for His army to establish His Kingdom on earth. Lone warriors, however gifted, will never accomplish His purposes. In corporate prayer every member of the body assembles on the front lines of the outreach effort." The Praying Church, Sue Curran 95. The more preventiently and proactively we pray, the more efficiently we will be in our prayer life and the more we will advance the Kingdom of God into new territory, claiming it for God.

+++++ Three Biblical Principles for Corporate Prayer 1. The Family Principle The church is the family of God. In any family it is right and proper for all the children to make requests of their parent. It can be expected that the request will have a considerable impact upon the will and emotions of the parent. Using this as an analogy in the spiritual realm, we are reminded that it is appropriate for the children to petition their heavenly Father. In a family there is "bi-directional love" which is vertical and horizontal. There is a vertical love between the parent(s) and the children. We see in 1 John 3:1 "See how great a love the Father has bestowed on us, that we would be called children of God; and such we are. For this reason the world does not know us, because it did not know Him."

There is a horizontal love between the children. Jesus says in John 13:34-35 : "A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another. By this all men will know that you are My disciples, if you have love for one another." The standard is given by our Lord in John 15:12 "This is My commandment, that you love one another, just as I have loved you." As we pray to our loving Father we will not want anything that He does not want for us. As we pray we will be concerned for our brothers and sisters around the world and pray for them. When they hurt, we hurt; when they rejoice, we rejoice.

2. The Body Principle The body life is realized when each individual part or member of the body is living in contact with the head and function as the head directs. In 1 Corinthians 12:1-31 we are taught that the local church is the Body of Christ. "For even as the body is one and yet has many members, and all the members of the body, though they are many, are one body, so also is Christ." 1 Corinthians 12:12 When a body is in a state of good health, all of its parts function harmoniously and according to their intended purpose. So when the members of the spiritual Body, the church, are functioning harmoniously with their Head and with each other, it may be expected that the Body will accomplish its intended purpose for the Kingdom of God in this world.

Acts 12:1-25 tells of how Peter was put in prison, "When he had seized him, he put him in prison, delivering him to four squads of soldiers to guard him, intending after the Passover to bring him out before the people. So Peter was kept in the prison, but prayer for him was being made fervently by the church to God." The church prayed and the angel was sent to deliver Peter. The application of this principle to a praying church is both individual and corporate. Individually each believer is to pray to God personally and privately. He is to maintain his own prayer life. At the same time he is to maintain corporate or partner praying with his fellow believers. Just as each organ in a physical body performs its function, so each believer fulfills his responsibility and joins in prayer as they commune with God. This could be in pairs, in small groups, or in the entire corporate body prayer meeting.

3. The Unity Principle When we pray in unity, we need to: 1. Recognize that our life comes only from our Father and thank Him for giving us that life. John 1:13 "who were born, not of blood nor of the will of the flesh nor of the will of man, but of God." 2. Recognize our dependence upon him. We must be in agreement that we can do nothing without Him In Matthew 18:19 we have an outstanding promise: "if two of you agree on earth about anything that they may ask, it shall be done for them by My Father who is in heaven." Even though the context of this verse has specific reference to procedural matters in the church, the principle carries over into other areas of our life. When we come to God united and agreeing in what we ask, we gain a special presence of and power with God. The great day of Pentecost was realized in an atmosphere of unity in prayer. "When they had entered the city, they went up to the upper room where they were staying; that is, Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus, and Simon the Zealot, and Judas the son of James. These all with one mind were continually devoting themselves to prayer, along with the women, and Mary the mother of Jesus, and with His brothers. Acts 1:13-14

Unity is established by the Spirit, "For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink of one Spirit." 1 Corinthians 12:13 If we are being led by the Spirit, we will be led to unity whenever that is possible.

"Therefore I, the prisoner of the Lord, implore you to walk in a manner worthy of the calling with which you have been called, with all humility and gentleness, with patience, showing tolerance for one another in love, being diligent to preserve the unity of the Spirit in the bond of peace. There is one body and one Spirit, just as also you were called in one hope of your calling." Ephesians 4:1-4

Richard Lovelace speaks of visiting a famous harpist's storeroom, where he kept harps of various sizes. When he plucked the largest harp, every harp in the storeroom resounded with the same note. When the Spirit plucks the heart of one believer in the church, then every other believer

should harmonize with what the Spirit is doing.

+++++ The School of Prayer Part 1 “Lord teach us to pray.” Luke 11:1 As the disciples made the above request so should we. Some have said that prayer can not be taught, it must be “caught” or learned by experience. But this was not Jesus’ answer. He immediately began to teach them. The following is from Ole Hallesby’s book on Prayer, 161f.

“So few of us become sanctified and skilled petitioners because we do not continue in the school of prayer...There is something about this school which tries our patience sorely. Jesus Himself alludes to it on several occasions, especially in Luke 18:1-8, where He says ‘that they ought always to pray and not faint...’

“It is the Spirit of prayer who superintends the instruction in the school of prayer. He does not offer a variety of subjects, but concentrates purposely on a few central things. It is not necessary to master a large variety of subjects in order to become skilled in prayer...

“In the first place, the Spirit must be given an opportunity to reveal Christ to us every day. This is absolutely essential. Christ is such that we need only ‘see’ Him, and prayer will rise from our hearts. Voluntary prayer, confident prayer. We know that Christ can answer prayer. We know also that it gives Him joy to do so. Prayer and intercession have become a delightful and fascinating means of co-operation between Christ and the praying soul. The instruction which the Spirit imparts has as its aim the removal of everything which hinders Him from revealing Christ in our hearts...

“In the second place, the instruction which the Spirit imparts, aims at making us earnestly solicitous. Intercessory prayer is like an ellipse, which rotates about two definite points: Christ and our need. The work of the Spirit in connection with prayer is to show us both, not merely theoretically, but practically, making them vital to us from day to day. Comfort yourself with the thought that it is the Spirit who is working these things in your heart every day. It is not necessary for you to strive in your own strength to keep your eyes open to Christ and the needs of the world. No, all you need to do is to listen to the Spirit as He speaks to you every day in the Word and through prayer about Christ and your need, and you will soon notice yourself making progress both in prayer and in intercession.

“In the third place, the Spirit teaches us the necessity of self-denial in connection with prayer. There is something about prayer and intercession which calls for more self-denial than any other work to which the Spirit calls us. The greater part of the work of intercession is, of course, done in secret; and work of this kind requires the expenditure of greater effort than work which can be seen of men. It is astonishing to see how much it means to us to have others see what we do. It is not only that we all have a great weakness for the praise of others, but the fact that our work is appreciated and valued is a remarkable stimulant to us.

“Furthermore, we all love to see results from our labors. But the work of prayer is of such a nature that it is impossible for us always to know definitely whether what happens is a fruit of our own intercession or that of others.

“Both of these facts call for a great deal of self-denial in connection with prayer...

“In the fine and difficult art of prayer, intercession is undoubtedly the most difficult of accomplishment. As far as my understanding of these things goes, intercessory prayer is the finest and most exacting kind of work that it is possible for men to perform.” The request “Lord teach us to pray” is itself a prayer. Our Lord began immediately to answer that prayer in the following verses. We need to ask our Lord, and the Holy Spirit, to teach us to pray and be ready for Him to do so. Our Lord’s lesson on “Praying” included three things: 1. an outline for the contents of prayer in Luke 11:2-4. the need for persistence, in Luke 11:5-10, and Luke 11:3. encouragement that the Father will give us the one thing needed in Luke 11:11-13.

“Jesus taught his disciples that the highest exercise of prayer was in obtaining God’s divinest bestowment, the gift of the Holy Spirit.” Luke 11:13 William Patton “Prayer is an art which only the Spirit can teach us. He is the giver of all prayer.” C. H. Spurgeon “The biggest thing God ever did for me was to teach me to pray in the Spirit.” Samuel Chadwick O Lord, by Whom ye come to God, The Life, the Truth, the Way, The path of prayer Thyself hast trod;

Lord, teach us now to pray.

Teach Me to Pray, Lord Teach me to pray Lord, teach me to pray, This is my heart cry day unto day;

I long to know Thy will and Thy way;

Teach me to pray Lord, teach me to pray.

Power in prayer, Lord, power in prayer, Here ‘mid earth’s sin and sorrow and care;

Men lost and dying, souls in despair;

O give me power, power in prayer. My weakened will, Lord, teach me to pray; My sinful nature Thou canst subdue;

Fill me just now with power anew, Power to pray and power to do!

Teach me to pray Lord, teach me to pray;

Thou art my Pattern, day unto day;

Thou art my surety, now and for aye;

Teach me to pray, Lord, teach me to pray.

REFRAIN Living in Thee, Lord and Thou in me;

Constant abiding, this is my plea;

Grant me Thy power, boundless and free:

Power with men and with power with Thee.

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+ + + + + The School of Prayer Part 2: The Content of Prayer The request “Lord teach us to pray,” in Luke 11:1 is itself a prayer. Our Lord immediately answered that

prayer in the following verses. He gives three lessons on "Praying": 1. An outline for the contents of prayer in Luke 11:2-4. The need for persistence, in Luke 11:5-10, and Luke 11:3. Encouragement that the Father will give us the one thing needed in Luke 11:11-13.

Let us look at the first lesson in our Lord's teaching on praying. "And he said unto them, When ye pray, say, Father, Hallowed be thy name. Thy kingdom come. Give us day by day our daily bread. And forgive us our sins; for we ourselves also forgive every one that is indebted to us. And bring us not into temptation." These words are repeated in corporate worship thousands of times each Lord's day. We feel that the greatest value in this prayer is not the saying of the words but in what it suggests for content in our prayers; either public, corporate, or private. The first part centers around the person of God. The Second part concerns our need. The Person of God: "Father, Hallowed be thy name." The most basic thing about prayer is that, is a conversation between two persons, a child and a Father. Our prayer must be addressed to God alone Who is our Father in creation, election, and sanctifying grace. The first thing we should talk about in prayer is God Himself. We should "hallow" or sanctify His name, meaning "to separate from profane things and dedicate to God." Sanctifying His name is not making Him holy but is acknowledging, and declaring Him to be holy, and glorifying Him, and all His perfections. Isaiah 12:4 "And in that day shall ye say, Give thanks unto Jehovah, call upon his name, declare his doings among the peoples, make mention that his name is exalted." Ephesians 1:3 "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenly places in Christ:" The Plan of God: "Thy kingdom come." The kingdom is essentially the "rule of God". We are to pray for God's will to be realized. Where? In our society, church, family, and personal life. There is an underlining issue of authority here. God has the "right" to rule in all areas of everyone's life. To pray this we must be in submission to God, lest we be hypocrites. Psalms 47:7-8 "For God is the King of all the earth: Sing ye praises with understanding. God reigneth over the nations: God sitteth upon his holy throne." The kingdom of God does not come with observation and is within us, Luke 17:20-21, but it is also something to be seen, John 3:3. The Provision of God: "Give us day by day our daily bread." This subject of our praying too often becomes the main thrust of our prayer and even the only concern in our prayer. But in its proper place it is a necessary part of prayer. The reference is to "daily bread" not "daily caviar." Php 4:19 "God shall supply every need of yours according to his riches in glory in Christ Jesus." James 4:2 "...ye have not, because ye ask not." The Pardon of God : "And forgive us our sins; for we ourselves also forgive every one that is indebted to us." Pardon or forgiveness is necessary to prayer in three ways: 1. The fact of our being pardoned, or forgiven for our sin, 2. The realization of that fact in our consciences and 3. Practicing forgiveness in our relationships with others. Jesus is linking our forgiveness from God with our forgiveness to others. Matthew 18:21-35 The Protection of God: "And bring us not into temptation." What is the greatest danger to need protection from? It can be none other than sin. Each of us has the cancer of sin within us. Jesus is teaching us to pray for protection from temptation. This might be called "preemptive praying." "Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, and he himself tempteth no man: but each man is tempted, when he is drawn away by his own lust, and enticed." James 1:13-14 We should be praying that God, in His providence, will not allow us to be drawn away by our own sinful nature from Him into sin. Every Christian needs to pray this prayer. The psalmist said, "...I will fear no evil; for thou art with me." Psalms 23:4 The words of verses 2-4 is a "pattern prayer;" it is not the real prayer. The real prayer is that which we pray following this example. The difference is like the

difference between a “cookie cutter” and a “cookie.” Just as a “cookie cutter” is not acceptable food, neither is the mere repetition of these words acceptable to God as real prayer. The cutter gives design and development to the cookie as this model prayer does to our prayers. What may be most important in this model prayer is the order of these ideas. That is, making God’s glory and will come before our needs. When we are praying (privately or corporately), it would be good to follow these topics in the order that Jesus has given them.

+++++ The School of Prayer Part 3: Importunity The request “Lord teach us to pray,” in Luke 11:1 is itself a prayer. Our Lord immediately answered that prayer in the following verses. He gives three lessons on “Praying”: 1. An outline for the contents of prayer in Luke 11:2-4, 2. A lesson by comparison showing the need for persistence in Luke 11:5-10, and Luke 11:3. A lesson by contrast showing that the Father will give us the one thing needed in Luke 11:11-13.

Let us look at the second lesson in our Lord’s teaching on praying, The need for persistence. “And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say to him, Friend, lend me three loaves; for a friend of mine is come to me from a journey, and I have nothing to set before him; and he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee. I say unto you, Though he will not rise and give him because he is his friend, yet because of his importunity he will arise and give him as many as he needeth. And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.”

There are three friends in this story: the needing friend, the interceding friend, and the supplying friend. The lesson is about the intercessory prayer, but it is about something more: it is about persistence in intercessory prayer. To many this sounds inappropriate and even irreverent, but it can not be that because the Lord Jesus is doing the teaching.

Christ Jesus encourages us to be fervent and persistent in our prayer for others. We must come for the needs of those that God has brought into our lives, as a man does to his neighbor or friend. We must come for bread; for that which is needful and we all have many people in our lives that have much need. If God does not answer our prayers speedily, He will in due time, if we continue to pray. Hebrews 4:16 “Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help us in time of need.” The word for “boldly” here means “free speakingly;” that is for any and all needs. God gives us needs for us to pray about and He promises that He will meet that need or give us mercy and grace to bear it, either way the need is removed. The implication, here, and in Luke 8:1-8, is that God is reluctant to answer prayer. But-- “The lesson is that lukewarmness in prayer, as in everything else, is nauseating to God and comes away empty-handed. On the other hand, shameless persistence, the importunity that will not be denied, returns with the answer in its hands...There may be other reasons why the divine response tarries and importunity is needed...

1. We may be asking without caring greatly about the issue. If we are not in earnest, why should God bestir Himself? We shall find Him when we seek with all our hearts.

2. We may be asking for selfish reasons, and the discipline of delay is necessary to purge us of this. Selfish motivation is self-defeating in prayer.
3. We may unconsciously be unwilling to pay the price involved in the answering of our prayers, and our Father desires us to face up to this fact.
4. We may be misinterpreting what God is doing in our lives in answer to our prayers....
5. ...apparent delay or denial of an answer...secures our humble dependence on God. If He bestowed our desires as gifts of nature and did not want our solicitations, we would tend to become independent of Him.”

Prayer Power Unlimited, J. Oswald Sanders, p 84,86

Every unanswered prayer is a clarion call to search the heart to see what is wrong there; for the promise is unmistakably clear: "If ye shall ask anything in My name, that will I do" John 14:14 Adoniram Judson said, "God loves importunate prayer so much that He will not give us much blessing without it. And the reason He loves such prayer is that He loves us, and knows that it is a necessary preparation for our receiving the richest blessing He is waiting and longing to bestow." Our Lord concludes this lesson with triple emphasis: "Ask--Seek--Knock" and He re-emphasizes it again by saying, "For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." This teaching is from Jesus the Son of God; it has to be true. Which "friend" are you "the needing friend," or "the interceding friend?" It is God's will that we grow spiritually and become the intercessor that can be good stewards in the business of the kingdom.

"God delays in answering our prayers because men would pluck their mercies green; God would have them ripe."

Unanswered yet? Nay, do not say unanswered, Perhaps your part is not yet wholly done, The work began when first your prayer was uttered, And God will finish what He has begun.

Keep incense burning at the shrine of prayer, And glory shall descend sometime, somewhere.

Unanswered yet? Faith cannot be unanswered;

Here feet are firmly planted on the Rock;

Amid the wildest storms she stands undaunted, Nor quails before the loudest thunder shock.

She knows Omnipotence has heard her prayer, And cries, "It shall be done sometime, somewhere."

Ophelia Guyon Browning + + + + + + + + + + + + + + + + The School of Prayer Part 4: A Package Deal The request "Lord teach us to pray," in Luke 11:1 is itself a prayer. Our Lord immediately answered that prayer in the following verses. He gives three lessons on "Praying":1. An outline for the contents of prayer in Luke 11:2-4, 2. The need for persistence, in Luke 11:5-10, and Luke 11:3. Encouragement that the Father will give us the one thing needed in Luke 11:11-13.

Let us look at the third lesson in our Lord's teaching on praying, The praying for the Holy Spirit. "And of which of you that is a father shall his son ask a loaf, and he give him a stone? or a fish, and he for a fish give him a serpent? Or if he shall ask an egg, will he give him a scorpion? If ye

then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?"

Sometimes a father is asked for basic and necessary things that he does not have to give. A human father is limited and many times unable to do what he wants. Never is it such with God. God gives more than we ask. More than we can imagine. "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." Ephesians 3:20

God's children are to ask for the Holy Spirit; they are to receive Him and God is sure to give Him when we ask persistently. Nothing could be more obvious from our text. Our relationship with the other members of the Trinity is not as personal as it is with the "Holy Spirit." In comparing our text with Ma 7:11 we must conclude that the Holy Spirit is equivalent to all "good things." The sum total of all of our needs is the presence of God liberated in our lives. The best prayer is the most important prayer and the one of which Jesus says "how much more shall your Heavenly Father give you." Only here Jesus adds the Holy Spirit (pneuma hagion) as the great gift (the summum bonum) that the Father is ready to bestow.

Jesus tells us in John 14:16-17, John 14:26 "And I will pray the Father, and he shall give you another Comforter, that he may be with you for ever, even the Spirit of truth: whom the world cannot receive; for it beholdeth him not, neither knoweth him: ye know him; for he abideth with you, and shall be in you... But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you." The word "comforter" is a translation of paracletos also translated Advocate or Helper. It means properly "one who is summoned to the side of another" to help him in a court of justice by defending him, Anyone who is summoned to plead a cause. "Advocate" is the proper rendering of the word in every case where it occurs. It is worthy of notice that although Paul nowhere uses the word paracletos, but he presents the idea when he speaks of the "intercession" both of Christ and the Spirit Romans 8:27, Romans 8:34.

If any of us are living a meager Christian life of coolness, prayerlessness and uselessness, it is because we do not have the Spirit. We do not have the Spirit because we do not seek him importunately and with a deep sense of our need of him.

Having the Holy Spirit is the real answer to the question "How to Pray?" The ultimate object for and answer to prayer is the Holy Spirit who is the author and sustainer of prayer. The Holy Spirit is the initial cause of faith and salvation and He is the continuous cause of prayerfulness and fruitfulness.

We might think of the Holy Spirit here as a "Package." When we buy a car, we don't buy just a motor and gears and wheels. We buy a package which includes all the things that make up a car, even some things like a radio, air conditioner, even a service warranty to make sure the car continues to function as intended. When we buy a computer we usually get many more things along with it to support it and make it practical, like tech support, web access, and a printer. When we get the Holy Spirit, He comes with all that is necessary for our lives to be fully functional and glorifying to Jesus Christ. One of the primary parts of this "Holy Spirit" package are "gifts." The Holy Spirit gives gifts to believers to indicate how they are to function in the Body of Christ. So when we pray for and receive the Holy Spirit, we have done all that is necessary to realize the will

must begin to beg God to show us what it is to “ask in Jesus Name.”

God told Jeremiah “Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not.” (Jeremiah 33:3) God has blessings for us that we don’t know about, that our eye has not seen, our ear not heard, nor our heart desired. The way to know, see, hear, and desire is to ask. Ask for desire, vision, courage, and the ability to ask.

There are two men in the O.T. that set us a good example. Joshua 14:6-14 gives us the story of Caleb. Caleb was forty years old when he and the other spies went out to spy out the land for Israel to possess. Because the other spies did not believe that God was able to do what He said, the nation of Israel had to wander in the wilderness. Forty five years later, after the wilderness wandering and the initial battles for the land had been fought, Caleb asks “Now therefore give me this mountain, whereof the LORD spake in that day; for thou heardest in that day how the Anakims were there, and that the cities were great and fenced: if so be the LORD will be with me, then I shall be able to drive them out, as the LORD said.” This is a man that “wholly followed the Lord,” with patient persistence in asking for what God had for Him. His possession did not go unpossessed. The other man is Jabez. We only hear of him once in Scripture 1 Chronicles 4:10 “And Jabez called on the God of Israel, saying, Oh that thou wouldest bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldest keep me from evil, that it may not grieve me! And God granted him that which he requested.” Jabez wanted more land, more responsibility, more opportunity but not just of the temporal type but spiritual blessings, covenant blessings, the sure mercies of David, which are the real as opposed to the unreal physical things. He was willing to deal with any problems, like the Canaanites, that might be there. He was looking at the increase of his boarders as a spiritual enlargement. A deliverance from spiritual enemies, with the grace and spiritual ability to use the blessings for God’s glory. He asked God for more and “God granted him that which he requested.”

Psalms 119:32 “I will run the way of thy commandments, when thou shalt enlarge my heart.”

1 John 5:14-15 “And this is the confidence that we have in him, that, if we ask any thing according to his will, he hears us. And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.”

God can not grant us our request if we don’t “request.”

God help us to possess all our possessions.

Lord, Listen to Your Children Lord, listen to your children praying, Lord, send your Spirit in this place;

Lord, listen to your children praying, Send us love, send us pow’r, send us grace.

Some-thing’s gonna happen like the world has never known, When the people of the Lord get down to pray; A door’s gon-na swing open, and the walls come a tumbling down, When the people of the Lord get down to pray.

He’s gon-na take over, He’s gon-na take control, When the people of the Lord get down to pray;

fails at the eyes, loseth his moisture, &c., (Psalms 38:8-10). Hezekiah mourns like a dove (Isaiah 38:14). Ephraim bemoans himself (Jeremiah 31:18). Peter weeps bitterly (Matthew 26:75). Christ hath strong cryings and tears (Hebrews 5:7). And all this from a sense of the justice of God, the guilt of sin, the pains of hell and destruction. "The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow." Then cried I unto the Lord (Psalms 116:3,4). And in another place, "My sore ran in the night" (Psalms 77:2). Again, "I am bowed down greatly; I go mourning all the day long" (Psalms 38:6). In all these instances, and in hundreds more that might be named, you may see that prayer carrieth in it a sensible feeling disposition, and that first from a sense of sin.

2. Sometimes there is a sweet sense of mercy received; encouraging, comforting, strengthening, enlivening, enlightening mercy, &c. Thus David pours out his soul, to bless, and praise, and admire the great God for his loving-kindness to such poor vile wretches. "Bless the Lord, O my soul; and all that is within me bless his holy name. Bless the Lord, O my soul, and forget not all his benefits. Who forgiveth all thine iniquities, who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies; who satisfieth thy mouth with good things, so that thy youth is renewed like the eagle's" (Psalms 103:1-5). And thus is the prayer of saints sometimes turned into praise and thanksgiving, and yet are prayers still. This is a mystery; God's people pray with their praises, as it is written, "Be careful for nothing, but in every thing by prayer, and supplication, with thanksgiving, let your request be made known unto God" (Php 4:6). A sensible thanksgiving, for mercies received, is a mighty prayer in the sight of God; it prevails with him unspeakably.

3. In prayer there is sometimes in the soul a sense of mercy to be received. This again sets the soul all on a flame. "Thou, O lord of hosts," saith David, "hast revealed to thy servant, saying I will build thee an house; therefore hath thy servant found in his heart to pray - unto thee" (2 Samuel 7:27). This provoked Jacob, David, Daniel, with others even a sense of mercies to be received which caused them, not by fits and starts, nor yet in a foolish frothy way, to babble over a few words written in a paper; but mightily, fervently, and continually, to groan out their conditions before the Lord, as being sensible, sensible, I say, of their wants, their misery, and the willingness of God to show mercy (Genesis 32:10-11; Daniel 9:3-4). A good sense of sin, and the wrath of God, with some encouragement from God to come unto him, is a better Common-prayer-book than that which is taken out of the Papistical mass-book, being the scraps and fragments of the devices of some popes, some friars, and I wot not what.

+ + + + + What Prayer Is Part 3

John Bunyan

Prayer is a sincere, sensible, affectionate pouring out of the heart or soul to God, through Christ, in the strength and assistance of the Holy Spirit, for such things as God hath promised, or according to the Word, for the good of the church, with submission, in faith, to the will of God.

Prayer is a sincere, sensible, and an Affectionate pouring out of the soul to God. O! the heat, strength, life, vigour, and affection, that is in right prayer! "As the hart panteth after the water-brooks, so panteth my soul after thee, O God" (Psalms 42:1). "I have longed after thy precepts" (Psalms 119:40). "I have longed for thy salvation" (ver 174). "My soul longeth, yea, even

fainteth, for the courts of the Lord; my heart and my flesh crieth out for the living God" (Psalms 84:2). "My soul breaketh for the longing that it hath unto thy judgments at all times" (Psalms 119:20). Mark ye here, "My soul longeth," it longeth, it longeth, &c. O what affection is here discovered in prayer! The like you have in Daniel. "O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God" (Daniel 9:19). Every syllable carrieth a mighty vehemency in it. This is called the fervent, or the working prayer, by James. And so again, "And being in an agony, he prayed more earnestly" (Luke 22:44). Or had his affections more and more drawn out after God for his helping hand. O! How wide are the most of men with their prayers from this prayer, that is, PRAYER in God's account! Alas! The greatest part of men make no conscience at all of the duty; and as for them that do, it is to be feared that many of them are very great strangers to a sincere, sensible, and affectionate pouring out their hearts or souls to God; but even content themselves with a little lip-labour and bodily exercise, mumbling over a few imaginary prayers. When the affections are indeed engaged in prayer, then, then the whole man is engaged, and that in such sort, that the soul will spend itself to nothing, as it were, rather than it will go without that good desired, even communion and solace with Christ. And hence it is that the saints have spent their strengths, and lost their lives, rather than go without the blessing (Psalms 69:3; Psalms 38:9-10; Genesis 32:24, Genesis 32:26).

All this is too, too evident by the ignorance, profaneness, and spirit of envy, that reign in the hearts of those men that are so hot for the forms, and not the power of praying. Scarce one of forty among them know what it is to be born again, to have communion with the Father through the Son; to feel the power of grace sanctifying their hearts: but for all their prayers, they still live cursed, drunken, whorish, and abominable lives, full of malice, envy, deceit, persecuting of the dear children of God. O what a dreadful after-clap is coming upon them! which all their hypocritical assembling themselves together, with all their prayers, shall never be able to help them against, or shelter them from.

Again, It is a pouring out of the heart or soul. There is in prayer an unbosoming of a man's self, an opening of the heart to God, an affectionate pouring out of the soul in requests, sighs, and groans. "All my desire is before thee," saith David, "and my groaning is not hid from thee" (Psalms 38:9). And again, "My soul thirsteth for God, for the living God. When shall I come and appear before God? When I remember these things, I pour out my soul in me" (Psalms 42:2, Psalms 42:4). Mark, "I pour out my soul." It is an expression signifying, that in prayer there goeth the very life and whole strength to God. As in another place, "Trust in him at all times; ye people, - pour out your heart before him" (Psalms 62:8). This is the prayer to which the promise is made, for the delivering of a poor creature out of captivity and thralldom. "If from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul" (Deuteronomy 4:29).

Again, It is a pouring out of the heart or soul TO GOD. This showeth also the excellency of the spirit of prayer. It is the great God to which it retires. "When shall I come and appear before God?" And it argueth, that the soul that thus prayeth indeed, sees an emptiness in all things under heaven; that in God alone there is rest and satisfaction for the soul. "Now she that is a widow indeed, and desolate, trusteth in God" (1 Timothy 5:5). So saith David, "In thee, O Lord, do I put my trust; let me never be put to confusion. Deliver me in thy righteousness, and cause me to escape; incline thine ear to me, and save me. Be thou my strong habitation, whereunto I may continually resort: - for thou art my rock and my fortress; deliver me, O my God, - out of the hand

of the unrighteous and cruel man. For thou art my hope, O Lord God, thou art my trust from my youth" (Psalms 71:1-5). Many in a wording way speak of God; but right prayer makes God his hope, stay, and all. Right prayer sees nothing substantial, and worth the looking after, but God. And that, as I said before, it doth in a sincere, sensible, and affectionate way.

Again, It is a sincere, sensible, affectionate pouring out of the heart or soul to God, THROUGH CHRIST. This through Christ must needs be added, or else it is to be questioned, whether it be prayer, though in appearance it be never so eminent or eloquent.

Christ is the way through whom the soul hath admittance to God, and without whom it is impossible that so much as one desire should come into the ears of the Lord of Sabaoth (John 14:6). "If ye shall ask anything in my name"; "whatsoever ye shall ask the Father in my name, I will do it" (John 14:13-14). This was Daniel's way in praying for the people of God; he did it in the name of Christ. "Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake" (Daniel 9:17). And so David, "For thy name's sake," that is, for thy Christ's sake, "pardon mine iniquity, for it is great" (Psalms 25:11). But now, it is not every one that maketh mention of Christ's name in prayer, that doth indeed, and in truth, effectually pray to God in the name of Christ, or through him. This coming to God through Christ is the hardest part that is found in prayer. A man may more easily be sensible of his works, ay, and sincerely too desire mercy, and yet not be able to come to God by Christ. That man that comes to God by Christ, he must first have the knowledge of him; "for he that cometh to God, must believe that he is" (Hebrews 11:6). And so he that comes to God through Christ, must be enabled to know Christ. Lord, saith Moses, "show me now thy way, that I may know thee" (Exodus 33:13). This Christ, none but the Father can reveal (Matthew 11:27). And to come through Christ, is for the soul to be enabled of God to shroud itself under the shadow of the Lord Jesus, as a man shroudeth himself under a thing for safeguard (Matthew 16:16). Hence it is that David so often terms Christ his shield, buckler, tower, fortress, rock of defence, &c., (Psalms 18:2; Psalms 27:1; Psalms 28:1). Not only because by him he overcame his enemies, but because through him he found favour with God the Father. And so he saith to Abraham, "Fear not, I am thy shield," &c., (Genesis 15:1). The man then that comes to God through Christ, must have faith, by which he puts on Christ, and in him appears before God. Now he that hath faith is born of God, born again, and so becomes one of the sons of God; by virtue of which he is joined to Christ, and made a member of him (John 3:5, John 3:7; John 1:12). And therefore, secondly he, as a member of Christ, comes to God; I say, as a member of him, so that God looks on that man as a part of Christ, part of his body, flesh, and bones, united to him by election, conversion, illumination, the Spirit being conveyed into the heart of that poor man by God (Ephesians 5:30). So that now he comes to God in Christ's merits, in his blood, righteousness, victory, intercession, and so stands before him, being "accepted in his Beloved" (Ephesians 1:6). And because this poor creature is thus a member of the Lord Jesus, and under this consideration hath admittance to come to God; therefore, by virtue of this union also, is the Holy Spirit conveyed into him, whereby he is able to pour out himself, to wit, his soul, before God, with his audience. And this leads me to the next, or fourth particular.

+ + + + + What Prayer Is Part 4

John Bunyan

Prayer is a sincere, sensible, affectionate pouring out of the heart or soul to God, through Christ, in the strength and assistance of the Holy Spirit, for such things as God hath promised, or according to the Word, for the good of the church, with submission, in faith, to the will of God.

Prayer is a sincere, sensible, affectionate, pouring out OT the heart or soul to God through Christ, by the strength or Assistance of the Spirit. For these things do so depend one upon another, that it is impossible that it should be prayer, without there be a joint concurrence of them; for though it be never so famous, yet without these things, it is only such prayer as is rejected of God. For without a sincere, sensible, affectionate pouring out of the heart to God, it is but lip-labour; and if it be not through Christ, it falleth far short of ever sounding well in the ears of God. So also, if it be not in the strength and assistance of the Spirit, it is but like the sons of Aaron, offering with strange fire (Leviticus 10:1-2). But I shall speak more to this under the second head; and therefore in the meantime, that which is not petitioned through the teaching and assistance of the Spirit, it is not possible that it should be "according to the will of God (Romans 8:26-27).

Romans 8:26-27 And in like manner the Spirit also helpeth our infirmity: for we know not how to pray as we ought; but the Spirit himself maketh intercession for us with groanings which cannot be uttered; and he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.

John 6:63 It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.

1 Corinthians 2:9-11 But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

+ + + + + What Prayer Is Part 5

John Bunyan

What prayer is. Prayer is a sincere, sensible, affectionate pouring out of the heart or soul to God, through Christ, in the strength and assistance of the Holy Spirit, for such things as God hath promised, or according to the Word, for the good of the church, with submission, in faith, to the will of God.

Prayer is a sincere, sensible, affectionate pouring out of the heart, or soul, to God, through Christ, in the strength and assistance of the Spirit, for Such Things as God Hath Promised, &c., (Matthew 6:6-8). Prayer it is, when it is within the compass of God's Word; and it is blasphemy, or at best vain babbling, when the petition is beside the book. David therefore still in his prayer kept his eye on the Word of God. "My soul," saith he, "cleaveth to the dust; quicken me according to thy word." And again, "My soul melteth for heaviness, strengthen thou me according unto thy word" (Psalms 119:25-28; see also Psalms 119:41-42, Psalms 119:58, Psalms 119:65, Psalms 119:74, Psalms 119:81-82, Psalms 119:107, Psalms 119:147, Psalms 119:154, Psalms 119:169-170). And, "remember thy word unto thy servant, upon which thou hast caused me to hope" (Psalms 119:49). And indeed the Holy Ghost doth not immediately quicken and stir up the heart of the Christian

church, from the beginning to the end; that it may stand and go on, and that in the most excellent frame of spirit, even without blame, sincere, and without offence, until the day of Christ, let its temptations or persecutions be what they will (Ephesians 1:16-21; Ephesians 3:14-19; Colossians 1:9-13).

+++++ What Prayer Is Part 7

John Bunyan

Prayer is a sincere, sensible, affectionate pouring out of the heart or soul to God, through Christ, in the strength and assistance of the Holy Spirit, for such things as God hath promised, or according to the Word, for the good of the church, with submission, in faith, to the will of God. And because, as I said, prayer doth Submit to the Will of God, and say, Thy will be done, as Christ hath taught us (Matthew 6:10); therefore the people of the Lord in humility are to lay themselves and their prayers, and all that they have, at the foot of their God, to be disposed of by him as he in his heavenly wisdom seeth best. Yet not doubting but God will answer the desire of his people that way that shall be most for their advantage and his glory. When the saints therefore do pray with submission to the will of God, it doth not argue that they are to doubt or question God's love and kindness to them. But because they at all times are not so wise, but that sometimes Satan may get that advantage of them, as to tempt them to pray for that which, if they had it, would neither prove to God's glory nor his people's good. "Yet this is the confidence that we have in him, that if we ask anything according to his will, he heareth us; and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him," that is, we asking in the Spirit of grace and supplication (1 John 5:14-15). For, as I said before, that petition that is not put up in and through the Spirit, it is not to be answered, because it is beside the will of God. For the Spirit only knoweth that, and so consequently knoweth how to pray according to that will of God. "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man but the Spirit of God" (1 Corinthians 2:11). But more of this hereafter. Thus you see, first, what prayer is.

+++++ Why Importunity Is Needed

Luke 11:5-9 "And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say to him, Friend, lend me three loaves; for a friend of mine is come to me from a journey, and I have nothing to set before him; and he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee? I say unto you, Though he will not rise and give him because he is his friend, yet because of his importunity he will arise and give him as many as he needeth. And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Our Lord says the man got what he wanted "Because of his importunity" To importune means "To press with repeated requests." Importunity is making repeated request, i.e. asking, seeking, knocking. Why does God want us to be 'Importunate' ? If it is His will why doesn't He give the answer straight away. Importunity is necessary because of:

1. Insufficient Desire

We may be asking without really caring about what we are asking. Jesus taught us to "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." Matthew 22:37

To be any less is not fitting for the God of Omnipotent power and Infinite Glory. We shall find Him when we seek with all our hearts “And ye shall seek me, and find me, when ye shall search for me with all your heart.” Jeremiah 29:13 “It is reasonable that God should withhold a blessing, until we feel our need of it sufficiently.”

2. Inappropriate Motives

We may be asking for selfish reasons, and the discipline of delay is necessary to purge us. “Ye ask, and receive not, because ye ask amiss, that ye may spend it in your pleasures.” James 4:3 Our motive in all things should be solely to “do all to the glory of God.” 1 Corinthians 10:31 If we knew the truth about ourselves it might shock us to know that we are really worshiping ourselves in much of our praying.

3. Ignorance of what God is doing

We may be misinterpreting what God is doing in our lives in answer to our prayers. This was true of John Newton, the converted slave trader. He gave his testimony in verse:

I asked the Lord, that I might grow In faith, and love, and every grace, Might more of His salvation know, And seek more earnestly His face.

It was He who taught me thus to pray, And He, I trust has answered prayer; But it has been in such a way, As almost drove me to despair.

I hoped that in some favored hour, At once He'd answer my request: And by His love's constraining power, Subdue my sins, and give me rest.

Instead of this, He made me feel The hidden evils of my heart; And let the angry powers of hell Assault my soul in every part.

Yes more, with His own hand He seemed Intent to aggravate my woe;

Crossed all the fair designs I schemed, Blasted my gourds, and laid me low.

Lord, why is this, I trembling cried, Will You pursue Your worm to death?

"This in this way," the Lord replied, "I answer prayer for grace and faith."

"These inward trials I employ, From self and pride to set you free; And break your schemes of earthly joy, That you may seek your all in Me."

5. Incomplete Dependence on God As we react to God's delays with importunate praying we realize how completely we are dependent on Him. “It secures our humble dependence on God.” D.M. McIntyre “Except Jehovah build the house, They labor in vain that build it: Except Jehovah keep the city, The watchman waketh but in vain.” Psalms 127:1 “Not until we are shut up to a difficulty which we can in no way touch, may we rely on prayer alone.”

6. Immaturity in our Relationship with God

Intimacy with God, in long and serious interaction with Him will make us spiritually mature. We must learn to abide in Him whether we have quick answers or long delays. “The promises to hear prayer are not made to the mere form, but to the appropriate spirit.” “Importunate perseverance is

words.” Matthew 6:7 When the Lord answered the disciples’ request to teach them to pray, Luke 11:1-13, He did not mean for them to mechanically repeat the words that He gave, but to have dialogue, interaction with their Father. There is nothing magical about the words of the Lord’s Prayer. Neither is there anything magical about closing a prayer with the phrase, “In Jesus name.” It is not the saying of the words but the living of the meaning of them that gives prayer reality and connection with God.

Prayer does not have its ground in the saying of words, in form or contents. It matters not how much a man prays for forgiveness he will not receive it if he is unforgiving to his brother. “Forgive us as we forgive others...” Jesus taught.

2. Trusting in our faith in our prayers. It is said that if we just have sufficient faith our prayers will be answered. That is, if we really believe. And then when our prayers are not answered in the way we want we are told that it is because we don’t have sufficient faith. Jesus said that with a small amount of faith, “the size of a grain of mustard seed” you could command a mountain to move. “And He said to them, Because of the littleness of your faith; for truly I say to you, if you have faith the size of a mustard seed, you will say to this mountain, ‘Move from here to there,’ and it will move; and nothing will be impossible to you.” Matthew 17:20

Both of these errors focus on man and his assumed ability. The Scripture clearly says. “In the same way the Spirit also helps our weakness; for we do not know how to pray as we should” Romans 8:26 We would counter these two errors with two grounds for praying are:

1. The fact that God is our Father. When Jesus taught the disciples to pray, “He said to them, when you pray, say: Father...” Luke 11:2 He was teaching us to come to God as a father, that is on the grounds of a father child relationship. Jesus goes on in the lesson to reinforce the reasonableness of treating God as our Father. We can safely expect that God will be a better, more loving, kind, and gentle Heavenly Father than any earthly father. Our Heavenly Father is not limited in the good that He can do for us.

Jesus did not put His faith in His prayers or in the faith of his prayers. His strength came from the relationship that he had with His Father.

We can claim the Fatherhood of God but our praying will be fruitless if we don’t ground our praying in a second foundation.

2. The exercise of abiding in Him, i.e. an obedient relationship.

John 15:4, John 15:7 “Abide in Me, and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me... If you abide in Me, and My words abide in you, ask whatever you wish, and it will be done for you.” What is it that is not included in “whatever?” Anything and everything can be and is ours when we truly abide in Him. As we pray, privately or corporately, let’s not concern ourselves with the method, manner, and even the matter of our prayers. Not the loudness or the length of them. Let’s just be children of our Heavenly Father and fellowship with Him and seek His will.

Sweet Hour of Prayer Sweet hour of prayer, sweet hour of prayer, That calls me from a world of care, And bids me at my Father’s throne, Make all my wants and wishes known! In seasons of distress and grief, My soul has often found relief, And oft escaped the tempter’s snare By thy

01.06. Topical Prayer: Revival

Revival Never a Revival Without Mighty Praying By R.A. Torrey

Prayer will do more to bring a deep and lasting and sweeping revival, a revival that is real and lasting and altogether of the right sort, than all the organizations that were ever devised by man. The history of the Church of Jesus Christ on earth has been largely a history of revivals. When you read many of the Church histories that have been written, the impression that you naturally get is that the history of the Church of Jesus Christ here on earth has been very largely a history of misunderstandings, disputes, doctrinal differences and bitter conflicts. But if you will study the history of the living Church, you will find it has been very largely a history of revivals. Humanly speaking the Church of Jesus Christ owes its very existence today to revivals. many times the Church has seemed to be on the verge of utter shipwreck, but just then God has sent a great revival and saved it.

Every real revival in the Church has been the child of prayer. There have been revivals without much preaching; there have been revivals with absolutely no organization; but there has never been a mighty revival without mighty praying.

What we need more than anything else today in our own land and in all lands, is a real, mighty outpouring of the Spirit of God. The most fundamental trouble with most of our present-day so-called revivals is, that they are man-made and not God-sent. They are worked up by man's cunningly devised machinery-not prayed down.

Oh, for an old-time revival, a revival that is really and not spuriously of the Pentecostal pattern, for that revival was born of a fourteen days' prayer-meeting. But let us not merely sigh for it. Let us cry for it, cry to God, cry long and cry loud if need be, and then it will surely come!...

+ + + + + Prayer and Revival

What is a "Real Prayer Meeting?" It is united prayer. "The prayer that God particularly delights to answer is united prayer. There is power in the prayer of a single individual, and the prayer of individuals has wrought great things, but there is far greater power in united prayer." (R.A. Torrey, The Power of Prayer) What wond'rous grace! who knows its full extent? A creature, dust and ashes, speaks with God-- Tells all his woes, enumerates his wants, Yea, pleads with Deity, and gains relief.

'Tis prayer, yes, 'tis 'effectual, fervent prayer,'

Puts dignity on worms, proves life divine, Makes demons tremble, breaks the darkest cloud, And with a princely power prevails with God! And shall this privilege become a task? My God, forbid! Pour out thy Spirit's grace, Draw me by love, and teach me how to pray.

Yea, let Thy holy unction from above Beget, extend, maintain my intercourse with Father, Son, and Spirit, Israel's God, Until petitions are exchanged for praise

9:1-23... Daniel lived at a time when the nation of Israel was in captivity. But God had promised that he would deliver His people. Daniel was reading the Scriptures, specifically the words of the prophet Jeremiah. As Daniel read, he noticed that Jeremiah predicted that the Israelites would be in captivity for seventy years. That time was almost up. When he understood what Jeremiah was saying about the release of God's people from their captivity, Daniel turned to pray. God answered that prayer by fulfilling His promise to release His people after seventy years.

"Do you see the link between prayer and God's Word in this example? Daniel prayed based on what was written in God's Word. God honored Daniel's faithfulness to the Word. In a similar way, God will use His Word to speak to us, and that will open up avenues for our prayers.

"Let me give you a dramatic example. In 1986, the director of Campus Crusade for Christ in Russia was praying for that land, which was then dominated by a Communist government. The people were oppressed, especially believers. Christians were not allowed to worship God freely, and many lost their lives as a result of their faith. The director, who was reading this same passage in Daniel, was amazed when he read the story of Daniel's prayer about the faithfulness of God in releasing the captive Israelites. The Israelites' situation and that of the Russian people were parallel in one way. Communism began in Russia in 1917. Since it was now 1986, the Russians had endured almost seventy years of Communist captivity. The director was impressed by God to pray that the years of Russian Communist repression would end. Would God repeat history?

"The director shared his vision for the end of Communist rule with other believers and Russian pastors. They began praying together. Then in 1987, perestroika began and Russia's Communist government crumbled. Believers were now able to worship and witness freely.

"Of course, we must be careful about what we assume God is saying to us. We should always look toward God's Word to make sure what we pray is according to His will. But when we feel God impressing us to pray in a certain way, we can forge ahead with what He is telling us. At the same time, we must never forget that God is in control and that what we think may happen is not necessarily what God will do. God still speaks to men and women today through His Word--and often with miraculous and thrilling results."

Dick Eastman in his book *Love on its Knees*, p 13 gives us a similar story. "Several years ago, in May 1986, I was preparing to take School of Prayer training to Poland at the invitation of a dynamic young pastor from Pittsburgh, Mark Geppert. Six weeks prior to my departure for Eastern Europe, I met with Mark to finalize our schedule. There's been a change in my itinerary,' Mark said. 'I'll meet you in Warsaw as planned, but first I'll be going to the Soviet Union for a month.'

" 'The Soviet Union?' I asked, puzzled. 'What will you be doing there?' 'I'm going to pray,' Mark responded. 'God spoke to me a few days ago and told me I was to go to Russia just to pray. He told me exactly where to go and what to pray about. I'm to pray that God will shake all of Russia. I'll ask Him to use current events--whatever they are--to shake what can be shaken, so doors will open to the Gospel and believers will have a new freedom to worship.'

"Thrilled that someone would go anywhere 'just to pray,' I asked Mark to be sure to send me a copy of his itinerary so our ministry could be praying with him before I joined him in Warsaw. The itinerary arrived and I thought little of the specifics until a few days before my departure. Suddenly,

Mark's presence in the Soviet Union praying for God to shake that nation held unusual significance. Just before my departure at the end of April 1986, headlines shouted the story of a shocking incident that occurred there at a nuclear power plant in a small city named Chernobyl. Chernobyl, the papers said, was just a short distance from the sprawling Soviet city of Kiev. Wasn't Kiev on Mark's itinerary? In fact, if memory served me, wasn't Kiev the final place God told him to visit?

"I immediately got out the letter Mark sent me listing the places God told him to visit. My recollection had been accurate. Mark's mission was to end that very weekend in Kiev with a train trip to Poland that would take him right through the area of disaster. I had been on a train trip with Mark before, in China. To Mark a train is just a long prayer meeting on tracks, moving from one place of prayer to another.

"Checking the itinerary more carefully, I noted that Mark had planned to leave Kiev late on the evening of April 25, 1986, and would be passing close to Chernobyl early the next morning. That happened to be the exact time of the explosion of Chernobyl's nuclear power plant.

"Only later would analysts see that Chernobyl played a major role in the events of glasnost, the Russian word for openness. Under normal circumstances the Soviets would have kept secret the news of such a disaster. But this was not possible with Chernobyl. In a matter of hours after the nuclear accident, scientists spotted a sudden elevation of radiation in Sweden. The source could be traced with absolute accuracy to the Soviet Ukraine.

"So in the case of Chernobyl, glasnost was forced onto the Soviets. Being secretive was not an option. Suddenly, whether they wanted to or not, they were forced to be open. I couldn't wait to see Mark in Warsaw. Had he kept his itinerary? If so, how had God asked him to pray?

"We had hardly checked into our hotel in Warsaw before I was asking my questions. Mark indeed had kept his schedule, exactly as the Lord directed. It included four days of prayer in Kiev, ending on Friday, April 25. That day was to be the culmination of his mission of intercession. And now I was more anxious than ever to hear how directed Mark to pray.

"Well,' said Mark, settling back in his chair in our hotel room, 'I went to the square in the center of Kiev and sat down under a huge statue of Lenin. Every fifteen minutes I changed the focus of my intercession for believers in Russia. I could tell when a fifteen-minute period passed because there was a gigantic clock in the square that let out a bong each quarter hour.'

"I asked Mark if he felt anything unusual during this prayer. 'Only at the end,' Mark responded. 'It was on the last day, the day I made my final prayer visit to the city square. Just before noon I was suddenly convinced God had heard and that even then something was happening. Something that would shake the Soviet Union. Something God would use to bring more freedom.'

"With excitement Mark continued, 'I began to lift my voice in praise, sitting there underneath the statue of the founder of Communism in Russia. But at the same time I needed a confirmation that God had heard me, so I cried out to Him: 'O God, give me a sign, even a little sign.' I waited, wondering what might happen next. And just then in the distance the hands of the huge clock moved into the twelve o'clock position.'

E. M. Bounds in his classic little book "Power Through Prayer", wrote, "What the Church needs today is not more or better machinery, not new organizations or more and novel methods, but men whom the Holy Ghost can use - men of prayer, men mighty in prayer."

Edward Payson was just such a man; a man mighty in prayer. "He prayed without ceasing and felt safe nowhere but at the throne of grace. He may be said to have studied theology on his knees. Much of his time he spent literally prostrated with his Bible open before him pleading the promise; "I will send the comforter and when He, The Spirit of Truth is come, He will guide you into all truth." Payson's advice to his fellow ministers was, "prayer is the first thing, the second thing and the third thing necessary to a minister. Pray then my dear brother, pray, pray." It has been well said that the secret of Edward Payson's ministry was that he prayed much in secret. The scars on his bedroom floor testify to this fact. Next to Payson's bed where deep grooves in the hardwood floor were his knees had pressed repeatedly in times of travail. To read "Praying Payson's" diary is to be touched by his heart longings and tender love for Jesus and the lost. On January 4, 1807, he wrote, "I was favored with a spirit of prayer beyond all my former experience. I was in great agony and wrestled both for myself and others with great power. God seemed to bow the heavens and come down and open all His treasures, bidding me, take what I would."

January 29th, "I never felt such longings after God or such a desire to depart to be with Christ. My soul thirsted for more full communion with my God and Savior. I do not now feel satisfied as I used to with the manifestations of the divine presence, but still feel hungry and craving." February 18, "I was enabled to lie at Jesus' feet and to wash them with the tears of contrition. No pleasure I have ever found in the Christian life is superior to this." February 28, "I was favored with great enlargement in prayer. I seemed to be carried out of myself into the presence of God."

Like all true men of prayer, Payson understood the need for true humility. "It was the burden of his secret prayers that he might be delivered from pride, from self-seeking, from preaching himself instead of Christ Jesus the Lord." Through humility and fervent prayer he was always in hopes of seeing a fresh wave of revival. "The revivals which took place under his labors were numerous and were characterized by a depth and power seldom seen." Often Payson congregation was overwhelmed with a sense of Christ's presence and power and irresistibly brought to tears. Mr. Payson's diary testifies of the power and necessity of prayer for revival. September 27th, "In the evening I was favored with great faith and fervency in prayer. It seemed as if God would deny me nothing, and I wrestled for multitudes of souls, and could not help hoping there would be revival here." September 28, "I was favored with the greatest degree of freedom and fervency in interceding for others. I seemed to travail in birth with poor sinners and could not help hoping the God is about to do somethings for His glory and the good of souls." Within days, "Praying Payson" saw his prayers answered through a fresh work of revival power. On April 23, 1808, Edward Payson wrote, "My heart seemed ready to break with its longings after holiness." Such longings for heart purity, revival power and the person of Jesus are the marks of a healthy and normal Christian life. The lack of these precious things in the modern Church reveal a nominal* Christian life. Too much of what is called the Church today is not fit to live or die. The nominal* Christian is unfit to deal with our demon possessed age or the coming judgment seat of Christ. Truly the Church's greatest need is for men and women, mighty in prayer. We need men and women who will pray and crave for revival. The choice is ours, either to pray or to perish. From the Heart of Edward Payson "It is natural to man, from his earliest infancy, to cry for relief when in danger or

distress, if he supposes that any one able to relieve him is within hearing of his cries. Every man then who feels his own dependence upon God, and his need of blessings which God only can bestow, will pray to Him. He will feel that prayer is not only his duty, but his highest privilege. The man then who refuses or neglects to pray, who regards prayer not as a privilege, but as a wearisome and needless task practically says in the most unequivocal manner, I am not dependent on God; I want nothing that He can give; and therefore I will not come to Him, nor ask anything from His hand. I will not ask Him to crown my work with success, for I am able, and determined, to be the architect of my own future. I will not ask Him to instruct or guide me, for I am competent to be my own instructor and guide. I will not ask Him to strengthen and support me, for I am strong in the vigor and resources of my own mind. I will not request His protection, for I am able to protect myself. I will not implore His pardoning mercy nor His sanctifying grace for I have need of neither the one nor the other. I will not ask His presence and aid in the hour of death. For I can meet and grapple, unsupported, with the king of terrors, and enter, undaunted and alone, any unknown world into which He may usher me. Such is the language of all who neglect prayer. "

+++++ The Moravian Prayer Experience The Homeless Piled In; Missionary Pioneers Poured Out.

Imagine that you have a big house and ample land. Imagine further that a refugee shows up at your door asking if he might camp out in your backyard for awhile. You are moved to compassion and say OK. A little later he asks if some of his relatives, who are also homeless, might also come and live on your property. You are a Christian. These people are also believers. How can you turn them away? So again you say yes. But then many more hear and they too come. And more. And more! Soon there are hundreds. What have you gotten yourself into, you begin to wonder?

Something like that is what happened to a 22-year-old German nobleman in 1722. His name was Niklaus Ludwig von Zinzendorf. His estate was in East Germany. He was heir to one of Europe's leading royal families. As you might expect, the neighbors were not too pleased with his offering the "riff-raff" asylum near them. But there was no stopping the influx. The first group of ten arrived in December, 1722. By May of 1725 there were ninety. And by late 1726 over 300. The place was known as "Herrnhut" meaning "The Lord's Watch." It soon developed into a small city of grateful and motivated Christian craftsmen and laypeople. As Zinzendorf looked at what he had gotten himself into, he began to realize that instead of being burdened, he was being blessed with one of the historic opportunities of all time. His refugee crowded estate within a little more than a decade would be transformed into one of the most dynamic and strategic missionary launching pads since the early church.

Zinzendorf Was a Rich Young Ruler Who Said Yes

Zinzendorf was born on May 26, 1700, in Dresden, Germany and brought up under strong Christian influence. Even as a child he showed a deep spiritual awareness. Invading Swedish soldiers broke into the castle where he lived when he was six years old and were astounded to observe the child's prayers. Zinzendorf later trained at Halle under the Pietist movement leader August Francke. At age twenty the young nobleman was overcome while observing a painting of Christ crowned with thorns. An inscription below the painting said: "I have done this for you; what have you done for me?" Zinzendorf responded that day: "I have loved him for a long time, but I have never actually done anything for him. From now on I will do whatever he leads me to do." No

doubt at that moment he had no idea that within two years he would have his estate swarming with homeless people from Moravia. Nor could he have imagined the role that would be his in bringing the message of Christ to the whole world. There followed a rapid succession of events. Some of the highlights:

<> The community rapidly organized into an efficient and productive little society.

<> But then jealousy, divisions and discord set in and threatened to undermine them.

<> Zinzendorf organized everyone into "bands." These were small groups who met together regularly to discuss their spiritual growth, study Scripture, pray together, reprove and encourage each other.

<> The Moravian community was moved to repentance for its divisions, and on August 13, 1727 they experienced a powerful outpouring of the Holy Spirit.

<> They began to pray fervently and seek the purposes for which God had brought them together under Zinzendorf. What did he want them to do?

<> A twenty-four-hour-a-day prayer chain was organized. At least two people were at prayer every hour of the day. This prayer meeting would last over 100 years.

<> They became known by the nickname "God's Happy People."

<> Anthony, a former slave, came to speak at Herrnhut of the deplorable conditions of the slaves in the West Indies. The night he spoke, two of their young Moravians could not sleep as they struggled with a sense that God was moving their hearts to offer themselves to go and minister to those slaves. When they were told that perhaps the only way they could do this was to become slaves themselves, they said they were willing if that is what it would take.

<> Their first two missionaries, Leonard Dober and David Nitschmann, left Herrnhut on August 25, 1732 to sail for St. Thomas.

<> Thereafter, other lands were studied and more missionaries were sent. They went to the toughest places under the most severe conditions. Many of them quickly died. For example, of 18 who went to St. Thomas as reinforcements for the work begun by Dober and Nitschmann, half died within the first nine months. But, the more that died, the more that volunteered to go to replace them. Within 25 years more than 200 had gone out as missionaries from this small community to every continent of the world.

<> Their influence spread far beyond their own efforts. Consider two notable examples. Moravians played the key role in the profound religious experience of John Wesley. Wesley went on to lead the Methodist movement. William Carey is popularly hailed as the "Father of Modern Protestant Missions." But William Carey sailed 60 years after the first Moravian missionaries went to the West Indies. Carey would probably insist that the real father of modern missions was Zinzendorf and the Moravians. In Carey's classic "Enquiry Regarding the Obligation of Christians" he used the Moravian experience as a model. In his letters and journal he often referred to them and drew inspiration from their example, and in his "Serampore Compact" -- a covenant for Christian missionary community living -- he again appealed to Moravian precedents.

<> Their influence extended to North America. The Moravians founded two communities in Eastern Pennsylvania -- Bethlehem and Nazareth. Zinzendorf personally came to the colonies. Not far from the offices of Christian History Institute, and long before the word "Ecumenism" was in vogue, Zinzendorf pled unsuccessfully with the various religious communities in Eastern Pennsylvania to transcend their European denominational backgrounds and witness and work together as one Body of Christ.

<> While in America, Zinzendorf legally renounced his titles because he found them an impediment among the colonists. Benjamin Franklin was present at the ceremony, which was conducted in Latin in front of the Governor of Pennsylvania. Zinzendorf was said to be the only European nobleman who went among the Indians, visiting their leaders as equals.

<> Though Zinzendorf did not promote the abolition of slavery, inside the Moravian Church slaves were truly equal. In Bethlehem, PA, at the Single Sisters' House you could find a German noblewoman, a Delaware Indian, and an African slave sleeping side by side in the same dormitory room. Where else in the world at that time might that occur?

<> Zinzendorf endured much criticism for allowing women to preach and to hold roles of leadership in the church. A New Phenomenon

Think of what it would mean if everyone in your church thought of themselves as missionaries. They did at Herrnhut, and this represented a significant development in the history of Christian missions. Eminent Yale University historian, Dr. Kenneth Scott Latourette, in his classic History of the Expansion of Christianity commented, "Here was a new phenomenon in the expansion of Christianity, an entire community, of families as well as of the unmarried, devoted to the propagation of the faith. In its singleness of aim it resembled some of the monastic orders of the earlier centuries, but these were made up of celibates. Here was a fellowship of Christians, of laity and clergy, of men and women, marrying and rearing families, with much of the quietism of the monastery and of Pietism but with the spread of the Christian message as a major objective, not of a minority of the membership, but of the group as a whole."

Christian History Institute's Debt to Count Zinzendorf

Twenty years ago our sister company Gateway Films/Vision Video was approached to make a dramatic film on the 250th anniversary of the launch of the Moravian missionary movement under Count Zinzendorf to be celebrated in 1982. We had already put out a film on the life of the 15th century pre-Reformation martyr John Hus, and we had also been requested by Wycliffe Bible Translators to make a film on John Wycliffe for the 600th anniversary of his death. Although these three films treated subjects that occurred over close to four hundred years, we were struck by the amazing connection among them. Wycliffe's movement and his memory were condemned in England, but his plea for reform was carried to Bohemia and advanced there by John Hus. The followers of Hus formed the Unitas Fratrum, The Unity of the Brethren. They somehow managed to survive three centuries of persecution and became the major core of the Moravian refugees who settled on the estate of Count Zinzendorf beginning in 1722. Christian History Institute was founded to provide educational print support materials for such films. Our first project was Christian History magazine with the first issue devoted to Zinzendorf. Incidentally, the magazine soon demonstrated that it deserved a life of its own and we are pleased to have it now published

by Christianity Today Inc. The film we made on Zinzendorf was a drama titled First Fruits. That was the catalyst that led us to recognize that our primary calling in both film and publishing was the telling of the stories from our Christian history for lay audiences. On May 12, 1727, Zinzendorf addressed the community for three hours on the blessedness of Christian unity. The people sorrowfully confessed their past quarreling and promised to live in love and simplicity. Herrnhut became a living congregation of Christ. The entire summer of 1727 was a golden one at Herrnhut as the community worked together in peace and love. There was eager anticipation that more was to come. A turning point On August 5, Zinzendorf and fourteen of the Brethren spent the entire night in conversation and prayer. On August 10th, Pastor Rothe was so overcome by God's nearness during an afternoon service at Herrnhut, that he threw himself on the ground during prayer and called to God with words of repentance as he had never done before. The congregation was moved to tears and continued until midnight, praising God and singing. The next morning, Pastor Rothe invited the Herrnhut community to a joint communion with his nearby congregation at Bethelsdorf on Wednesday evening, August 13. Count Zinzendorf visited every house in Herrnhut in preparation for this Lord's Supper. The exiles, gathered at Herrnhut, had come to a conviction of their own sinfulness, need, and helplessness. During the service, they made many painful prayers for themselves, for fellow Christians still under persecution, and for their continued unity. Count Zinzendorf made a penitential confession in the name of the congregation. The community united in fellowship. Count Zinzendorf looked upon that August 13th as "a day of the outpourings of the Holy Spirit upon the congregation; it was its Pentecost."

Yes, for 100 years! Like the first Pentecost, men and women would move forth with the gospel from Herrnhut to the uttermost parts of the earth. Two weeks after the revival, twenty-four men and twenty-four women of the community covenanted together to spend one hour each day, day and night, in prayer to God for His blessing on the congregation and its witness. For over 100 years, members of the Moravian church continued nonstop in this "Hourly Intercession." All Moravian adventures were begun, surrounded, and consummated in prayer. They became known as "God's Happy People." They launched a missionary society in a time when Protestant missions were unknown. The first missionaries, two young men, declared their willingness to become slaves if necessary to reach the slaves in the West Indies with the Gospel. Within fifteen years of the revival, the Moravians at Herrnhut had established missions in the Virgin Islands, Greenland, Turkey, the Gold Coast of Africa, South Africa, and North America. They endured unspeakable hardships. Many died in difficult circumstances. But as fast as they died, others came forth to take their places. An unquenchable flame The eighteenth-century revivals in America and England were influenced by the Moravian mission and prayer movements. Peter Bohler, a Moravian missionary in England, counseled John Wesley, later leader of the Revival in England, leading to his conversion. Wesley wrote of Bohler, "Oh what a work hath God begun since his coming to England! Such a one as shall never come to an end, till heaven and earth pass away!" --but that's the subject of our next issue. A new phenomenon The noted historian, Kenneth Scott Latourette, said of the Moravians: Here was a new phenomenon in the expansion of Christianity, an entire community, of families as well as of the unmarried, devoted to the propagation of the faith. In its singleness of aim it resembled some of the monastic orders of earlier centuries, but these were made up of celibates. Here was a fellowship of Christians, of laity and clergy, of men and women, marrying and rearing families, with much of the quietism of the monastery and of Pietism but the spread of the Christian message as a major objective, not of a minority of the membership, but of

'fallen, fallen, fallen from their high estate?' God wake them up, and send them more earnest and praying men!" (The Prayer-Meeting, Lewis O. Thompson, 1874, page 190)

Note that Spurgeon agrees with the Wesleyan brother that the "Prayer-meeting" was that which "accounted for the success of the ministry." Maybe Spurgeon could give us some advice about conducting the prayer-meeting.

"Our brethren will excuse our offering them advice, and must take it only for what it is worth; but having to superintend a large church and to conduct a prayer-meeting which scarcely numbers less than from a thousand to twelve hundred attendants, we will simply give our own notions as to the most efficient method of promoting and sustaining these holy gatherings.

1. Let the minister himself set a very high value upon this means of grace. A warm-hearted address of ten minutes, with a few lively words interposed between the prayers, will do much, with God's blessing, to foster a love for the prayer-meeting....

2. Let the brethren labour after brevity. If each person will offer the petition most laid upon his heart by the Holy Spirit, and then make room for another, the evening will be far more profitable, and the prayers incomparably more fervent than if each brother ran round the whole circle of petition without dwelling upon any one point. As a general rule, meetings in which no prayer exceeds ten minutes, and the most are under five, will exhibit the most fervour and life.... When we have had ten prayers in the hour, varied with the singing of single verses, we have far oftener been in the Spirit, than when only four persons have engaged in supplication....

3. Persuade all the brethren to pray aloud. If the younger and less-instructed members shrink from the privilege, tell them they are not to speak to man, but to God. If a child may not talk at all till it can speak fluent English, will it ever learn to speak well?...

4. Encourage the attendants to send in special request for prayer as often as they feel constrained to do so. These little scraps of paper, in themselves most truly prayers, may be used as kindling to the fire in the whole assemble....

5. Suffer neither hymn, nor chapter, nor address, to supplant prayer. Remember that we meet for prayer, and let it be prayer; and, oh, that it may be that genuine, familiar converse with God which shall drive out the formality and pomposity which so much mar our public supplications!...

6. It is not at all amiss to let two or even three competent brethren succeed each other without a pause, but this must be done judiciously; and if one of the three should become prolix (gabby or long-winded), let the pause come in as soon as he has finished. Sing only one verse, or at the most two, between the prayers, and let those be such as shall not distract the mind from the subject.... Of course, we ought to have said all manner of good things about the necessity of the Holy Spirit; but upon that matter we are all agreed, knowing right well that all must be in vain without His presence. Our object has rather been to gather out the stones from the way than to speak of the Divine life which alone can enable us to run therein." (Only a Prayer Meeting, p 26-30)

"How could we look for a Pentecost if we never met with one accord, in one place, to wait upon the Lord? Brethren, we shall never see much change for the better in our churches in general til the prayer-meeting occupies a higher place in the esteem of Christians." (Only a Prayer-Meeting, p

S. Quotes To Motivate To Prayer. Or Prayer Provoking Prayer Quotes

Quotes To Motivate To Prayer. Or Prayer Provoking Prayer Quotes Study By: Robert Hill

These are quotes that are designed to drive one thought deep into the mind and heart of the believer concerning some aspect of prayer. They can be used in the prayer meeting, in any correspondence, church communications such as bulletins and bulletin boards, letters, calendars, for personal encouragement, to warm the soul for personal prayer, SS classes, quote when praying before meals, prayer meetings in homes, church staff meetings, publications, devotional times and devotional material, daily planners etc.

Quotes concerning Corporate Prayer The Ministry of Intercession, Andrew Murray, p 5. A congregation without a prayer meeting is essentially defective in its organization, and so must be limited in its efficiency. The Prayer Meeting and Its History, J. B. Johnston A church is never more like the New Testament church than when it is praying. A dynamic praying church must be built from the inside out, employing all four levels of prayer: the secret closet, the family altar, small group praying and finally, the congregational setting.

Developing your Secret Closet of Prayer, Richard Burr, p 19. As prayer meetings fail in a congregation, so will the ministrations of the pastor become unfruitful, the preaching of the word fail to convert sinners and promote holiness in the professors of religion. The Prayer Meeting and Its History, J. B. Johnston At other times what divine impressions of holiness have you felt in public worship in the congregation when this has been performed with holy skill and fervency and prayer you have received more solid edification than from the whole sermon? How dead have you been to all sinful temptations, and how much devoted to God? Do you not long to be able to pray in this way in your households and in your own room? A Guide to Prayer, Isaac Watts, 174

“If we pray among a select society of Christians, we draw near to God with holy boldness, something like what we use in our duties of secret worship. We have reason to take more freedom among fellow saints and whose hearts have felt many of the same workings as our own.” A Guide to Prayer, Isaac Watts, p 58

Even though we may not take part audibly in the action, yet if we are there in a right spirit - there really to wait upon God, we marvelously help the tone of a meeting.

CHM

If you want to see how popular the church is, attend Sunday morning worship. If you want to see how popular the pastor is, attend Sunday evening. if you want to see how popular God is, attend the prayer meeting.

Armin Gesswein Everything by Prayer, Fred Hartley, page 123 God has appointed prayer as his way of dispensing, and our way of obtaining all promised good. The Prayer Meeting and Its

History, J. B. Johnston

History confirms the truth that wherever evangelical and vital religion flourish, there lives the earnest gatherings for social prayer. The Prayer Meeting and Its History, J. B. Johnston If one Jacob can prevail over the angel, then what could several Jacobs accomplish? In the prayer meeting, as nowhere else, are Christian graces thus brought together with powerful reactionary and reflective force. The Prayer Meeting and Its History, J. B. Johnston

Nothing is more calculated to begat a spirit of prayer than to unite in social prayer with one who has the Spirit himself.

Mighty Prevailing Prayer, Wesley Duewel

Prayer is the proper work of the heart; yet in this present state, in secret as well as in social prayer, the language of the lips is an excellent aid in this part of worship. A Guide to Prayer, Isaac Watts, p 68 Prayer meetings were the arteries of the early church. Through them, life-sustaining power was derived. The condition of the church may be very accurately gauged by its prayer meetings. So is the prayer meeting a grace-ometer, and from it we may judge of the amount of divine working among a people. If God be near a church, it must pray. And if He be not there, one of die first tokens of His absence will be a slothfulness in prayer!

Charles Haddon Spurgeon Everything by Prayer, Fred Hartley, page 120 The New Testament prayer meeting reveals the master plan of Jesus. The last thing Jesus did on earth was to build that prayer meeting, and it is the only thing He left behind on planet Earth when He ascended to heaven.

Everything by Prayer, Fred Hartley, page 13 The power of the Church truly to bless rests on intercession—asking and receiving heavenly gifts to carry to men.

Power Through Prayer, E. M. Bounds The prayer meeting answers to this demand of the spiritual brotherhood, with more exclusiveness and direct fitness than any other ordinance of religious worship. The Prayer Meeting and Its History, J. B. Johnston

There is a power in conferring and covenanting, on the part of kindred spirits, to come before God, and plead together some special promise. The Prayer Meeting and Its History, J. B. Johnston The prayer meeting is a divine ordinance, founded in man's social nature. The Prayer Meeting and Its History, J. B. Johnston The prayer meeting is a special means of developing and cultivating Christian graces, and of promoting individual and social edification. The Prayer Meeting and Its History, J. B. Johnston The prayer meeting is the pulse of the church. The Prayer Meeting and Its History, J. B. Johnston The prayer meeting is the rallying point where the power of faith in the church concentrates, and takes hold on the arm that moves the world. The Prayer Meeting and Its History, J. B. Johnston The simple fact is, we are too vague and, as a consequence, too indifferent in our prayers and prayer meetings. We do not seem like people asking for what they want, and waiting for what they ask. This is what destroys our prayer meetings, rendering them pithless, pointless, powerless; turning them into teaching or talking meetings, rather than deep-toned, earnest prayer meetings.

CHM The spirit of prayer, and the love and practice of the prayer meeting, will so give organic strength to the church as to make her terrible as an army with banners. The Prayer Meeting and

Its History, J. B. Johnston

Using Acts 1:4 as his basis, Armin Gesswein often called the central all-church prayer meeting “Christ’s last command; our first responsibility.”

Everything by Prayer, Fred Hartley, page 16

We must never get away I from the fact that when Jesus built His Church He built a prayer meeting. Armin Gesswein Everything by Prayer, Fred Hartley

What the Church needs today is not more or better machinery, not new organizations or more and novel methods, but men whom the Holy Ghost can use – men of prayer. When Christ ascended into heaven all He left behind was a prayer meeting. The early Church didn’t have a prayer meeting; the early Church was the prayer meeting. In fact, in the early Church every Christian was a prayer-meeting Christian. –Armin Gesswein Everything by Prayer, Fred Hartley, page 12 When you join with others in prayer and you are not the speaker, let your heart be kept intent and watchful to the work, that you may pray so much the better when you are the mouth of others to God. A Guide to Prayer Isaac Watts, p 123.

Let us pray then, that when God has prepared our heart for worship, he would also teach our tongue to answer the thoughts and desires of the heart and to express them in words suitable and answering to all our inward spiritual feelings. A fitting variety of expression, and holy oratory prayer, is one of these good and perfect gifts that come from above, from God, the Father of lights and Knowledge. James 1:17 A Guide to Prayer Isaac Watts, p 75 Focusing on the personal prayer life only would be equivalent to trying to fly a plane on one wing.

John Franklin

Constance Garrett asserts, “our growth in grace and power depends largely upon our individual, personal prayer life. Yet public worship” is “nonetheless important and necessary.”

Quoted by John Franklin from Growth in Prayer, Constance Garrett, p 115 On the other hand, George Buttrick answers a rhetorical question. “Can’t a man pray without belonging to a church?” by declaring, “He cannot pray well or fully until he is a member of some fellowship of prayer.”

George Buttrick, Prayer, 283

J. Edwin Orr makes no bones where he stands, ‘No great spiritual awakening has begun anywhere in the world apart from united prayer.’

J. Edwin Orr, Prayer, Its Deeper Dimensions p. 21.

Every converted sinner is a soul revived to prayer. Every saint restored from backsliding, is a soul returned to the life and power of prayer. Every congregation enjoying an outpouring of the Spirit, is a congregation revived and alive to the prayer meeting. The Prayer Meeting and Its History, J. B. Johnston Do our churches that have a prayer meeting have a weekly prayer meeting or a weakly prayer meeting.

What we cannot obtain by solitary prayer we may by social...because where our individual strength fails, there union and concord are effectual.

Chrysostom 400 AD Quotes concerning Prayer in General A great part of my time is spent in getting my heart in tune for prayer.

Robert Murray McCheyne A prayerless soul is a Christless soul. A poor blanched thing may be produced in a dark cellar; and so may you maintain a poor, blanched miserable existence, if you live absent from your God, and apart from that strength which faith can give you, but you can never attain the healthy verdure of grace. A graceless man will be a prayerless man. The Prayer Meeting and Its History, J. B. Johnston A man's influence in the world can be gauged not by his eloquence, or his zeal, or his orthodox, or his energy, but by his prayers. The Kneeling Christian A man of prevailing prayer must be filled with the Spirit of God. The Kneeling Christian A child of God ought to expect answers to prayer. A season of silence is the best preparation for speech with God. The Path of Prayer, Samuel Chadwick, page 65 Ah, my brethren, we little know how many of our prayers are an abomination to the Lord.

C. H. Spurgeon All good is born in prayer, and all good springs from it.

C. H. Spurgeon All you need to do to learn to pray is to pray.

Mighty Prevailing Prayer, Wesley Duewel

All fruitfulness in service is the outcome of prayer — of the worker's prayers, or of those who are holding up holy hands on his behalf.

All progress in prayer is an answer to prayer—our own or another's. The Soul of Prayer, by P. T. Forsyth

All things whatsoever ye pray and ask for, believe that ye have received them [that is, in heaven], and ye shall have them [on earth]

Mark 11:24 All in God draws me; everything within and around drives me to the throne of grace. The Hidden Life, Adolph Saphir

All real growth in the spiritual life- all victory over temptation, all confidence and peace in the presence of difficulties and dangers, all repose of spirit in times of great disappointment or loss, all habitual communion with God-depend upon the practice of secret prayer. The Kneeling Christian

All the evil influences which seek to prevent our approach to God do not deserve to be compared with the attractive power of God. The Hidden Life, Adolph Saphir All true prayer is exercised in the sphere of the Holy Spirit, motivated and empowered by Him.

Ephesians 6:18 And all true prayer promotes its own progress and increases our power to pray. The Soul of Prayer, by P. T. Forsyth All of us would be wiser if we would resolve never to put people down, except on our prayer lists. A Call to Spiritual Reformation, D.A. Carson

Although God certainly knows all our needs, praying for them changes our attitude from complaint to praise and enables us to participate in God's personal plan for our lives.

Ray Stedman And many shall think they are praying to the Father in my name, whilst deceiving themselves. The Kneeling Christian An ounce of believing prayer is worth a ton of edifying talk.

John Cowan An uneducated but disciplined believer may have a greater prayer life than a theologian who thinks and talks a lot about prayer. And pray in the Spirit on all occasions.

Ephesians 6:18 And surely it should be enough to restrain all 'lightness' and constrain an unceasing 'earnestness' did we apprehend the "greatness of the Being" before whom we plead.

C. H. Spurgeon Andrew Bonar defined fasting as abstaining from anything that hindered prayer.

Anything is a blessing which makes us pray.

C. H. Spurgeon Apostasy generally begins at the closet door.

E M Bounds As impossible as it is for us to take a breath in the morning large enough to last us until noon, so impossible is it to pray in the morning in such a way as to last us until noon.

Prayer, O. Hallesby, p 146 As well could you expect a plant to grow without air and water as to expect your heart to grow without prayer and faith. As we lift up our soul in prayer to the living God, we gain the beauty of holiness as surely as a flower becomes beautiful by living in the sunlight. The Kneeling Christian As a painted man is no man, and as a painted fire is no fire, so a cold prayer is no prayer.

Thomas Brooks Ask of Me — I will give, says an almighty, all-loving God, and we scarcely heed His words!

Ask the Lord of the harvest to send workers into His harvest.

Matthew 9:38 Asking with shameless persistence, the importunity that will not be denied, returns with the answer in hand.

Believing prayer from a wholly-cleansed heart never fails. The Kneeling Christian Both Scripture and experience unite to indicate that there is cumulative power in unified praying. But it is the Holy Spirit of God Who is prayer's great Helper. The Kneeling Christian But if one neglects his closet, then all evil comes of it.

C. H. Spurgeon But thou, when thou prayest, enter into thine inner chamber..

Matthew 6:6 Can we pray in earnest if we do not in the act commit ourselves to do our best to bring about the answer? Can we escape some kind of hypocrisy? This is especially so with intercession. The Soul of Prayer The Soul of Prayer, P.T. Forsyth

Christians pray as they feel; and in prayer they feel themselves in the presence of God, the Hearer of prayer, and the Searcher of hearts. The Prayer Meeting and Its History, J. B. Johnston Cold prayers always freeze before they reach heaven.

Thomas Brooks Cold prayers ask for a denial! C. H. Spurgeon Communion is deeper than theology. The Path of Prayer, Samuel Chadwick, page 65 Communion with God is essential before we can have real communion with our fellow-man. The Kneeling Christian Do I really believe that prayer is a power? Do the angels veil their faces before You, and shall I be content to prattle through a form with no soul and no heart?

C. H. Spurgeon Do believers or unbelievers ever say of us, "We know your prayers are answered"? The Kneeling Christian Do you imagine that you shall ever go far along in the heavenly pilgrimage if you neglect prayer? Does prayer indeed "move the Hand that moves the world"?

Doubtful prayer is no prayer at all.

John Calvin Draw nigh to God, so that you may dread the grave as little as your bed.

Draw nigh to God, that you may live a happy and useful life.

Drawing nigh to God is the most concentrated energy of the soul.

Effective prayer is the fruit of a relationship with God, not a technique for acquiring blessings. A Call to Spiritual Refromation, D.A. Carson Either we pray or we faint.

Ray Stedman

Even pagan savages cry out to someone or something to aid them in times of danger and disaster and distress. How much more should we that know the true God.

Every prayerless day is a statement by a helpless individual, "I do not need God today." The Arena of Prayer, Ben Jennings

Every unanswered prayer is a clarion call to search the heart to see what is wrong there; for the promise is unmistakable in its clearness: "If ye shall ask anything in My name, that will I do"

John 14:14 Failing to pray reflects idolatry—a trust in substitutes for God. The Arena of Prayer, Ben Jennings For more than Thirty-five years. I have had much intercourse with dying saints and sinners of various ages and conditions. In all that time I have not heard one express regret that he had spent too much time in prayer; I have heard many mourn that they had so seldom visited a throne of grace.

Wm. S. Plumer in The Power of Prayer, by Samuel Prime, p 244 For the most part our repetitions are evidence not of the fervency, but of the barrenness of our minds and the slightness of our frame." A Guide to Prayer, Isaac Watts, p 60 "Be not rash to utter anything before God: for God is in heaven, and thou upon earth: therefore let thy words be few.

Ecclesiastes 5:2.

Give me Scotland or I die.

John Knox God always does His new things in the same old way.

Everything by Prayer, Fred Hartley, page 5

God has left many things dependent upon man's thinking and working, why should He not leave some things dependent upon man's praying? The Kneeling Christian

God likes to see His people shut up to this, that there is no hope but in prayer. Herein lies the Church's power against the world. —Andrew Bonar, 1853 God never intended for us to be left to pray on our own.

God never changes His purpose, but He often does purpose a change. John Owen

God has made gravity a law in one realm, he has made prayer a law in a higher realm, and it is even greater folly to ignore the latter than the former.

Prayer and its Remarkable Answers, William Patton p 56 God hates insincerity or lukewarmness in prayer.

Revelation 3:15-16 God delays in answering our prayers because men would pluck their mercies green; God would have them ripe.

God knew that Paul would be a better man with the “thorn” than without it.

God desires to glorify His name by answering prayer.

God does not bestow His gifts on the casual or hasty comers and goers. Much with God alone is the secret of knowing Him and of influence with Him.

E. M. Bounds

God is greater than His promises, and often gives more than either we desire or deserve — but He does not always do so. The Kneeling Christian God delights to answer prayer; and He has given us His word that He will answer.

God bestows His Holy Spirit in His fullness only on men of prayer.

God wills that men should pray everywhere, but the place of His glory is in the solitudes, where He hides us in the cleft of the rock, and talks with man face to face as a man talks with his friend. The Path of Prayer, Samuel Chadwick, page 35 God's acquaintance is not made hurriedly.

E. M. Bounds Good praying is more easily caught than taught. A Call to Spiritual Reformation, D. A. Carson Good when He gives, supremely good; Nor less when he denies:

Afflictions from His sovereign hand, Are blessings in disguise.

Grace and glory flow from Thee; Shower, O shower them, Lord, on me.

Great pray-ers have always been great students of the Word of God. Has not that which is heaven's greatest boon to man (prayer), become to us a dry dead duty? C. H. Spurgeon Have you advanced far enough in the Christian life to believe Him; that is, to believe what He says and all He says? The Kneeling Christian Have you only repeated many a “form of prayer”, while the breathing desire, the living words, have not come from your lips?

C. H. Spurgeon Have you, when in prayer, ever had the witness borne in upon you that your request was granted? The Kneeling Christian He is the Giver not only of the answer, but first of the prayer itself. The Soul of Prayer, by P. T. Forsyth He manifests Himself to those who pray in secret as He cannot to those who have no inner sanctuary of the soul. The Path of Prayer, Samuel Chadwick, page 79 He that lives without prayer or prays without life, has not the Spirit of God.

John Mason (1646-1694) He who does not pray when the sun shines knows not how to pray when the clouds arise.

How Can God Answer Prayer?, William Edward Biederwolf, p 21 He who prays in private is a real Christian.

He who has learned to pray has learned the greatest secret of a holy and a happy life.

William Law

He who will not pray until, on good grounds, he is sure that he has all right affections and graces, will go to hell before his prayer begins. The Power of Prayer, Samuel Prime p 259 He has mastered but little of prayer who knows little of the Spirit-groaning which cannot be uttered. The Greatest Force on Earth, Payne Helplessness is the real secret and the impelling power of prayer.

Prayer, O. Hallesby

He that hears without ears understands us without our words. Yet as language is of absolute necessity in social prayer, that others may join with us in our addresses to God, so for the most part we find it necessary in secret, too, for there are few persons of so steady and fixed a power of meditation as to maintain warm devotion and to converse with God, or with themselves profitably, without words. A Guide to Prayer, Isaac Watts, p 69 He who prays most prays best.

He works so naturally and so sweetly with our own spirits that we cannot with certainty distinguish his working by any fervour or strength of impression. His working is best known by the favour and relish of divine things that we feel in our souls, and the consequent fruits of sanctification in our hearts and lives. A Guide to Prayer, Isaac Watts, p 149 His Holy Spirit puts fresh ideas into the minds of praying people. The Kneeling Christian How dare we work for Christ without being much on our knees? The Kneeling Christian

How many years of our short life are spent to learn the Greek, Latin and French tongues, that we may communicate among the living nations or understand the writings of the dead? Shall not the language in which we converse with heaven and the living God be thought worth equal pains? How laboriously do some persons study the art of conversation, that they may be accepted in all company and share in the favour of men? Is not the same care due to seek all methods of acceptance with God, that we may approve ourselves in His presence? What a high value is set upon human oratory or the art of persuasion, by which we are equipped to debate and ail with our fellow creatures? This art of divine oratory which teaches us to utter our inward utterings of soul, and plead and prevail with our Creator through the assistance of the Holy Spirit and mediation of our Lord Jesus – is it of no esteem with us? A Guide to Prayer, Isaac Watts, 171

How many periods of five, ten, or fifteen minutes that could be devoted to prayer do we waste or leave unemployed in the course of a day”

Prayer Power Unlimited, J. Oswald Sanders Howbeit this kind goeth not out but by prayer and fasting.

Matthew 17:21 Hurried prayers and muttered Litanies can never produce souls mighty in prayer.

Samuel Chadwick I am convinced that when a Christian rightly prays the Lord's prayer...His praying is more than adequate.

Martin Luther I will cry to God Most High, To God who accomplishes all things for me.

Psalms 57:2 I should as soon expect life in a dead man as spiritual life in a prayerless soul! The Kneeling Christian I had rather stand against the cannons of the wicked than against the prayers of the righteous.

Thomas Lye

If prayer is the greatest achievement on earth, we may be sure it will call for a discipline that corresponds to its power. The Path of Prayer, Samuel Chadwick, page 27 If the Holy Spirit doesn't do it, there's nothing to it. Everything by Prayer, Fred Hartley, page 5 In our prayer God returns from His projection in Nature to speak with Himself. When we speak to God it is really the God who lives in us speaking through us to Himself. His Spirit returns to Him who gave it; and returns not void, but bearing our souls with Him The Soul of Prayer, P.T. Forsyth In the book of Acts they are praying in every chapter except two; and in those chapters they are in trouble.

—Armin Gesswein Everything by Prayer, Fred Hartley, page 25 In these days there is no time to pray; but without time, and a lot of it, we shall never learn to pray. It ought to be possible to give God one hour out of twenty-four all to Himself. The Path of Prayer, Samuel Chadwick page 24 Is there any proof that a man is a man of God like the fact that he is a man of prayer? Of Elijah it is said that he “prayed in his prayer” James 5:17, A.V. The Path of Prayer, Samuel Chadwick, page 17

It is reasonable that God should withhold a blessing, until we feel our need of it sufficiently. Prayer and its Remarkable Answers, William Patton p 73

It is truer to say that we live the Christian life in order to pray than that we pray in order to live the Christian life. The Soul of Prayer, by P. T. Forsyth

It takes us long to learn that prayer is more important than organization, more powerful than armies, more influential than wealth, and mightier than all learning. The Path of Prayer, Samuel Chadwick, page 81 It would revolutionize the lives of most men if they were shut in with God in some secret place for half an hour a day. The Path of Prayer, Samuel Chadwick, page 29 I used to ask God to help me. Then I asked if I might help Him. I ended up by asking Him to do His work through me.

Hudson Taylor

I never prayed sincerely and earnestly for anything but it came at some time—no matter at how distant a day, somehow, in some shape, probably the last I would have devised, it came.

Adoniram Judson I will not let thee go, except thou bless me.

Jacob If God wants us to pray without ceasing, it is because He wants to answer without ceasing!

Armin Gesswein Everything by Prayer, Fred Hartley, page 137 If history be true, God's great men were all men of prayer.

How Can God Answer Prayer?, William Edward Biederwolf, p 22

? If it is a fact that I must pray, and shall pray when “cornered” by circumstances, then the better I pray the better for me—let me master the practice while there is leisure and time, remembering that here as elsewhere only practice makes perfect. The Practice of Prayer, Albert D. Belden, p 14

? If it be true that He “waits top be gracious” then is it not sheer insanity to make no “trial of His love” The Practice of Prayer, Albert D. Belden, p 14

If the life is not one of self-denial—of fasting—that is, letting the world go; of prayer—that is, laying hold of God then prayer is neither spiritual or profitable.

If pain afflict, or wrongs oppress, If cares distract, or fears dismay, If guilt deject, or sin distress, The remedy's before you: Pray

Joseph Hart

If our prayers are not answered — always answered, but not necessarily granted — the fault must be entirely in ourselves, and not in God. The Kneeling Christian If we would do much for God, we must ask much of God: we must be men of prayer.

Payson

If frequent prayer, and, at times, long hours of prayer, were necessary for our Savior, are they less necessary for us? The Kneeling Christian If my people...will...then will I.

2 Chronicles 7:14 If we really loved our blessed Savior, should we not oftener seek communion with Him in prayer? The Kneeling Christian If the Spirit prays in us, shall we not share His “groanings” in prayer? The Kneeling Christian

If there were no devil there would be no difficulty in prayer, but it is the evil one's chief aim to make prayer impossible. The Kneeling Christian

If Christ is dwelling in our hearts by faith: if the Holy Spirit is breathing into us our petitions, and we are “praying in the Holy Ghost,” ought we not to know that the Father “hears” us?

Jude 1:20

If prayer cannot influence the course of world events then Paul's exhortation in 1 Timothy 2:1-3 was and is pointless.

If we ask anything, according to His will, He hears us.

1 John 5:14 If theology is the queen of the sciences; then prayer is the queen of the experiences.

Ignorance and helplessness in prayer are indeed blessed things if they cast us upon the Holy Spirit. The Kneeling Christian

Importunate perseverance is a pre-requisite to success in prayer, because it has an intimate connection with the preparation of a right spiritual condition in us.

Prayer and its Remarkable Answers, William Patton p 82 Importunity is one of the instructors in God's training school for Christian culture.

W.E. Biederwolf In the midst of toppling thrones, Daniel maintained his serenity because he knew there was a sovereign God in heaven to whom he prayed. In my name (John 14:13-14; John 15:16; John 16:23-24, John 16:26). Evidently something very important is here implied. It is more than a condition — it is also a promise, an encouragement, for our Lord's biddings are always His

enablings. The Kneeling Christian In very love refuse -Whate'er Thou seest-Our weakness would abuse. In all states of dilemma or of difficulty, prayer is an available source. The ship of prayer may sail through all temptations, doubts and fears, straight up to the throne of God; and though she may be outward bound with only griefs, and groans, and sighs, she shall return freighted with a wealth of blessings!

C. H. Spurgeon

Incense can neither smell nor ascend without fire; no more does prayer unless it arises from spiritual warmth and fervency.

Acker

Influence at the court of heaven depends not upon birth, or brilliancy, or achievement, but upon humble and utter dependence upon the Son of the King. The Kneeling Christian In intercession our King upon the throne finds His highest glory; in it we shall find our highest glory too. The Ministry of Intercession, Andrew Murray, p 5. In prayer the Church has received power to rule the world. The Church is always the little flock. But if it would stand together on its knees, it would dominate world politics—from the prayer room.

Prayer, O. Hallesby, p 158 In prayer it is better to have a heart without words than words without a heart.

John Bunyan Intercession is the noblest work God entrusts to us humans.

T.W. Hunt In the fine and difficult art of prayer, intercession is undoubtedly the most difficult of accomplishment. As far as my understanding of these things goes, intercessory prayer is the finest and most exacting kind of work that it is possible for men to perform.

Prayer, O. Hallesby, p 164 Is his Holy Spirit promised to teach pray; and shall a Christian be careless or unwilling to receive such divine teaching? A Guide to Prayer, Isaac Watts, 172 Is not the lack of urgent desire, rather than the lack of adequate time, at the root of our meager praying?

Prayer Power Unlimited, J. Oswald Sanders Is not God, the Giver, more than all His gifts?

It is when we have failed and know not "what prayers to offer" or "in what way," that the Holy Spirit is promised as our Helper. The Kneeling Christian It is no more true that God is a Creator of worlds, than it is that he is a Hearer of Prayer.

Prayer and its Remarkable Answers, William Patton p 56

It is not enough to begin to pray, nor to pray aright; nor is it enough to continue for a time to pray; but we must pray patiently, believing, continue in prayer until we obtain an answer.

George Mueller Is it not true that the folk who are most oppressed by the "problems" of prayer are the people who have least "praying" experience? The Practice of Prayer, Albert D. Belden, p 13 It is atheism to pray and not wait on hope.

Richard Sibbes It is only in times of great and grievous dullness that the believer regards prayer as a duty, and not as a privilege. The Hidden Life, Adolph Saphir

It can easily be shown that all want of success, and all failure in the spiritual life and in Christian work, is due to defective or insufficient prayer. The Kneeling Christian It is as natural to Him to answer prayer as it is for us to ask. The Kneeling Christian It ought to be possible to give God one hour of twenty-four all to Himself.

Samuel Chadwick It must be because I live too little in the Spirit that my prayer is too little in the Spirit.

Andrew Murray It is a totally wrong and fatal idea for one who would really pray to think of God as reluctant or unwilling to bless. The Practice of Prayer, Albert D. Belden, p 17 It is in the atmosphere of prayer that the Holy Spirit nurtures and develops our faith or redirects our wills.

It is always man's tendency to work and speak and run whether sent or not, and whether or not the hour is come.

It is when we pray, that the Holy Spirit takes of the things of Christ and reveals them unto us (John 16:15). The Kneeling Christian It is well said that neglected prayer is the birth-place of all evil.

C. H. Spurgeon It is only when whatsoever we do is done in His name that He will do whatsoever we ask in His name. The Kneeling Christian It belongs to the very idea and nature of man to be in communion with God.

It was once said to a useful minister: "Sir, if you did not plough in your closet, you would not reap in your pulpit." The Power of Prayer, Samuel Prime p 248

It would seem as if the biggest thing in God's universe is a man who prays. There is only one thing more amazing, and that is-that man, knowing this, should not pray. The Path of Prayer, Samuel Chadwick, page 15 Jesus puts "Abba" on the lips of those who trust in Him, for he bought their birth-right with his blood.

Jesus taught his disciples that the highest exercise of prayer was in obtaining God's divinest bestowment, the gift of the Holy Spirit.

Luke 11:13 William Patton

Learning about prayer can be positively harmful because it increases our responsibility and intensifies our guilt if we fail to pray.

Principles and Practice of Prayer, Ivan French Let me have your prayers, and I can do anything!
Let me be without my people's prayers, and I can do nothing!

Let us give God the chance of putting His mind into us, and we shall never doubt the power of prayer again.

Let it be your business every day, in the secrecy of the inner chamber, to meet the holy God.

Let no sense of your unworthiness prevent your taking hold of the boundless and all-sufficient grace of God.

Lifeless prayer is no more prayer than a picture of a man is a man.

Richard Watson

Lips cry "God be merciful" That ne'er cry "God be praised." O come let us adore Him! The Kneeling Christian Lukewarmness in prayer, as in everything else, is nauseating to God and comes away empty-handed.

Many of the most blessed seasons of prayer I have ever known have begun with the feeling of utter deadness and prayerlessness; but in my helplessness and coldness I have cast myself upon God, and looked to Him to send His Holy Spirit to teach me to pray, and He has done it.

R.A. Torrey Many a person is praying for rain with his tub the wrong side up.

Sam Jones

Mary Queen of Scots (Bloody Mary as she was sometimes called) was more terrified of John Knox's prayers than she was of any army that might be brought against her.

Men of power are without exception men of prayer.

Men who are reluctant about prayer do not belong in places of leadership in the church. Principles and Practice of Prayer, Ivan French More things are wrought by prayer than this world dreams of.

Tennyson

Most Christians do not give God a chance to show His delight in granting His children's petitions; for their requests are so vague and indefinite. The Kneeling Christian Much secret prayer means much public power. The Kneeling Christian My prayer is Thy Will. Thou didst create it in me. It is Thine more than mine. The Soul of Prayer, by P. T. Forsyth Neglecting prayer is not a weakness; it is a sinful choice. The Arena of Prayer, Ben Jennings Never will man pray as he ought unless the Master will guide both his mouth and his heart.

John Calvin No great spiritual awakening has begun anywhere in the world apart from united prayer—Christians persistently praying for revival.

J. Edwin Orr No church can be said to be fulfilling its ministry to any degree if it is not laying hold of the power of God through prayer.

Principles and Practice of Prayer, Ivan French No man can progress in grace if he forsakes prayer.

C. H. Spurgeon No form of Christian service is both so universally open to all and so high in Christ's priority for all Christians as prevailing prayer.

Mighty Prevailing Prayer, Wesley Duewel No one suffers from self-righteousness who spends much time in prayer. No man can expect to make progress in holiness who is not often and long alone with God.

? No man realising God's love will begrudge time for prayer or let business or pleasure take precedence of his sacred trust with love. The Practice of Prayer, Albert D. Belden, p 18 No reasoned philosophy of prayer ever taught a soul to pray. The Path of Prayer, Samuel Chadwick, page 21 Nothing brings such leanness into a man's soul as lack of prayer.

C. H. Spurgeon Nothing is beyond the reach of prayer except that which was out of the will of God.

Prayer Power Unlimited, J. Oswald Sanders Nothing exceeds in power a holy man at prayer.

Nothing more clearly illustrates Armin Gesswein's philosophy of revival-prayer than the Upper Room. For this reason, throughout the book we will spell it with a capital U and a capital R. And for the sake of brevity, we could refer to it as the Just as every local hospital has an ER, every local church needs a UR.

Everything by Prayer, Fred Hartley, page 13

Nothing would turn the nation back to God so surely and so quickly as a Church that prayed and prevailed. The world will never believe in a religion in which there is no supernatural power. A rationalized faith, a socialized Church, and a moralized gospel may gain applause, but they awaken no conviction and win no converts. The Path of Prayer, Samuel Chadwick, page 89 Not until we are shut up to a difficulty which we can in no way touch, may we rely on prayer alone.

Prayer and its Remarkable Answers, William Patton p 85 O Lord, grant that I may do Thy will as if it were my will, so that Thou mayest do my will as if it were Thy will.

Augustine

O let the excellency and high value of this gift of prayer engage our earnestness and endeavours in proportion to its superior dignity. Let us covet the best of gifts with the warmest desire, and pray for it with ardent supplications. (1 Corinthians 12:31). A Guide to Prayer, Isaac Watts, 171 O let the place of secret prayer become to me the most beloved spot on earth.

Oh, believe it, Prayer is the only thing absolutely certain and attainable on earth—this is the only thing in which we can be perfectly successful!

Oh, those cold-hearted prayers that die on our lips! Those frozen supplications would not even move men's hearts, how should they move the heart of God?

C. H. Spurgeon Oh, to be known at the throne. The Path of Prayer, Samuel Chadwick, page 141

One has said that while prayer is the day's best beginning it must not be like the handsome title-page of a worthless book. The Soul of Prayer, P.T. Forsyth One of the first things He commands is that there shall be a place of prayer. The Path of Prayer, Samuel Chadwick, page 28 One sin allowed in the life wrecks at once our usefulness and our joy, and robs prayer of its power. The Kneeling Christian One's spiritual life will never rise above the practice of one's private prayer life.

Developing your Secret Closet of Prayer, Richard Burr, p 1.

Only they who have the mind of strangers and pilgrims can expect to have fellowship with Jesus.

Only attempt to effect nearness to God by your own exertions, when He has departed from you. Our faith may be resting on a wrong basis: faith in faith or faith in prayer rather than faith in God.

Principles and Practice of Prayer, Ivan French Our growth in prayer may be to us the test of our growth in all other respects.

C. H. Spurgeon Our prayer is what God hears, not merely the words we utter; God hears our thoughts, the desires of our hearts Our actions say that we do not consider prayer worth while. Our prayers are so cold and dry because there is so little of Christ in them. Our prayers may be an

index of how small and self-centered our world is. A Call to Spiritual Refromation,

D. A. Carson Our Lord employed His time strategically, and in selecting His priorities, He always set aside abundant time for prayer. Our Savior's call to prayer is simply a clarion call to holiness. "Be ye holy!" for without holiness no man can see God, and prayer cannot be efficacious. The Kneeling Christian Our self-oblation stands on His; and the spirit of prayer flows from the gift of the Holy Ghost, the great Intercessor. The Soul of Prayer, P.T. Forsyth Our disinclination to pray is our most painful experience; it is so irrational and unaccountable. The Hidden Life, Adolph Saphir Our prayer for a spiritual awakening will without question be most effective if we take up the work of interceding for certain individuals in particular.

Prayer, O. Hallesby, p 78 Our prayers are heard not so much because they are importunate but because they are filial. Our prayers are always a result of Jesus' knocking at our heart's doors.

Prayer, Ole Hallesby, p 11 Our lives must be as holy as our prayers.

Andrew Murray Our spirituality and our fruitfulness are always in proportion to the reality of our prayers. The Kneeling Christian

Paul had prayed most of his life but as soon as he was converted it is said of him "Behold, he prayeth," Acts 9:11

Pentecost didn't come through a preaching service; Pentecost came to a prayer service. From Pentecost to Patmos, God never departs from the pattern.

Armin Gesswein Everything by Prayer, Fred Hartley, page 16

Praise and thanksgiving not only open the gates of heaven for me to approach God, but also "prepare a way" for God to bless me. The Kneeling Christian

Pray until you can pray; pray to be helped to pray and do not give up praying because you cannot pray. For it is when you think you cannot pray that is when you are praying.

C. H. Spurgeon Pray not to be seen of men but to be heard of God.

John Mason (1646-1694) Pray often; for prayer is a shield to the soul, a sacrifice to God, and a scourge for Satan.

John Bunyan Pray ye. Is an invitation to be accepted rather than a command to be obeyed. The Kneeling Christian Pray to thy Father who is in secret....

Matthew 6:6

Prayer and theology both deal with God , but from different perspectives. Theology, like a telescope, views the distant stars of His qualities. Prayer, like a space vehicle, moves us among His qualities. Theology studies God and prayer engages Him. Both are adventuresome. Both necessary. The Arena of Prayer, Ben Jennings

Prayer as it comes from the saint, is weak and languid; but when the arrow of a saint's prayer is put into the bow of Christ's intercession it pierces the throne of grace." Thomas Watson Prayer at its best is living with mind and heart utterly open to God. The Practice of Prayer, Albert D. Belden,

p 18 Prayer does not consist in gifted expressions and a volubility of speech; but in a brokenness of heart.

John Mason (1646-1694) Prayer does not consist in the elegance of the phrase, but in the strength of the affection.

John Mason (1646-1694) Prayer for Church unity will not bring that unity; but that which stirs, and founds, and wings prayer will. The Soul of Prayer, P.T. Forsyth

Prayer for the in-dwelling of the Spirit, with all the fullness of his sanctifying grace, ought then to be the most natural and continual of the petitions of the Christian. William Patton

Prayer gives vision in the secret place, intelligence in work, sense in judgment, courage in temptation, tenacity in adversity, and joyous assurance in the will of God. The Path of Prayer, Samuel Chadwick, page 100 Prayer in secret is life finding expression in the realized Presence of God our Father. The Path of Prayer, Samuel Chadwick, page 65 Prayer is keeping company with God.

Clement of Alexandria

Prayer is a mysterious instrumentality and can, in the final analysis, be employed to full effect and with perfect success only by those who are helpless.

Prayer, O. Hallesby, p 152 Prayer is not ever thing, but everything is by prayer.

—Armin Gesswein Everything by Prayer, Fred Hartley, page 51 Prayer is not mere wishing. It is asking—with a will. Our will goes into it. It is energy. The Soul of Prayer, by P. T. Forsyth Prayer is not overcoming God's reluctance; it is adjusting to God's willingness.

Principles and Practice of Prayer, Ivan French Prayer is communion with God: the "home-life" of the soul.

Prayer is not like a good recipe: simply follow a set of mechanical directions and everything turns out right in the end. A Call to Spiritual Reformation, D. A. Carson Prayer is God's appointed means for appropriating the blessings that are ours in Christ Jesus. A Call to Spiritual Reformation, D. A. Carson

Prayer is practicing the presence of God, not mastering the mechanics of how to come to God. Prayer Made Easy, Mark Water

Prayer is so major we dare not minor on it any longer. —Armin Gesswein Everything by Prayer, Fred Hartley, page 52

Prayer is the atmosphere of revelation, in the strict and central sense of that word. It is the climate in which God's manifestation bursts open into inspiration. The Soul of Prayer, P.T. Forsyth

Prayer is the proper work of the heart; yet in this present state, in secret as well as in social prayer, the language of the lips is an excellent aid in this part of worship. A Guide to Prayer, Isaac Watts, p 68 Prayer needs fasting for its full and perfect development.

Andrew Murray

Prayer needs three organs of the body that are all located on the head. The ear hears His word to us, the tongue repeats what we've heard from Him back to Him, and the eye looks expectantly for the answer. –Armin Gesswein Everything by Prayer, Fred Hartley, page 91 Prayer meets with obstacles, which must be prayed away. That is what men mean when they talk about praying through. The Kneeling Christian Prayer is the touchstone of true godliness.

Prayer is such a great effort to most of us because we do not pray right.

Prayer, O. Hallesby, p 42

Prayer worth calling prayer, prayer that God will call true prayer and will treat as true prayer, takes for more time by the clock than one man in a thousand thinks.

Alexander Whyte

Prayer is the one hand with which we grasp the Invisible; fasting the other, with which we let loose and cast away the visible.

Andrew Murray Prayer is a golden chain: one end tied to the tongue of man, the other to the ear of God

Prayer is a sacred and appointed means to obtain all the blessings that we want, whether they relate to this life or the life to come. Shall we not know how to use the means God has appointed for our own happiness? A Guide to Prayer, Isaac Watts, 170

Prayer is not given us as a burden to be borne, or an irksome duty to fulfill, but to be a joy and power to which there is no limit. The Kneeling Christian Prayer is going into the secret place of the Most High and abiding under the shadow of the Almighty. Psalms 91:1 Prayer, genuine and victorious, is continually offered without the least physical effort or disturbance.

Dr. Moule Prayer is the key, and faith both turns the key and opens the door, and claims the blessing. The Kneeling Christian Prayer is like "time exposure" of the soul to God, in which process the image of God is formed on the soul.

Prayer is indeed a continuous violent action of the spirit as it is lifted up to God. This is comparable to that of a ship going against the stream.

Luther Prayer is more than something you do; it is something God does through you. The Arena of Prayer, Ben Jennings Prayer does not change God's will it implements it.

Prayer is omnipotent; it can do anything that God can do!

Prayer is not conquering God's reluctance, but taking hold of God's willingness.

Phillips Brooks Prayer is appointed to convey The blessing God designs to give.

Prayer is God's plan to supply man's great and continuous need with God's great and continuous abundance.

E. M. Bounds Prayer is not just our duty; it is our greatest dignity.

Prayer is the key, and faith both turns the key and opens the door, and claims the blessing. The Kneeling Christian

Prayer is not a soliloquy, where everything comes from one side; but it is a dialogue, where God's child listens to what the father says and replies to it, and then asks for the things he needs.

Prayer is the first thing, the second thing, the third thing necessary to a minister. Pray, then, my dear brother: pray, pray, pray.

Edward Payson

Prayer worth calling prayer, prayer that God will call true prayer and will treat as true prayer takes far more time by the clock, than one man in a thousand thinks.

Alexander Whyte Prayer was the cause, transfiguration was the effect.

Luke 9:29 Prayer in the heart proves the reality of conversion.

Prayer delights God's ear; it melts His heart; and opens His hand. God cannot deny a praying soul.

Thomas Watson Prayer does not equip us for greater works—prayer is the greater work. Oswald Chambers Prayer takes the soul beyond doctrine.

Prayer completes the return of all things back to Him from Whom they came.

Prayer does not consist in the elegance of the phrase, but in the strength of the affection.

John Mason (1646-1694) Prayer grows in proportion to its grounding in God's Word. The Arena of Prayer, Ben Jennings Prayer, if it be done as a task, is not prayer.

John Mason (1646-1694) Prayer in the heart proves the reality of conversion.

Prayer completes the circuit of God's action in the world. The Arena of Prayer, Ben Jennings

Prayer in the Spirit is prayer whose supreme object is the glory of God; only in a secondary sense does it seek a blessing for self or for others.

Prayer is more than something we do it is something that God does through us.

Prayer is an athletic of the soul Prayer completes the circuit or God's will, it affects His will. The Arena of Prayer, Ben Jennings Prayer is omnipotent; it can do anything that God can do!

Prayer is the soul's breathing itself into the bosom of its heavenly Father.

Thomas Watson Prayer is a golden chain: one end tied to the tongue of man, the other to the ear of God Prayer, real prayer, is the noblest, the sublimest, the most stupendous act that any creature of God can perform. The Kneeling Christian

Prayer reaches its highest level when offered in the Name which is above every name, for it lifts the petitioner into unity and identity with Himself Prayer is communion with God: the "home-life" of the soul.

Prayer is the native movement of the spiritual life that receives its meaning and its soul only in Eternity, that works in the style and scale of Eternity, owns its principles, and speaks its speech
The Soul of Prayer, P.T. Forsyth Prayer is the touchstone of true godliness.

Prayer is an art which only the Spirit can teach us. He is the giver of all prayer.

C. H. Spurgeon Prayer Is What God Hears, Not Merely The Words We Utter; God Hears Our Thoughts, The Desires Of Our Hearts.

Prayer laid the tracks where the gospel was going to come. Wellington Boone The Arena of Prayer, Ben Jennings Prayer is not just our duty; it is our greatest dignity.

Prayer still remains what it would have been if man had never fallen.

Prayer is going into "the secret place of the Most High," and abiding under the shadow of the Almighty

Psalms 91:1 Prayer is measured, not by time, but by intensity. The Kneeling Christian Prayerless pulpits will produce prayerless and powerless congregations.

Mighty Prevailing Prayer, Wesley Duewel Prayerless is an insult to God. The Arena of Prayer, Ben Jennings Prayerlessness means unavailability to God.

Mighty Prevailing Prayer, Wesley Duewel Prayerlessness proves that the person has very little love for God.

Mighty Prevailing Prayer, Wesley Duewel Prayers and praises go in pairs, they have praises who have prayers.

Prayers are measured neither by time nor by number, but by intensity. The Path of Prayer, Samuel Chadwick, page 21 Prayers counted on a rosary are easier than the prayers of a soul poured out in unrestrained speech to God. The Path of Prayer, Samuel Chadwick, page 18 Praying makes your Christian life supernatural; God gets His work done through your praying. The Arena of Prayer, Ben Jennings Praying solves the problems of prayer. The Path of Prayer, Samuel Chadwick, page 87 Praying will make you leave off sinning, or sinning will make you leave off praying.

Praying makes your Christian life supernatural; God gets His work done through your praying. The Arena of Prayer, Ben Jennings

Preaching must necessarily be limited, but who can put a limit to the possibilities and power of prayer? Principles and Practice of Prayer, Ivan French Prevailing prayer is the most divine ministry you will ever have.

Mighty Prevailing Prayer, Wesley Duewel Prevailing prayer is almost always for the sake of others.

Mighty Prevailing Prayer, Wesley Duewel Prevailing prayer is when intellect, emotion, and will unite to take hold of God.

Prevailing prayer is aggressive spiritual warfare.

Prevailing prayer makes men invincible. The Path of Prayer, Samuel Chadwick, page 81 Proud prayers may knock their heads on mercy's lintel, but they can never pass through the portal.

C. H. Spurgeon Public prayer ought to be the overflow of one's private praying. A Call to Spiritual Reformation, D. A. Carson Public praying is a pedagogical opportunity. A Call to Spiritual Reformation, D. A. Carson Real faith not only believes that God can, but that He does answer prayer. The Kneeling Christian Rest not or be satisfied with drawing nigh to God, but obtain the promise.

Rest assured that God never bestows tomorrow's gift today.

Revivals come to those cities and communities, which have believers who have taken up the holy work of intercession.

Prayer, O. Hallesby, p 79 Satan laughs at our toiling, mocks at our wisdom, but trembles when we pray.

Satan trembles when he sees, The weakest saint upon his knees.

Satan does not fear because we are eager and earnest Bible students —provided we are little in prayer.

Satan loves to see us "up to our eyes" in work: provided we do not pray.

Satan does not fear because we are eager and earnest Bible students: provided we are little in prayer.

Satan's chief way of hindering us is to try to fill our minds with the thought of our needs, so that they shall not be occupied with thoughts of God, our loving Father, to Whom we pray. The Kneeling Christian

Saul of Tarsus had been a praying man all his life, but it was not until then that he began to pray as God interprets prayer.

Acts 9:11 The Path of Prayer, Samuel Chadwick, page 16 Secret prayer is one of the best tests of sincere religion.

See the incense of the Lord's intercession and your prayer will rise up with and in His prayer. The Hidden Life, Adolph Saphir Shall I come into your presence, O my God, and mock You with cold-hearted words?

C. H. Spurgeon Sin quenches prayer, affliction quickens it.

John Mason (1646-1694) So important a factor is prayer in Christian experience, that the history of a man's progress in the Divine life is just the history of his progress in the knowledge and in the use of prayer.

Macgregor quoted in How Can God Answer Prayer?, William Edward Biederwolf, p 23 Some place must be found that shall be a trysting place with God. The Path of Prayer, Samuel Chadwick, page 34

Sometimes when we do not receive comfort in our prayers, when we are broken and cast down, that is when we are really wrestling and prevailing in prayer.

C. H. Spurgeon Sometimes He delays so that greater glory may be brought to Himself. The Kneeling Christian So we pray because we were made for prayer, and God draws us out by breathing Himself in. The Soul of Prayer, by P. T. Forsyth

Take time in the inner chamber to bow down and worship; and wait on him till he unveils himself and takes possession of you, and goes out with you, to show how a man may live and walk in abiding fellowship with an unseen lord. That we may pray for others is the deepest mystery and the crowning glory of prayer. The Path of Prayer, Samuel Chadwick, page 110 That which begins not with prayer, seldom winds up with comfort.

John Flavel The angel fetched Peter out of the prison, but it was prayer fetched the angel.

Thomas Watson The art of prayer is Nature gone to heaven. We become in prayer Nature's true artists (if we may so say), the vehicles of its finest and inmost passion. The Soul of Prayer, P.T. Forsyth The basis of prayer is sonship. Prayer is possible and reasonable because it is filial. The Path of Prayer, Samuel Chadwick, page 14 The Bible unhesitatingly places all instrumentalities at his disposal, and represents him as working back of visible agencies.

Prayer and its Remarkable Answers, William Patton p 63 The biggest thing God ever did for me was to teach me to pray in the Spirit.

Samuel Chadwick The breath of prayer comes from the life of faith.

John Mason (1646-1694) The contemplation of the unseen, the attempt to think in terms of the eternal, and the honest endeavor of the soul to enter in communion with God, in themselves, redeem life from all that is fitful, fretful and futile. The Path of Prayer, Samuel Chadwick, page 77 The divine pattern of each life is still to be seen in the secret place of the Most High God. The Path of Prayer, Samuel Chadwick, page 80 The effects of prayer may be conveniently divided into the results of prayer upon the person praying and the results of prayer upon the world. The Practice of Prayer, Albert D. Belden, p 20 The first rule of right prayer is to have our heart and mind framed as becomes those who are entering into conversation with God

John Calvin The great souls who became mighty in prayer and rejoiced to spend three and four hours a day alone with God were once beginners. The Path of Prayer, Samuel Chadwick, page 32 The great souls who became mighty in prayer and rejoiced to spend three and four hours a day alone with God were once beginners. The Path of Prayer, Samuel Chadwick, page 32 The greatest need of most of us regarding prayer is not the clearing up of its logical problems, but its efficient practice. The Practice of Prayer, Albert D. Belden, p 13 The great point is never to give up until the answer comes, said Muller. I have been praying for sixty-three years and eight months for one man's conversion. He is not converted yet, but he will be! How can it be otherwise? The heartbeat of intercession is servanthood.

Love on its Knees, Dick Eastman p 6 The highest position, in the greatest and most complicated monarchy, did not keep Daniel from daily, frequent supplication. The key that locks the prayer closet door unlocks the chambers of paradise. The Lord Jesus makes intercession for us (Hebrews 7:25), and God cannot say Him "Nay." The Kneeling Christian The man who has his

mouth full of arguments in prayer shall soon have his mouth full of benedictions in answer to prayer.

C.H. Spurgeon The man who never fasts is no more in the way to heaven than the man who never prays.

John Wesley The missionary leaves by taking ship or plane; the intercessor leaves by shutting the door of his closet.

Principles and Practice of Prayer, Ivan French The more we have of God's glory, the less shall we seek His gifts. The Kneeling Christian The more you intercede, the more intimate will be your walk with Christ and the stronger you will become by the Spirit's power.

Mighty Prevailing Prayer, Wesley Duewel The more you prevail, the more you will learn the secrets of God's grace and the powers of His kingdom.

Mighty Prevailing Prayer, Wesley Duewel The most amazing feature of that life as it is looked back upon will be its prayerlessness. The Kneeling Christian The "oil" of the Holy Spirit will never cease to flow so long as there are empty vessels to receive it. 1 Kings 4:6 The one thing above all others that bolts and bars the way into the "presence chamber's of prayer is unwillingness to forgive from the heart. The Path of Prayer, Samuel Chadwick, page 31 The only thing we can secure on earth is heaven. if we draw nigh to God, God does draw nigh The only way to completely fail in prayer is to fail to pray! The Praying Church, Sue Curran p 83 The power of the Church truly to bless rests on-asking and receiving heavenly gifts to carry to men.

Ministry of Intercession, Andrew Murray p 5 The principle exercise which the children of god have is to pray. For in this way they give true proof of their faith.

John Calvin (the apostle of predestination) The sin of prayerlessness is a proof.....that the life of God in the soul is in deadly sickness and weakness.

Andrew Murray The greatest thing we can do for God or for man is to pray. The Kneeling Christian The amount of time we give to prayer indicates how important prayer is to us. The best way to fight against sin is to fight it on our knees.

Phillip Henry The Christian man at prayer is the secretary of Creation's praise. The Soul of Prayer, P.T. Forsyth The Holy Spirit is the "spirit of grace and supplication" Zechariah 12:10 He overcomes our reluctance. The Holy Spirit is the Spirit of prayer. The best prayer does not seek the God's gifts but the experience of His person. The Holy Spirit is prayer's great Helper. The Inner Chamber Is The Place Where The Decisive Victory Is Obtained. The measure of believing, continued prayer will be the measure of the Spirit's working in the Church. Direct, definite, determined prayer is what we need.

Ministry of Intercession, Andrew Murray, p 22 The measure of God's giving the Spirit is our asking.

Ministry of Intercession, Andrew Murray, p 23 The omnipotent God we pray to cannot have degrees of difficulty. The prayer-life of man lies rooted in his instinctive recognition of his dependence on some power or being greater than himself. The Practice of Prayer, Albert D. Belden, p 7 The prayer of faith is the only power in the universe to which the Great Jehovah yields.

Prayer is the sovereign Remedy.

Robert Hall The prayer of the vindictive for forgiveness is mockery. The Soul of Prayer, P.T. Forsyth The promises to hear prayer are not made to the mere form, but to the appropriate spirit.

Prayer and its Remarkable Answers, William Patton p 73 The purpose of prayer is not to notify God but to express our trust, our faith, our expectation, and our heart desire.

Watchman Nee The reason so many people do not pray is because of its cost. The cost is not so much in the sweat of agonizing supplication as in the daily fidelity to the life of prayer. The Path of Prayer, Samuel Chadwick, page 27 The reason we do not pray as we ought is because we do not enjoy prayer as we ought. The results of prayer are, therefore, not dependent upon the powers of the one who prays. Prayer, Ole Hallesby, p 13 The revival of religion and the revival of prayer are inseparable. The same Spirit of faith which teaches a man to cry earnestly, teaches him to wait patiently. John Mason (1646-1694) The school of prayer has its conditions and demands. It is a forbidden place to all but those of set purpose and resolute heart. The Path of Prayer, Samuel Chadwick, page 27 The secret of all failure is our failure in secret prayer. The Knelling Christian The secret of much mischief to our souls, and to the souls of others, lies in the way that we stint, and starve, and scamp our prayers by hurrying over them.

Alexander Whyte The Secret of Praying is Praying in Secret. The secret place of prayer calls for every faculty of mind and heart. The Path of Prayer, Samuel Chadwick, page 30 The secret place of prayer calls for every faculty of mind and heart. The Path of Prayer, Samuel Chadwick, page 30 The short prevailing prayer cannot be prayed by one who has not prevailed in a mightier struggle of long continuance.

E. M. Bounds The soul needs its silent spaces. It is in them we learn to pray. The Path of Prayer, Samuel Chadwick, page 29 The Spirit helps us in our weakness.

Romans 8:26 The Spirit Himself intercedes for us.

Romans 8:26 The Spirit imparts a sense of sonship and acceptance that creates freedom and confidence in the presence of God. The spirit in which we pray is much more important than the works in which our prayers are clothed.

Prayer Power Unlimited, J. Oswald Sanders The Spirit of God, when he is poured out as a spirit of prayer in the most glorious measures, does not contradict the rules of a natural and reasonable method, although His methods may have infinite variety in them. A Guide to Prayer, Isaac Watts, p 63 The study and the oratory are allies, but the inner chamber is better to be a place apart; then prayer enlightens thinking, and thinking kindles the altar fires of the heart. The Path of Prayer, Samuel Chadwick, page 67 The subject is beset with problems, but there are no problems of prayer to the man who prays! The Path of Prayer, Samuel Chadwick, page 21 The true waiting for the Lord, and going forth to meet the Bridegroom, is hidden from outward observation. The Hidden Life, Adolph Saphir The truths that I know best I have learned on my knees. I never know a thing well, till it is burned into my heart by prayer. John Bunyan The unvarnished truth is that what we most frequently give thanks for betrays what we most highly value. A Call to Spiritual Reformation, D.A. Carson The value of a daily habit of withdrawal and hallowed seclusion is beyond exaggeration. The Path of Prayer, Samuel Chadwick, page 77 The walls of Jericho did not fall until

the Israelites had circled them a full thirteen times and then shouted the shout of faith.

Joshua 6:1-20 The wonder is not that God hears prayer, but that He is our Father. The greater wonder includes the less. The Path of Prayer, Samuel Chadwick, page 63 The world seeks to go out into wide and boundless fields; we desire to abide within, where Jesus sups with us, and we with Him. The Hidden Life, Adolph Saphir

There are many problems about prayer, but they lie outside the fact and experience of prayer, and apart from praying there is no solution to them. The Path of Prayer, Samuel Chadwick, page 14 There is a kind of omnipotence in prayer.

There is much praying that avails nothing, so far as we can judge. The Path of Prayer, Samuel Chadwick, page 21 There is no better way to serve others than to pray for them.

There is nothing about which I do not pray. I go over all my life in the presence of God. All my problems are solved there. The Path of Prayer, Samuel Chadwick, page 100 There is no way to learn to pray but by praying. The Path of Prayer, Samuel Chadwick, page 21

There is a cumulative effect in prayer. The focusing of many prayers on one life or on a situation can change defeat into victory.

Prayer Power Unlimited, J. Oswald Sanders There is no easier sin to commit than the sin of prayerlessness. It is a sin against God and against Man.

Mighty Prevailing Prayer, Wesley Duewel

There is a need in the soul of the believer that can be satisfied only when we move from being a spectator to a participator in prayer.

There is an inseparable union between the Spirit, the Word and prayer.

There is a holy audacity in Christian life and faith which is not inconsistent with the profoundest humility. A. B. Simpson There is nothing the devil dreads so much as prayer? The Kneeling Christian

There is a marked absence of travail. There is much phrasing, but little pleading. Prayer has become a soliloquy instead of a passion. The powerlessness of the church needs no other explanation...To be prayerless is to be both passionless and powerless.

Samuel Chadwick They who prevail in the secret place of the Most High cannot be beaten anywhere. The Path of Prayer, Samuel Chadwick, page 81 This is what prayer is all about: not what I can get from God, but to have my heart so radically changed by Him that I come to want only what God wants for me.

Developing your Secret Closet of Prayer, Richard Burr, p 6

Those postures of the body which the light of nature rule of Scripture seem to dictate as most proper for prayer are standing, kneeling or prostration.... But I cannot thank that sitting, or other postures of rest and laziness, ought to be indulged in solemn times of prayer, unless persons are in some respect infirm or aged. A Guide to Prayer, Isaac Watts, p 93,95 Thou art coming to a King; Large petitions with thee bring.

Though in its beginnings prayer is so simple that the feeblest child can pray, yet it is at the same time highest and holiest work to which man can rise. It is fellowship with the unseen and most Holy One.

Three ways to fulfill the great commission:

1. In Person.
2. In Provision.
3. In Prayer.

Through prayer God gives humankind the dignity of limited causality.

Pascal

Thus our Lord gives us "power of attorney" over His kingdom, the kingdom of heaven, if only we fulfill the condition of abiding in Him. The Kneeling Christian Thy Father which seeth in secret shall reward thee openly.

Matthew 6:6 To begin our prayer with a petition for the hallowing of God's name and to have no real and prime place for holiness in our life or faith is not sincere. The Soul of Prayer, P.T. Forsyth To begin the day with prayer is but a formality unless it go on in prayer, unless for the rest of it we pray in deed what we began in word. The Soul of Prayer, P.T. Forsyth To Him we may confide what we could in trust to no human friend. To pray as God would have us pray is the greatest achievement of earth. Such a life costs. It takes time.

Samuel Chadwick To pray "in His name" is to pray in His character, as His representative sent by Him: it is to pray by His Spirit and according to His will. The Kneeling Christian To stoop well is a grand art in prayer. To strive in prayer means in the final analysis to take up the battle against all the inner and outward hindrances which would dissociate us from the Spirit of prayer.

Prayer, O. Halesby, p 114 To pray as God would have us pray is the greatest achievement on earth.

Samuel Chadwick To be a Christian without prayer is no more possible than to be alive without breathing."

Martin Luther To have power with men, we must have power with God. To pray well is the better half of study.

Martin Luther To pray diligently is more than half the task.

Martin Luther To pray in the Spirit means to pray in harmony with the Word of God, which He has inspired. To be much alone with God is the secret of knowing Him and of influence with Him.

E. M. Bounds To effect such a radical change in our lifestyles as will make more time for prayer will call for strength of purpose and a deep dependence on the Holy Spirit.

Prayer Power Unlimited, J. Oswald Sanders Tomorrow's achievements are determined by today's preparation. This is especially true in regard to prayer.

Tragically, we have failed to realize that prayer is the launch pad of all ministry and without it we short-circuit God's chosen method of work.

Developing your Secret Closet of Prayer, Richard Burr, p 18.

True prayer is an awareness of our helpless need and an acknowledgment of divine adequacy.

Ray Stedman True prayer is not asking God for what we want but for what He wants.

True revival lives in prayer The Prayer Meeting and Its History, J. B. Johnston

True prayer is God the Holy Spirit talking to God the Father in the name of God the Son, and the believer's heart is the prayer-room.

Samuel M. Zemer Truly he who prays puts, not God, but his own spiritual life to the test! The Kneeling Christian

Unless we are living the Victorious Life we cannot truly pray "in the name" of Christ, and our prayer-life must of necessity be feeble, fitful and oft-times unfruitful. The Kneeling Christian

Unless we are willing to pay the price, and sacrifice time and attention and what appear legitimate or necessary duties, for the sake of the heavenly gifts we need not look for a large experience of the power of the heavenly world in our work.

Ministry of Intercession, Andrew Murray, p 15 Unless we pray aright we cannot live aright or serve aright.

Unless the heart is right the prayer must be wrong. The Kneeling Christian Waiting on God is not in apathy and indifference; it implies intense activity.

We are never really men of prayer in the best sense, until we re filled with the Holy Ghost. The Path of Prayer, Samuel Chadwick, page 62 We do not pray to inform God. Neither do we pray to persuade Him, for His love needs neither to be induced nor coaxed. The Path of Prayer, Samuel Chadwick, page 66 We are so egoistically engrossed about God's giving of the answer that we forget His gift of the prayer itself. The Soul of Prayer, by P. T. Forsyth We are the vehicle of the Spirit's intercession.

We give lip service to prayer far more than we give our lips to the service of prayer. The Praying Church, Sue Curran

We have been so busy depending on our own natural strengths, our good training and our busyness for God that we are near spiritual bankruptcy.

Mighty Prevailing Prayer, Wesley Duewel We must go many times every day into the unseen world.

We do not know what we ought to pray for.

Romans 8:26 We know not what prayer cannot do!

C.H. Spurgeon We know not what we should pray for as we ought, and if prayer waits for understanding it will never begin. The Path of Prayer, Samuel Chadwick, page 21 We must be

earnest, otherwise we have no right to hope that the Lord will hear our prayer.

C. H. Spurgeon

We are to pray only for what God has promised, and for the communication of it unto us in that way whereby he will work it and effect it.

John Owen We are never really men of prayer in the best sense, until we are filled with the Holy Spirit. J. Stuart Holden We are taught to pray, not “Thy will be changed,” but “Thy will be done.”

We are tempted to treat God as an asset, and to exploit him. But true prayer, thinking most of the Giver, quells the egoism and dissolves it in praise. The Soul of Prayer, P.T. Forsyth

We always pray best when we pray out of the depths—when the soul gets low enough she gets a leverage; she can then plead with God.

C. H. Spurgeon We cannot be men of prevailing prayer unless we study God’s Word to find out His will for us. The Kneeling Christian We do not know much about prayer, but surely this need not prevent us from praying! The Kneeling Christian We are never so high as when we are on our knees. The Kneeling Christian We are on the whole disposed to emphasize activity in prayer too much.

Prayer, O. Hallesby, p 94 We enjoy His presence only when He comes of His own accord; this most precious of all gifts none can take to himself.

We dishonor God by distrusting Him! The Kneeling Christian We shall have our Mount of Transfiguration when prayer has its rightful place in our lives. The Kneeling Christian

We shall find every attribute of God Most High to be, as it were, a great battering-ram, with which we may open the gates of heaven.

C. H. Spurgeon We need to see much our deep needs, our great sins, for ah! that prayer shall go highest that comes from the lowest.

C. H. Spurgeon We pray for ourselves, for the state of the world, for the peace of all things, and for the postponement of the end.

Tertullian We should never think it unreasonable that God should make some things dependent upon our prayers.

We will not grow in prayer unless we plan to pray. A Call to Spiritual Reformation, D.A. Carson

We cannot justify our relative prayerlessness by saying that those who are peculiarly effective are more gifted than we. A Call to Spiritual Reformation, D. A. Carson Who can measure the influence of an hour a day spent alone with God? The Path of Prayer, Samuel Chadwick, page 30 We must turn God’s promises into prayer, and then they shall be turned into performance.

Principles and Practice of Prayer, Ivan French What man is alone on his knees before God, that he is, and no more.

Robert Murray M’Cheyne What does it mean to ask in His name? We must know this at all costs, for it is the secret of all power in prayer.

What is prayer? It is a sign of spiritual life. The Kneeling Christian What various hindrances we meet In coming to the mercy-seat.

What would happen to the Church if the Lord's Prayer became a test for membership as thoroughly as the Creeds have been? The Soul of Prayer, P.T. Forsyth When men only talk about God instead of with God they are manifesting a deteriorated faith, for the purpose of all faith is to bring us into direct, personal, vital touch with God.

Ray Stedman When I pray coincidences happen, and when I do not, they don't.

William Temple When prayers are strongest, mercies are nearest.

Edward Reynolds When the Lord returns, the hidden life and the hidden glory will become manifest. The Hidden Life, Adolph Saphir Where there is a willing heart there will be a continual crying to heaven for help. John Mason (1646-1694) When we are alone with God we are less alone than any other time. When God intends great mercy for His peoples, the first thing He does is to set them a-praying. Matthew Henry When we ask of the Lord coolly, and not fervently, we do as it were, stop His hand, and restrain Him from giving us the very blessing we "pretend" that we are seeking.

C. H. Spurgeon When we can declare, with St. John, "Yea, and our fellowship is with the Father and with His Son Jesus Christ" (1 John 1:3), people will say the same of us: "They have been with Jesus!" Acts 4:13 The Kneeling Christian When we confess that we "never get answers to our prayers," we are condemning not God, or His promises, or the power of prayer, but ourselves. The Kneeling Christian When we learn to come to God with an intensity of desire that wrings the soul, then shall we know a power in prayer that most of us do not know now.

R. A. Torrey When you pray you step into the operation of the Trinity. The Arena of Prayer, Ben Jennings Whether we like it or not, asking is the rule of the kingdom. C. H. Spurgeon Why do we piously favour prayer in general and devilishly resist it in particular? Ray Stedman With God's saints in all ages: nights of prayer with God have been followed by days of power with men. The Kneeling Christian Without committal to the wisdom of God, prayer would be a very dangerous weapon in proportion as it was effective The Soul of Prayer, P.T. Forsyth

Without its biblical principles being taught, prayer is unstable. Without our "catching" the principles by applying them to our lives, it is sterile. The Arena of Prayer, Ben Jennings Word to find out His will for us. The Kneeling Christian Yet prayer is the key which unlocks the door of God's treasure-house. The Kneeling Christian You that manifest a concern about religion, why don't you pray?

Martin Luther You should, in Tertullian's phrase, with a holy conspiracy, besiege heaven.

Thomas Manton You know the value of prayer: it is precious beyond all price. Never, never neglect it.

Sir Thomas Buxton Your praying is training for reigning with Christ. The Arena of Prayer, Ben Jennings

You cannot expect anything from God unless you put yourself in the right place, that is, as a beggar at his footstool. Then will he hear you, and not until then.

You can do more than pray, after you have prayed, but you cannot do more than pray until you have prayed.

John Bunyan You who never know what a groan is, or a falling tear, are destitute of vital godliness.

You will never be able to pray everywhere all the time, until you have learned to pray somewhere, some of the time.

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