

# PRAYERCONNECT

Connecting to the Heart of Christ through Prayer



## Beyond the Obvious

*Moving from Fix-it to  
Kingdom Prayers*

Critical Prayer for Israel | *OK, I Surrender!*

**PUTTING GOD TO WORK**

Sunday, November 6, 2016 is . . .

# Prayer Force One SUNDAY

The Sunday Before We Elect Our Next President

Save The  
Date!

*“If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.”*

II Chronicles 7:14



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*“Prayer Force One Sunday is not an event, but a date. We are asking every individual Christian, every home, and every church, ministry and denomination to participate in their own way. To find out how you can become involved in your own community, please visit our website listed below.”*

Senator Ed Moore, (OK-Ret.)  
President, Prayer Force One



[www.PrayerForceOne.com](http://www.PrayerForceOne.com)



# PRAYERCONNECT

May/June 2015 | Vol. 5, No.3




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## Need a Speaker for Your Prayer Conference or Event?

There are a number of gifted speakers associated with *Prayer Connect*. Jonathan Graf regularly ministers in churches of varying sizes. Carol Madison is also available to minister in the area of prayer for revival and community transformation. Our parent organizations, Harvest Prayer Ministries and the Church Prayer Leaders Network, have many speakers associated with their ministries. You can find their contact information at the respective emails or websites.

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The mission of **PRAYERCONNECT** is

1. To encourage and equip believers toward a deeper walk with Jesus Christ through prayer—our experiential connection to God.
2. To resource prayer leaders and pastors with tools to help them motivate, disciple, and mobilize believers in churches to be a part of an army that seeks to pray the purposes of God for churches, communities, and the nations.
3. To be a unifying force between prayer ministries, community transformation groups, and churches.

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## Previously in Prayer Connect

Fasting is an underestimated prayer weapon with mighty Kingdom impact! The March/April 2015 issue of *Prayer Connect*

explores the biblical reasons for fasting and ways to incorporate a variety of fasts into your prayer life. If you long for Kingdom breakthrough, fasting is a key you may be missing. You can order this issue and other back issues at [prayershop.org](http://prayershop.org).



## Nothing Wrong with Routine

**F**or a few months while my son-in-law was stationed in West Africa, my daughter and two-year-old grandson Jack lived with us. Jack likes routines.

Every afternoon when I came home from work, Jack would immediately run up to me with arms outstretched, indicating he wanted me to pick him up.

So we went through our same routine every day. First, we went over to a light switch so he could turn on the living room light/fan. Then we walked to the light and I held him up while he pulled the light chord—off, then on. Next, we went to the beam on the ceiling between the living room and kitchen, and I lifted him up until his head lightly tapped the beam. From there, we focused on all the upper kitchen cabinets as he proceeded to open and shut each one. Finally, we moved to the dining room light switch and turned it on. Then he was happy and let me put him down! He felt so comfortable with this routine that if I was away for a few days, the instant I got home, he insisted on going through it.

I am not a great lover of routines, but I recognize that with some things repetition is great. Spending time with God, for example. While I am a big proponent of teaching people to pray throughout the day—like 1 Thessalonians 5:17 challenges us to do—I also recognize that a discipline of prayer and being in the Word is a good practice for every believer. Since I am not prone to routines, I have to make an effort to be disciplined in this area. But it is worth it. The peace and comfort that comes from simply spending time in the Word, as well as some regular time in prayer, has a soothing effect on me.

I think that is why Jack is so into routines. Deep down he experiences peace and comfort when his Grampy holds him and enjoys him—that calms him and gives him great encouragement. So keep up your routine! Your heavenly Father will delight to join you.



### A Heartfelt Thanks

Our *Prayer Connect* staff and parent organization Harvest Prayer Ministries want to deeply thank our subscribers for the overwhelming response to the letter we sent out at the end of January, announcing changes and asking for financial help.

You responded in an amazing way. We needed an additional \$24,000 over the next year beyond what paid subscriptions would bring us. By the end of February, we saw \$20,800 of that need met through one-time donations, monthly promises, cost-cutting, and a long-term advertising contract.

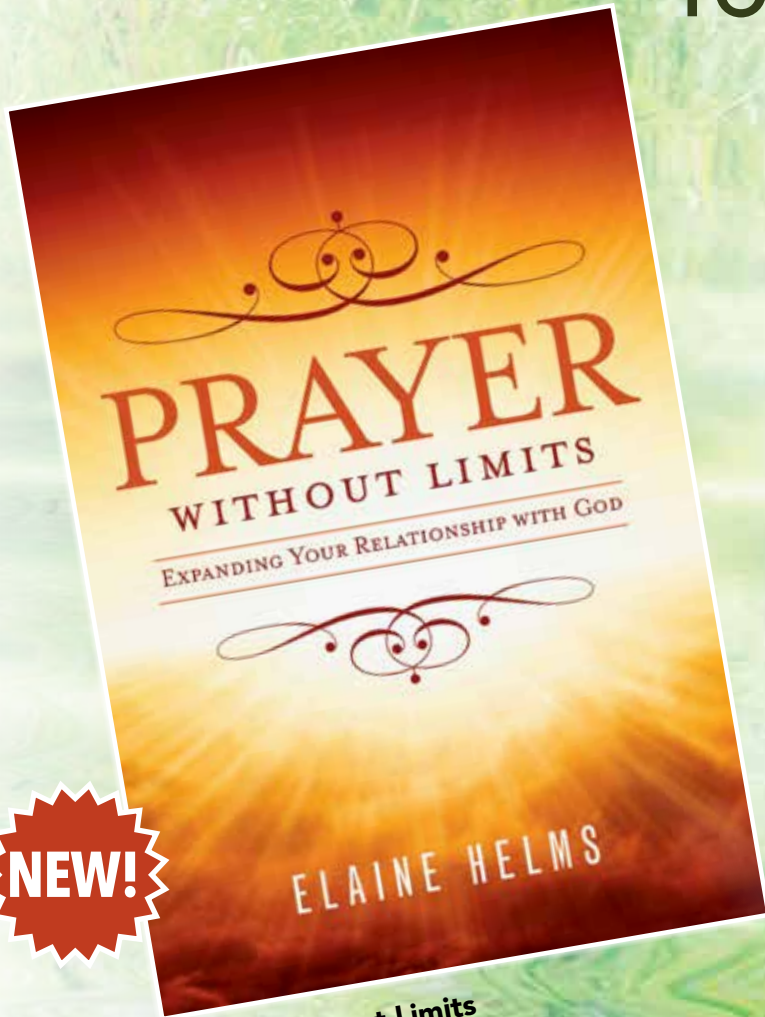
Beyond that, we were humbled and overwhelmed by the notes and letters that also came—often with a check. You told us how much you love *Prayer Connect* and what it means in your life and ministry. One reader sent a \$100 check that represented unexpected overtime on his job. He was praying for more overtime to help further!

All this served to stabilize us financially for a significant period of time, perhaps for years to come. We are so excited to continue to produce *Prayer Connect* for such a special group of subscribers. May the Lord richly bless you for your faithfulness.

—Jonathan Graf



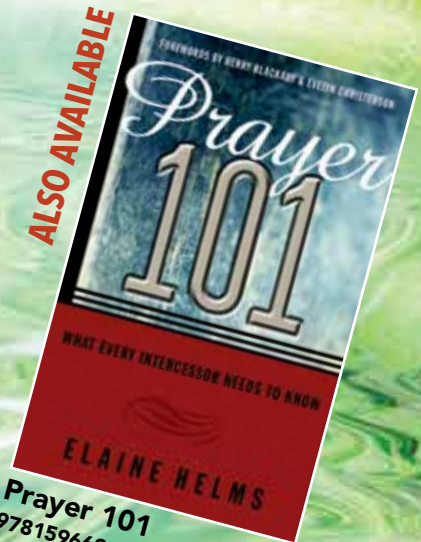
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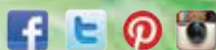
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## Signs of Revival in Indiana

In January, Kyle Lance Martin intended to stay in northern Indiana for just seven days to launch a week of prayer for “Revive Indiana,” a movement to pray and share the gospel throughout the region. The plan was to invite area churches to pray together for a week in anticipation of a more extensive and organized outreach in June. As he said to a small gathering of people in one of the churches, “Seven days. I don’t know how He’s going to respond. But I have to tell you—I’m in. And don’t miss it!”

Those seven days turned into 52 days as God’s Spirit began to move, and believers from numerous denominations showed up to pray in unity for their communities. Leaders sensed God directing them to extend the prayer time for several more weeks, following the example of the 52 days it took for Nehemiah to rebuild the wall around Jerusalem. A small group of people turned into thousands coming to pray, worship, and seek God for revival throughout the churches in Elkhart and LaGrange counties.

Martin, founder of a ministry called



Time to Revive based in Dallas, TX, is an Indiana native from Middlebury. His ministry has launched similar prayer and outreach strategies in other cities, including the Minneapolis/St. Paul region, where some 6,000 people shared the gospel throughout the Twin Cities during a week in July 2014.

Time to Revive was invited to Indiana by Dennis Miller, a member of the Amish community. He and his wife had been praying for revival in their local community, heard of Martin and his ministry, and called to see if Martin would be willing to come. Martin said he could “see the hand of God working” when he received a call from “an Amish guy” in Millersburg, an area typically divided by denominations.

Many students got involved, as well. Several area public high schools gave excused absences for students to attend the training and outreaches that went on during the day. Thousands of people went out into the streets of area communities to pray for people, listen to how they respond, and issue an invitation to accept Christ. Some businesses invited Martin to share the gospel with their employees during special breaks in the work day. There were reports of numerous baptisms, healings, and dramatic answers to prayer.

Phil Byars, senior pastor of First Baptist Church of Elkhart, was one of the first pastors to get his church involved with Revive Indiana. “Corporately, I have never seen our people more excited, overall, about getting involved in a movement of the Spirit like this,” he says.

The final evening of the 52 days of prayer on March 4 was simulcast by seven area churches. More than 8,000 people participated in the closing prayer and worship. To see video reports on the 52 days of prayer, go to [reviveindiana.org](http://reviveindiana.org).

## Presence of God Strong in Prison Visit

Pastor Saeed Abedini’s wife Naghmeh says that the presence of the Lord was evident during a recent visit from Saeed’s father to the prison where her husband is being held in Iran. Saeed is currently serving an eight-year sentence in Iran’s worst prison after being arrested for his Christian faith.

According to a story released by CBN News, Naghmeh says her father-in-law was able to visit her husband in February, and the men were able to pray and read the Bible together as guards watched.

“The normal 20-minute visit turned into 40 minutes, which turned into an hour, which turned into a few hours!

Saeed and his father were shocked at the amount of time that they were allowed,” Naghmeh writes on her Facebook page.

“The presence of the Lord was so strong that the guards did not want to intervene and end the visit! Praise the Lord!” she adds.

CBN News reports that Naghmeh said Saeed was able to hear words of encouragement from those praying for him, and was reminded that he is not forgotten.



She ends her post asking for more prayers. “Continued prayers appreciated for Saeed’s health, his nutrition, and for clean water. The quality of the prison water is very poor, and so is the nutrition (lack

of protein). Saeed has not been able to purchase mineral water or protein from the prison store as they have stopped providing them for purchase, which has affected his health,” she writes.

**DAN WOODING** is the founder of ASSIST News Service ([assistnews.net](http://assistnews.net)).



## Awakening in L.A. and Orange County Schools

Overwhelmed by the darkness, a young Grant High School student decided to end her life at the end of the school day. But instead, she went to an on-campus Christian club and heard Brian Barcelona share with about 150 other students.

After a stirring message, “she came running up to the front. She was weeping. She asked Brian to pray for her. She was going to commit suicide that day, but instead she found God,” says Allan Giglio, a coordinator for One Voice, which is seeing extraordinary awakening in Los Angeles and Orange County high schools.

About 2,500 students at 15 high schools hear the gospel each week through campus Christian clubs, which invite One Voice representatives to speak, Giglio says. Kids have been saved from drugs, violence, sexual sin, and hopelessness.



The move of God began in Roosevelt High School two years ago. A watershed moment came when opposing gangs put down their weapons and met each other in the gym for prayer, along with 400 other students who had gathered to hear a compelling message.

Giglio says the Holy Spirit came into the room and the kids just broke down weeping.

Roosevelt teacher Samuel Alba acts as an advisor for the Christian club. Both

his father and grandfather ministered in Mexico and the U.S., where they saw extraordinary things happen. But he has seen nothing like the current outpouring of the Spirit.

“This is a whole new thing,” Alba says. “This is something extremely new to the students. Many days, you see kids with tears asking Christ to come into their hearts.”

On-campus Christian clubs, run by students, have a right to use facilities and invite outside speakers, Giglio says. Principals have been known to monitor these meetings, but usually are happy to see students hearing positive messages about getting out of gangs, drugs, and other life-ruining traps.

**MARK ELLIS and MICHAEL ASHCRAFT** are correspondents with ASSIST News Service ([assistnews.net](http://assistnews.net)).

## Prayer Opens Mongolia

Amid the rugged beauty and fascinating culture of Mongolia, there is a spiritual awakening taking place. People are coming to Christ there because other people have prayed, worked, and given support to make Him known in a place where communism once forbade the practice of religion. It is estimated there were fewer than ten known believers in the late 1980s (according to the Christian and Missionary Alliance).

“Today,” writes Wayne Pederson, president of Reach Beyond ([reachbeyond.org](http://reachbeyond.org)) “there are about 40,000 believers worshipping in some 600 churches across the country. That’s the good news. The challenge is that the 40,000 believers represent only about 1.2 percent of the nation’s population.”

In a ministry update, Pederson says, “More than a decade ago, I had

the privilege of helping raise funds to establish the first Christian station in Mongolia. Today, the opportunity is even greater to accelerate the spread of the gospel nationwide.” According to Pederson, the goal is to work with local believers to put a Christian radio station in each of Mongolia’s 21 provinces, blanketing the nation with gospel broadcasts.

A Reach Beyond radio planter recently shared this encouragement: “I think the spiritual void left by communism has left people curious about Christianity.” He adds, “I believe that hope is contagious, and many Mongolian people are finding that Christ is the greatest hope of all.”

Pederson says, “A door is open for us to reach the people of Mongolia like never before.”

**MICHAEL IRELAND** is a senior correspondent with ASSIST News Service.

**Prayer Calendar**

**National Day of Prayer**  
**Thursday, May 7**  
[nationaldayofprayer.org](http://nationaldayofprayer.org)

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**Global Day of Prayer**  
**Sunday, May 24**  
[globaldayofprayer.com](http://globaldayofprayer.com)

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**30 Days of Prayer for Muslim World**  
**June 18–July 17**  
[30daysprayer.com](http://30daysprayer.com)

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**Call 2 Fall**  
**Sunday, June 28**  
[call2fall.com](http://call2fall.com)

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**Cry Out America**  
**Friday, September 11**  
[awakeningamerica.us](http://awakeningamerica.us)



# BEYOND THE OBVIOUS

## *Moving from Fix-it to Kingdom Prayers*



One of my first encounters with a Kingdom perspective came from a simple greeting I heard at the end of each day. My office was situated across from the coat closet on the third floor of a Christian organization. Every day when the president left to go home, he removed his coat from the closet and said, “Goodbye, Carol. I’ll see you tomorrow, Lord willing.”

He never failed to add, “Lord willing.” I confess it was a little bothersome to me. I wondered if it was just something he always tacked on to the end of a sentence, perhaps without thinking. He was the only person I knew who consistently added a qualifier—*Lord willing*—to his daily interactions with me.

But the more I got to know this man personally and watched his life carefully, the more I realized that he truly meant it. He did not assume anything from the Lord. He lived with a simple faith and a Kingdom perspective. He is the best example I know of someone who lives according to James 4:13–15: “Now listen, you who say, ‘Today or tomorrow we will go to this or that city, spend a year there, carry on business and make money.’ Why, you do not even know what will happen tomorrow. What is your life? You are a mist that appears for a little while and then vanishes. Instead, you ought to say, ‘If it is the Lord’s will, we will live and do this or that.’”

He taught me about living with a daily dependence upon God. He had a Kingdom mindset that affected how he went about ministry—and he often demonstrated that in his prayers.

### **Praying with the Kingdom in Mind**

If we keep our eyes fixed on God’s Kingdom, we will find our faith increasing and our prayers changing. We will begin to pray beyond what might be termed “fix-it” prayers, to those prayers with Kingdom impact.

A fix-it prayer is a plea for God to intervene and change circumstances. It is a heart cry for God to move on behalf of someone or some situation. It’s most often the prayer that slips out as an immediate response to an obvious need.

I pray fix-it prayers all the time. They are expressions of my heart’s desire. “Lord, please heal my friend.” “Heavenly Father, please bring resolution to this conflict.” These are good prayers. They rightly express my belief in God’s love and His ability to intervene in any situation.

But I also want to pray beyond the obvious—and toward Kingdom expressions of hope. As I pray for my friend to be healed, I also want Jesus to be glorified—whether in life or death. My prayer for the resolution of a conflict includes my desire that others will see the love and unity between fellow believers because of their common bond in Christ.

This issue of *Prayer Connect* is about praying beyond obvious fix-it prayers. Jonathan Graf writes about how Paul did not pray, “Get me out of prison,” but instead trusted God to use all of his circumstances to advance the gospel. Kay Hornor uses Moses to demonstrate a prayer life based on knowing God’s character and His ways. And Malachi O’Brien offers Scripture to demonstrate healthy Kingdom praying.

I want my prayers and my life to reflect that the Kingdom of God is my priority—*Lord willing*.

**CAROL MADISON** is editor of *Prayer Connect*.



# KING

By Jonathan Graf

*A Dynamic Way to Pray for Everyday Needs*





# HIS DOM COME!



Imagine the situation: The “best” and most effective missionary your church supports is suddenly arrested and thrown into prison. You need to rally prayer for his situation, so you take to email, Facebook, announcements in church, specially called prayer meetings—any way you can to enlist intercession.

What do you pray? Of course, your first prayer is, “Lord, free him from prison. He needs to get back on the front lines of ministry.”

That was exactly the situation that faced the church at Ephesus (minus the email and Facebook, of course). Believers received word that the Apostle Paul had been

arrested in Rome. He was chained to two guards day and night. The church needed to rally everyone to pray. But how were they supposed to pray?

They were probably dumbfounded when Paul sent word: “Pray also for me, that whenever I speak, words may be given me so that I will fearlessly make known the mystery of the gospel, for which I am an ambassador in chains. Pray that I may declare it fearlessly, as I should” (Eph. 6:19–20).

Wait. Paul can’t possibly be asking to stay in prison. He must have forgotten to mention the obvious need to be released. Why was Paul asking for help in declaring the gospel when he was no longer able to preach to anyone while in prison? Or was he?

Paul was not being guarded by just any guards—he was being guarded by Caesar’s elite bodyguards. These were the guys most loyal to Caesar who would be given highly responsible positions in the Roman Empire for their faithful service. They would rule the Roman Legions in Judea, Gaul, Spain, and Britain. And Paul was declaring the gospel to them.

I can picture Paul, working on some letter to some church, turning to one of his guards and saying, “Hey, Marcus. Will you read this part? Does this make sense to you?” He was asking for prayer for fearlessness in his witness because he knew he was right where he could be most effective for the Kingdom.

Can you imagine how rapidly the gospel could spread around the known world if these guards—who now held positions of authority over these regions of the world—became believers of Jesus Christ?

## Kingdom Opportunities

Somehow over the past 30-40 years or so, the Western Church has missed the boat on the power and purpose of prayer. In our attempts to grow our churches the American way—get as big as possible—we have changed the focus of our prayers from growing the Kingdom of God to making our lives better.

Most churches focus all their prayer efforts and experiences on meeting the needs of their people. So they have prayer chains, times in services to pray for people, prayer sheets for requests, and so on. These are all good things to pray toward. But when these kinds of prayers become the main thrust of a church’s prayer focus—or worse, the *only* thing—something is severely out of whack. That church will not grow the Kingdom!

In the Sermon on the Mount, Jesus gave a challenge to put His Kingdom over our needs:

“Therefore I tell you, do not worry about your life, what you will eat or drink; or about your body, what you will wear. Is not life more than food, and the body more than clothes? Look at the birds of the air; they do not sow or reap or store away in barns, and yet your heavenly Father feeds them. Are you not much more valuable than they? Can any one of you by worrying add a single hour to your life?”

“And why do you worry about clothes? See how the flowers of the field grow. They do not labor or spin. Yet I tell you that not even Solomon in all his splendor was dressed like one of these. If that is how God clothes the grass of the field, which is here today and tomorrow is thrown into the fire, will he not much more clothe you—you of little faith? So do not worry, saying, ‘What shall we eat?’ or ‘What shall we drink?’ or ‘What shall we wear?’ For the pagans run after all these things, and your heavenly Father knows that you need them.

“But seek first his kingdom and his righteousness, and all these things will be given to you as well. Therefore do not worry about tomorrow, for tomorrow will worry about itself. Each day has enough trouble of its own” (Matt. 6:25–34).

While Jesus’ model prayer does support the practice of asking for daily needs, He first hits the importance of the Kingdom: “. . . your kingdom come, your will be done, on earth as it is in heaven” (6:10). It would seem that, as a believer, it is more important to focus on growing the Kingdom.

We see this Kingdom principle also in what is perhaps the most widely quoted prayer promise on the pages of Scripture: “If you remain in me and my words remain in you, ask whatever you wish, and it will be done for you” (John 15:7). What a great promise! It means I should get everything I want, right?

But we need to put this verse in context.

## WHAT DID PAUL PRAY?

- Ephesians 1:17–18**—A spirit of wisdom and revelation
- Ephesians 3:16–21**—Strengthened with power and to know Christ’s love
- Colossians 1:9–14**—Knowledge of God’s will
- 1 Timothy 1:17**—Prayer of praise
- 1 Thessalonians 5:23**—Sanctification
- Romans 15:13**—Filled with joy and peace
- 2 Corinthians 13:7–10**—Do what is right
- 2 Thessalonians 1:11–12**—Fulfill every good purpose
- Philippians 1:9–11**—Love may abound
- 2 Thessalonians 3:5**—Direct your hearts into love and perseverance
- Colossians 4:12**—Standing firm in the will of God
- 1 Thessalonians 3:12–13**—May love increase and overflow to others
- Romans 15:5–6**—Unity
- Philemon 6**—Active in sharing faith
- 2 Thessalonians 2:16–17**—Encourage and strengthen
- 1 Thessalonians 1:2–3**—Thanking God for them
- Colossians 1:3–4**—Thanking God for their faith
- Romans 10:1**—For Israel to be saved

Taken from *Praying Like Paul*, © 2008 Jonathan Graf. Available from [prayershop.org](http://prayershop.org).



That promise is smack in the middle of the passage where Jesus shared that He is the Vine—and as believers, we are branches. As branches, Jesus explained, our primary purpose is to stay attached to Him so that we can bear fruit. We are to draw everything through the sustenance of the Vine. Jesus provides our nutrients. We take in His Word so we can be obedient to it and live it out. When we do this, we will bear fruit. That means helping other believers grow deeper in their walks, leading people to Christ, and shining as lights for the Kingdom.

If we do that, what happens to how we pray in a situation? Instead of praying a perhaps selfish, quick-fix prayer, I now want to pray what the Father tells me to pray. I want to pray the fruit-bearing thing. So I look at the situation and pray for the Kingdom to grow through what has come into my life or my friend's life. I pray for boldness for Paul, rather than "get him out of prison, Lord."

### Paul's Prayer Life

We see this same principle at work throughout Paul's letters to the churches. There are 19 places scattered through the Epistles where Paul reveals a prayer that he is praying for believers. None of those prayers cover an obvious answer to a specific need. Even when Paul asked believers to pray for him, he never requested prayer for a personal need.

Perhaps that was due to the time in which he lived. Immediate communication was not possible—no cell phone, no prayer chain, no email, no good postal system to move a letter within a few days. It would be hard to pray for specific and personal needs several months later—especially when you didn't know what was happening to Paul right then.

So instead of focusing on everyday stuff, Paul shifts the emphasis to spiritual growth. This is what Paul told the Ephesian believers he was praying for them:

I keep asking that the God of our Lord Jesus Christ, the glorious Father,

may give you the Spirit of wisdom and revelation, so that you may know him better. I pray that the eyes of your heart may be enlightened in order that you may know the hope to which he has called you, the riches of His glorious inheritance in his holy people, and his incomparably great power for us who believe (Eph. 1:17–19).

Paul's model does not indicate I should not pray for everyday needs. But what it should tell us is that there are far more important things on which to focus the majority of our prayers. Perhaps we should focus first on praying for spiritual growth in the life of the one with the need, rather than pray the obvious quick fix.

I try to operate according to three principles when I pray for a situation in someone's life:

1. I don't pray the obvious—at least not at first. Instead, I ask the Holy Spirit how I should pray. What does God want to do to bring glory to Himself in this situation?
2. I pray the process rather than the results. The Holy Spirit may direct me to pray the obvious, but often I sense a spiritual fruit or a Kingdom growth principle to focus on. So I usually pray more for spiritual development in the life of the one with the need. Yes, I will from time to time be led to pray for a miraculous fix. But that is not the majority of the time.
3. When I do not know what the Lord wants me pray, I look to His Word and pray Scripture. I find a verse or passage that the Holy Spirit nudges me to pray.

For individuals, I challenge you to follow similar guidelines when praying for others. Churches, I challenge you to make sure that there is far more outward praying in the public ministry of your church. In other words, prayer in a church worship service should more often focus on praying for the community, the nation, the lost, and the moving of the Spirit in

the midst of your congregation—than on personal needs from within. You can still have your prayer chains and prayer sheet, but don't make needs-based praying the focal point of your public prayers.

A congregation that witnesses its church pray in powerful, eternal, and Kingdom-impacting ways will learn to pray in the same way, regardless of personal circumstances. They will mature in their prayer lives just as the New Testament believers did when their beloved friend Paul was in a seemingly hopeless situation. Paul resisted the urge to simply get out of prison, and rather pointed his friends to prayers of the more lasting result of Kingdom expansion. **PC**



**JONATHAN GRAF** is a popular speaker and the author of multiple books on prayer, including *Praying Like Paul*. He is also a vice president with Harvest Prayer Ministries and the publisher of *Prayer Connect*.

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ears ago, as our friends were engaged in family devotions, their youngest son asked, “Daddy, when are we going to do the prayer *forecasts*?” Even as a preschooler, he had already learned the routine of

praying “fix-it” prayers.

Presenting *requests* for God to intervene in our lives or difficult circumstances of friends and family is not wrong. The Bible instructs us to pray for redemption, healing, and restoration, to ask the Father for our daily bread, to cast our cares on Him, and so much more. However, we must constantly be aware of the tendency to allow “fix-it” prayers to become our default mode. Jesus also taught His disciples to pray, “Your kingdom come, your will be done, on earth as it is in heaven” (Matt. 6:10).

As we mature in our faith and develop a deepening relationship with God, we begin to view life more from

His perspective and expand our appreciation for the bigger picture.

In his book *Flame of Love*, Clark Pinnock reminds us that “our desire for God did not originate with us. We didn’t initiate the possibility of this relationship. The Trinity made it possible and kindled the desire within us. . . . It is God who invites us to join in the Trinitarian conversation already occurring.”<sup>1</sup>

How amazing to realize that the sovereign God of the universe didn’t need the world to affirm Himself since the Persons (Father, Son, and Holy Spirit) are already fulfilled in one another. Yet, through creation, He opened a way that we could join in this intimate relationship—to hear His heartbeat and pursue His desires, confirmed by His Word. One foundational concept for breaking out of our default mode is believing that prayer—or communing with our heavenly Father—is a privilege, far surpassing any checklist or obligatory devotional moment.

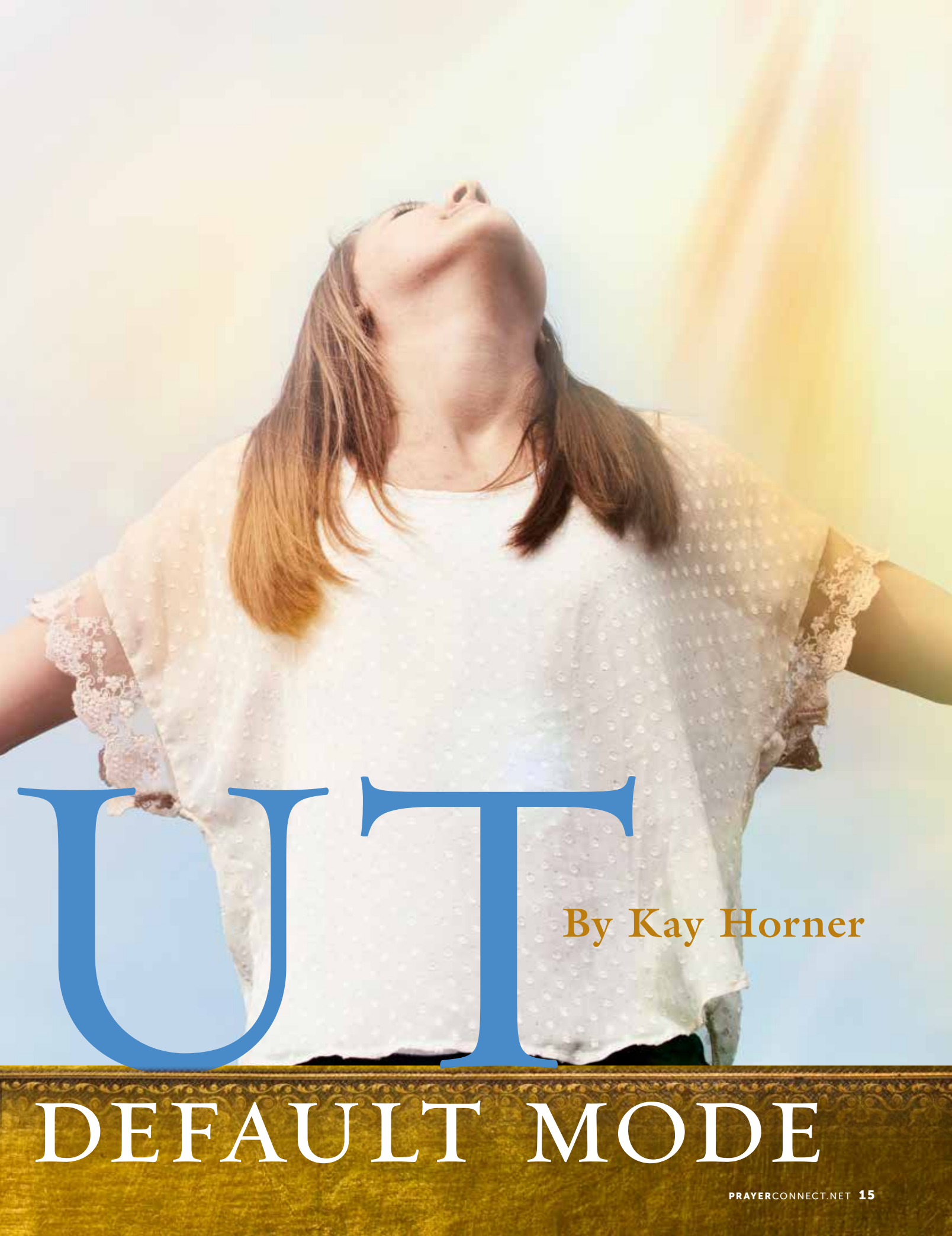
# BREAKING

*How to Go Beyond the  
Fix-it Prayer*



# OF OUR





# UPT

By Kay Horner

DEFAULT MODE

The depth of our inspiration must be rooted in the power of our love for Christ—not in His response to our petitions. Rather than merely wrestling with God, feeling stuck, and trying to get Him to take care of our needs or attempting to serve all His needs, we must develop a desire for experiencing His presence. Holding to the hem of His garment and esteeming the Lord Jesus Christ above all else will release God’s plan and purpose for our lives and our prayers.

### Moses’ Passionate Plea

Moses provides one of the most powerful examples in Scripture of pursuing the presence of God, and doing so with a Kingdom mindset. We can be relatively sure that all the prayers of the great men and women of Scripture were not documented for posterity, but our heavenly Father obviously felt some were significant enough to echo throughout time and eternity! Moses’ impassioned prayer for God’s presence to go with His people and for a revelation of His glory is one of those prayers (Ex. 33:7–23).

Keep in mind that reading this written prayer without the Holy Spirit inspiring or breathing it into our spirits is much like reading an email or a text message. You can’t hear the voice tone or inflection. You can’t see the desperation in Moses’ eyes. You don’t hear the urgency in his voice or see the humility of his posture. So let’s first establish the context surrounding this conversation and some background behind his motivation for a face-to-face talk with Yahweh!

Less than 40 days had passed since the Israelites pledged to keep the Law God had given them from Mount Sinai (Ex. 24:3). Yet while Moses was communing with God on Mount Sinai and receiving instructions for constructing the tabernacle furnishings and establishing a pattern of worship, they had already broken the first and second commandments with their worship of the golden calf. God became so angry, He threatened to destroy all of them and

start over with Moses’ offspring. In fact, Moses was angry enough to smash the tablets of stone written by God Himself.

After the people had suffered extreme punishment, Moses interceded for them for God’s forgiveness, even offering to be blotted out of God’s book (Ex. 32:32). This was going way beyond a quick, “fix-it” mentality to a Kingdom mindset.

God relented from the threat of extermination and told Moses to get moving and “lead the people to the place I spoke of” (32:34). The major problem is that He only agreed to send an angel before this bunch of “stiff-necked people” to drive out the Canaanites, Amorites, and other “ites” in the land. For us, the thought of an angel of the Lord contending with those who contend with us, and driving them back like the chaff before the wind (Ps. 35:1–6) may sound pretty awesome. For Moses and the children of Israel, who had experienced the visible evidence of the Lord’s presence in the cloud by day and pillar of fire by night, this was *bad* news (Ex. 33:4).

### Moses’ Pattern for Prayer

Moses would not be content until God was intimately present in his own life and in the lives of the people whom God had called him to lead. Moses’ desperate plea was: “If your Presence does not go with us, do not send us up from here” (33:15). Let’s review his pattern for prayer that occurred in his usual place (tent) of meeting, alone with God outside the camp.

This wasn’t a monologue. It was a dialogue—“he said, God said” kind of conversation. Moses talked with God, and God responded. Based on the word he received from the Lord, Moses boldly made his request. This happens no less than six times in 11 verses of Exodus 33. We can never underestimate the power of praying the Word.

Near the end of January 2015, I was involved in the National Prayer Committee meetings in Phoenix, AZ—when most of the nation was focused on the Super Bowl in that city. As prayer leaders from

around the nation, we had come for a different reason. But the Lord soon turned our attention to a critical prayer need.

For weeks prior to our arrival, law enforcement, travel, and hospitality personnel had been trained and equipped to address the significant problem of sex trafficking. Unfortunately, this had emerged as a prominent issue associated with the Super Bowl and Pro Bowl—both held in Phoenix within one week of each other.

We joined local prayer efforts, driving throughout the city, prayerwalking, and praying on the actual site of the game. My prayer team was drawn to decree and declare God’s Word: “Yes, captives will be taken from warriors, and plunder retrieved from the fierce; I will contend with those who contend with you, and your children I will save” (Isa. 49:25).

The Lord’s plan to release captives was confirmed the day following Super Bowl 49 when major media sources reported, “Hundreds . . . Arrested in Sex-trafficking Sting that Culminated on Super Bowl Sunday.” The sheriff’s office said 54 women and 14 juveniles nationwide were “rescued.” We were thankful to have been invited to join God in His agenda.

### Reminding God

Moses was also emboldened by God’s Word and calling. He essentially reminded Yahweh: “You are the One who has been telling me to bring up this people. You are the One who has acknowledged me by name as Your own chosen and called vessel, and given me the necessary favor to execute Your will. I’m in this situation because of Your invitation and initiative.”

When we sense God calling us to a deeper level of praying Kingdom prayers, we can be encouraged by the fact that He didn’t send an army with tanks to deliver two-plus million people from bondage in Egypt. As someone once said, “He sent one little old man with a stick, a stutter, and a criminal record for murder, then called him to confront the impossible.”

Obviously, Moses needed to know not



only the person of God, but the plan of God. So he confidently asked not only for the right thing, but with the right motivation. “If you are pleased with me, teach me your ways so I may know you and continue to find favor with you. Remember that this nation is your people” (Ex. 33:13).

Whether we witness one person delivered from the strongholds of Satan, or intercede for an entire nation to repent and turn from their wickedness, we will need to progressively become more deeply and intimately acquainted with the Deliverer. Our confidence increases in the presence of the God of impossibilities!

### God’s Promise of His Presence

God promised His Presence would go with *Moses* and give *him* rest (33:14). This was a wonderful revelation, but the determined, unselfish leader wanted more. He prayed God’s answer back to him and changed the pronoun from second person singular to third person plural: “If your Presence does not go with *us*, do not send *us* up from here. How will anyone know that you are pleased with me and with *your people* unless you go with *us*? What else will distinguish me and *your people* from all the other people on the face of the earth?” (33:15–16, emphasis added).

What was the Lord’s answer? “I will do the very thing you have asked, because I am pleased with you and I know you by name.” (33:17). In other words, you’ve spent time in My presence, developing a relationship with Me!

The point of the entire chapter is that by His grace, the Lord will renew His covenant promises with His people, distinguishing them as unique because of His presence. The word “presence” is a plural noun always used as a singular, referring to the face or faces, the part that turns, in front or before.<sup>2</sup> It is used eight times in this one chapter as evidence that the “faces” of the triune God would turn from His anger to go before His people. We would do well to remember and be encouraged that this ever-present God’s name is Immanuel, God with *us*!

### Mediating the Presence of God

We might like to stay in that place by the Lord, hidden by His hand in the cleft of the Rock. But He calls us to take up the mantle of ministry He has given us and face a hurting, broken world. Moses emerged a changed man following his encounter with the Lord God, who is “compassionate and gracious, slow to anger, and abounding in love and faithfulness” (34:6). He understood that to do God’s work—yet miss His presence—is the wrong way to go. To experience God’s presence and not fulfill His plan for your life is the wrong place to stop.

Moses moved beyond the default mode to exploring God’s nature and character by spending time in His presence. The solitude and personal worship of this man of prayer led to an ability to mediate the very nature and presence of God to the people. Later in Numbers 14, Moses remembers what God previously said, recorded in Exodus 34:6–7, as he prays for Him to pardon the sin of this people according to His great love (14:17–19). Why did he have to mediate with God for the people so many times? The Word tells us, “He made known his ways to Moses, his deeds to the people of Israel” (Ps. 103:7).

Will we settle for being, as the children of Israel were, people who saw God’s acts, deeds, and miracles—or will we move to a depth of prayer and relationship to be like Moses, who knew God’s ways, character, and nature?

The people knew what God did, but Moses knew God! ☑

<sup>1</sup>Clark H. Pinnock, *Flame of Love: A Theology of the Holy Spirit* (Downers Grove, IL: 1996), 46.

<sup>2</sup>*Strong’s Hebrew and Greek Dictionaries*, quoted in *E-Sword*, Digital Software Version 10.0.5, Copyrighted by Rick Myers, Franklin, TN: 2002–2012.



**KAY HORNER** is the executive director of Awakening America Alliance and national coordinator for Cry Out America (*awakeningamerica.us*). She is a member of the National Prayer Committee.

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*Prayer that Aligns with  
Greater Purpose*

**By Malachi O'Brien**

# GOD'S FOR HIS





don't know *how* to pray! I don't know *what* to pray! Prayer is *so* boring! I am *not* a prayer person! I don't *see* any results from praying. I don't *feel* any different after praying. Prayer feels like a *waste* of my time.

Those statements echo the deep feelings and thoughts of many people in regards to prayer. If those statements resound with what many people believe and feel about prayer, it is no surprise that as a result many people do not pray. Quite simply stated: Most people, pastors, and leaders pray very little.

This is heartbreaking and alarming. We have become professionals at knowing just what to say and when to say it—to keep from drawing attention to our dry and empty spiritual condition. Could this be shockingly true regarding prayer in our lives? Are we guilty of mouthing empty words like “I am praying for you” or “I believe in the power of prayer,” when, in reality, the actions of our daily lives reveal the opposite?

# HEART KINGDOM

Many leaders do not call prayer gatherings in their churches. Are they fearful of the lack of attendance? Are they afraid of the lack of leadership that would even show up to such a gathering? Are they calloused to the condition of their own hearts? Why does it appear that many parents are better at teaching their children how to excel in sports or in school than they are at teaching their children to pray?

Our lack of knowledge in the area of

prayer has slowly eroded the inheritance of intimacy and spiritual vitality that God promises every believer. Perhaps the reason we don't know *what* or *how* to pray is because we don't know *why* we are to pray.

It is time to move beyond fix-it prayers. By knowing God's heart and using Scripture as our basis, we can pray powerful, earthshaking prayers that usher in God's Kingdom!

## TWO EXTRAORDINARY WORDS: *So That*

**T**he Bible is the ultimate prayer manual for Kingdom praying! There are many examples of taking ordinary prayer and bringing it into the extraordinary and supernatural through two small words: *so that*. Jesus said, "And I will do whatever you ask in my name, *so that* the Father may be glorified in the Son" (John 14:13, italics added).

So often we make prayer about us—our needs, our wants, our friends and family, etc. There is nothing wrong with sharing all of these things with the Father; however, the purpose of our praying should always be *so that* God is glorified. How do we do that? By raising the bar of our intercessions *so that* they are Kingdom-focused.

Jesus gave us an amazing example of a God-honoring, *so that* prayer in John 17:20–21: "My prayer is not for them alone. I pray also for those who will believe in me through their message, *that* all of them may be one, Father, just as you are in me and I am in you. May they also be in us *so that* the world may believe that you have sent me" (italics added). Jesus was completely centered upon the activity of the Kingdom, and calls us to pray that things will happen "on earth as it is in heaven" (Matt. 6:10).

Here is an example of how to include *so that* in your prayers: "Lord, will You work in the midst of my sister's illness *so that* every person who comes into contact with her will see Jesus and experience His love and grace?" This takes "Lord, please heal my sister" to a higher spiritual plane by focusing on the One who answers and not on the answer we want Him to give.

Or how about, "Father, my struggling friend desperately needs a job. Will You lead him to a workplace that is filled with believers who will love and care for him *so that* he will come to know Jesus as Lord and Savior?" Certainly God can answer in a completely different way, but our focus should always be on a God-honoring end result.

The next time you pray, ask the Holy Spirit to direct you to God's Kingdom focus for your prayer—*so that* He receives all of the glory.

**KIM BUTTS** is the co-founder of Harvest Prayer Ministries and a contributing writer to *Prayer Connect*.

## The Kingdom Is about the Glory of God

Prayer is a catalyst to usher in, and experience personally and corporately, the glory of God. The heart of God is to reveal the glory of God. He graciously invites us to partner with Him in prayer.

The promise of prevailing prayer among the nations is seen prophetically in Malachi 1:11: "My name will be great among the nations, from where the sun rises to where it sets. In every place incense and pure offerings will be brought to me, because my name will be great among the nations," says the LORD Almighty."

When Count Zinzendorf and the Moravians experienced the fires of revival (1700s) and felt called to sustain 24-hour prayer (which lasted 100-plus years), they likened it to Leviticus 6:13 and declared it to be "the fire on the altar that shall never go out."

Prayer is the incense we offer to the Lord. God's name is synonymous with His glory and presence. He promises that where prayer is offered in His name, His name will be great. His heart is for His glory to cover the earth. In prayer, we bring glory to our God. Kingdom prayer unleashes the glory of God on the earth.

## We Were Made to Glorify God

One key purpose of prayer is for us to find satisfaction in the person, promises, and presence of Jesus Christ. John Piper has written, "God is most glorified in us when we are most satisfied in Him."

If we believe this is true, then we should be driven to the highest pursuit of knowing God in prayer. This pursuit will embark us on a lifelong journey into the heart of the Father, the work of the Son, and the power of the Spirit. This journey will drive us into the depths of Scripture. On this journey, the depths of yesterday need to be renewed or they will become the stale manna of today.

The journey is both scary and uncomfortable. Nothing will ever be more



eternally satisfying than knowing the eternal God.

Mike Bickle says, "Being a person of prayer is the most important calling in one's life." Another Bible study, conference, concert, or even church service will not satisfy us. Only God can fill our deepest longing for God. He places that desire in us.

Prayer is the conduit by which we experience more. The Word of God is our perfect guide as it reveals to us the God we desire to know. By embracing Scripture in our prayer lives, we can easily pray beyond the fix-it prayers into the Kingdom prayers. The fix-it prayers are certainly prayers that God enjoys, but it's the Kingdom prayers that transform us.

### In the Fire

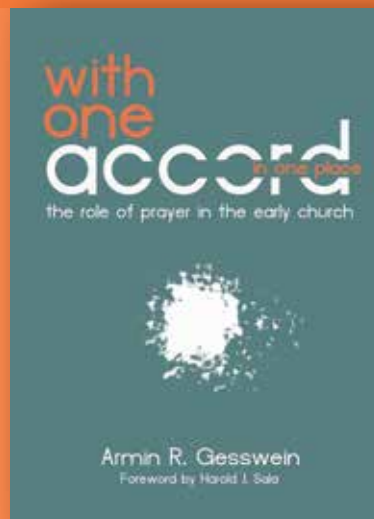
Recently in my life and ministry, I have gone through the intense fire in some unimaginable ways. I walked through a valley of depression because there was nothing I could do humanly to stop the attacks and accusations of the enemy. The attacks came from without and from within. The life of a believer is marked by battles. Prayer is both contending and communing.

Let me speak prophetically into your life. Whenever you desire to walk the road of personal revival, you can expect opposition in measure to your degree of seeking God. In those times, it is easy to default back to fix-it prayers. God does not turn away our fix-it prayers. He is honored in our weakness when we cry out. He uses the fire to refine our prayers to align with His heart. He aligns our heart to reflect His heart and Kingdom causes.

If you are willing, God will use the circumstances in your life to refine you, and redefine the way you pray to realign your focus off of your kingdom to His Kingdom. Paul Washer describes it this way: "Every weakness, every shadow, every darkness is set to show you your weakness—your total inability to live the Christian life—and it is the Father pushing you back to the Son."

# Should Prayer Be Important?

*With One Accord in One Place* looks at the role of prayer in the early church and how through prayer and the empowerment of the Holy Spirit, this praying church changed the world forever. This modern classic will challenge and inspire you to work toward prayer's rightful place in your own church.



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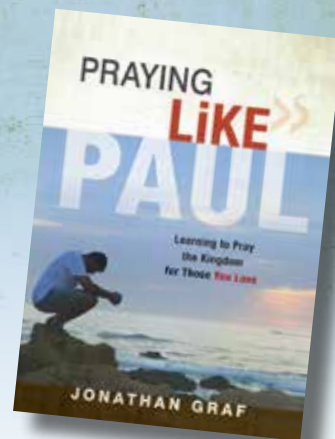
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**LEARN TO:**  
Pray Scripture  
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Pray the purposes of God into those you love



## Kingdom Prayers in Scripture

So, what are Kingdom prayers? Kingdom prayers are prayers that acknowledge God's glory is supreme. Kingdom prayers are focused on the King and the coming Kingdom—and less focused on our own kingdoms. Kingdom prayers simply reveal the heart of God as revealed in the Word of God.

Perhaps a cataclysmic shift needs to take place in our prayer lives in regards to our words. Words matter. What could happen if we would pray the prayers of the inspired Word back to God? What if God would unleash an outpouring of His Spirit in response to our hearts declaring His heart back to Him? There are many Kingdom prayers in Scripture:

**1. Kingdom Prayer for Unity in the Body of Christ.** Jesus prayed in John 17:20–23:

“My prayer is not for them alone. I

pray also for those who will believe in me through their message, that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me. I have given them the glory that you gave me, that they may be one as we are one—I in them and you in me—so that they may be brought to complete unity. Then the world will know that you sent me and have loved them even as you have loved me.”

The King of the Kingdom prayed for unity among His followers. Kingdom unity is modeled in the unity of the Father, Son, and Spirit. Kingdom unity is built upon the person and work of Christ. Too much division in the Body of Christ has occurred over secondary issues that do not matter in light of eternity.

What could happen if more believers would earnestly plead for the Bride of Christ to be united in the promise of unity found in Christ? “The Spirit and the bride say, ‘Come!’” (Rev. 22:17). *Come, Lord Jesus!*

**2. Kingdom Prayer for Increase.** Paul exhorts fellow believers to pray for the rapid spread of the gospel in 2 Thessalonians 3:1–5:

As for other matters, brothers and sisters, pray for us that the message of the Lord may spread rapidly and be honored, just as it was with you. And pray that we may be delivered from wicked and evil people, for not everyone has faith. But the Lord is faithful, and he will strengthen you and protect you from the evil one. We have confidence in the Lord that you are doing and will continue to do the things we command. May the

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Lord direct your hearts into God's love and Christ's perseverance.

What could happen if we prayed this in our city—that the Word of God will rapidly increase its influence in all congregations? It is time to stop praying for just our church or just our denomination. God is not concerned about building our attendance or budget. It is time for churches to cease competing with and comparing themselves to each other.

**3. Kingdom Prayer for Spiritual Growth.** In Colossians 1:9–11, we hear Paul's heart for his fellow believers to grow as spiritual fruit-bearers:

For this reason, since the day we heard about you, we have not stopped praying for you. We continually ask God to fill you with the knowledge of his will through all the wisdom

and understanding that the Spirit gives, so that you may live a life worthy of the Lord and please him in every way: bearing fruit in every good work, growing in the knowledge of God, being strengthened with all power according to his glorious might so that you may have great endurance and patience. . . .

What could happen if we prayed for the same things Paul prayed for the Church to be evident in our own lives, families, churches, and cities? What if we prayed that we will live worthy in the midst of our assignments given from the King? Those assignments will be difficult at times. *We must* walk worthy!

What would happen if we cried out in prayer that we will bear fruit and increase in the knowledge of God?

Take the challenge right now and make these prayers personal. Praying the inspired Word of God back to God releases power and advances the Kingdom.

*Father, we take our stand before Your throne as intercessors. You are good. You are glorious. You are gracious. We pray Your Word back to you. Give us Your heart. You are the Father of glory and we ask that You will give us a spirit of wisdom and revelation in the knowledge of Christ. Grant us greater insight in understanding Your heart in Kingdom-focused prayers. Amen.* **PC**



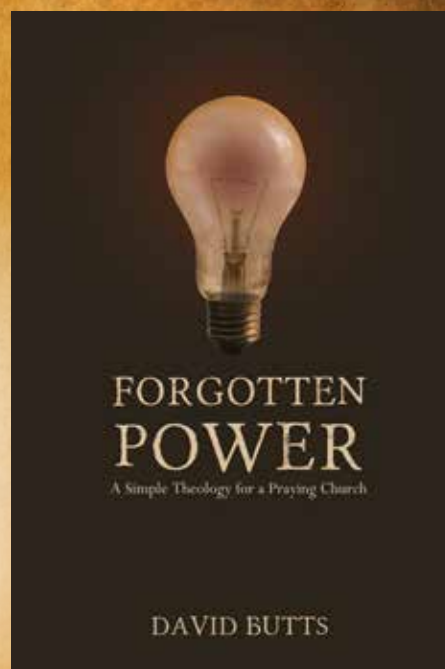
**MALACHI O'BRIEN** describes himself as a revivalist, intercessor, and a voice. He is the lead pastor of the Pleasant Ridge Baptist Church in Harrisonville, MO. He is also a member of the OneCry leadership team and the founder of The Revival Generation. He blogs at [malachiobrien.com](http://malachiobrien.com).

# Tap into the POWER!

**“Much power has been ignored by the Church because of its failure in the area of prayer.”** —David Butts, from the Introduction

*Forgotten Power* is a must read for pastors, elders, church board members—anyone who leads in a church. It is time that leaders understand the importance of prayer and what can happen if it is put into practice in their church. Use it as a discussion starter in your church.

Available from [prayershop.org](http://prayershop.org) or through your usual Christian book outlet



A close-up, low-angle shot of a man's hands and arms as he holds a flagpole. He is wearing a dark leather jacket and a watch. The background is a clear, bright blue sky. The man's face is partially visible in profile, looking upwards. The overall mood is one of strength and determination.

# The Streng

Overcoming the Battlefield of  
Independence



By Terry Magee

Here I was, scooping out a dish of ice cream, despite seeking God's help earlier that day in managing my eating. I had prayed with all sincerity, declared God's sovereignty over all things, and sought His companionship and strength. But my prayer was all but useless and powerless because I had not surrendered myself to God when I prayed regarding this matter.

We can praise God, confess our sins, maintain an attitude of thanksgiving, and take requests for ourselves and others to God, yet still cling to our independence. If we do not surrender to God, we lose the source of strength in our relationship with God. Our strength comes from an attitude of surrender, where we renounce our personal autonomy and declare our dependence on Him.

This attitude of surrender is difficult to adopt or maintain because the human heart goes its own way. The process of surrender can be likened to warfare, even trench warfare, where gains are slow.

We struggle to surrender in three battle-field areas: our will, our desires, and our future.

### Surrendering Our Will

The first area where we need to surrender is our will. This is a difficult task, but there is no use attempting to surrender in other areas until we get our wills under control. A willful spirit will sabotage other efforts until we tame it. We must recognize our individuality while at the same time turning over the control of our lives to God.

Jesus modeled the proper attitude of recognizing His will and still surrendering it to God. While praying in the Garden of Gethsemane, He acknowledged that He did not desire to go through the suffering that lay ahead of Him, which His human side wished to avoid, if possible. Yet, He fully surrendered Himself to God in saying, "Yet not as I will, but as you will" (Matt. 26:39). The act of surrendering His will and embracing God's will provided Jesus with strength in His ordeal of suffering and death.

When we pray, we must submit our wills to God's will in order to pray the same way Jesus did. Even using Jesus' same words will

# the OF SURRENDER

help so that we do not weaken our resolve or make our attitude of surrender conditional. Conditional surrender means no surrender because we are still master of our souls, dictating the terms of our surrender to God. The surrender of our wills must be unconditional.

## Surrendering Our Desires

Just as we get a grip on submitting our wills to God, we get blindsided by our desires. Sometimes they are base, fleshly desires. Sometimes they are random distractions that invade our thoughts while we pray. Sometimes interruptions derail us and send us away from the fellowship we had been enjoying with God into a dark place where sin resides. We feel like Sisyphus, the Greek mythology figure who suffered the endless punishment of pushing an enormous boulder up a hill, only to have it roll back down. We make

progress as we trudge uphill, only to be flattened in a moment of weakness as sin rolls over us. We feel no kinship with the heroes of the Bible who apparently overcame their sinful desires with little effort.

Paul bursts that myth as he recounts his struggle against his sinful nature in Romans 7:14–25. We hear his frustration as he does the things he does not want to do while being unable to do the things he desires to do. He feels as if his body is at war with itself, and finally cries out in verse 24, “Who will rescue me from this body that is subject to death?”

Paul understood that his new nature in Christ was battling his old sinful nature, so the feelings of a war raging within were accurate. We can take heart that the struggle we face as we battle our old nature over obeying God is the very struggle that Paul faced.

When we pray, we must give our desires to God. We must maintain this

attitude after we pray, so that we do not end our prayer and walk right into sin. We must also recognize that we are not alone in our struggle. Paul turned to Christ as His hope and strength in the midst of struggle—and so can we.

Fighting by ourselves against our old nature is draining, and we do not have the strength to carry on the fight indefinitely. God is all-powerful, and if we allow Him to take on the fight, we can find rest in Him.

This does not mean we will not be aware of the struggle, and not experience the frustration of the battle of the desires within us. It means we have an ally and advocate ready to fight on our behalf. Our prayers need to get ourselves out of the way and let God carry on the fight for us.

## Surrendering Our Future

Our third battlefield area of surrendering ourselves in prayer is our decision-making and actions. Isaiah modeled this in Isaiah 6:1–8. He experienced the glory of God on His throne with the angels surrounding Him and worshipping Him. Isaiah responded in despair that he was ruined “because I am a man of unclean lips.”

Then, an angel brings a coal to cleanse Isaiah’s lips, declaring that his sin has been atoned for. Following this intense spiritual experience, God asks, “Whom shall I send? And who will go for us?” Isaiah’s immediate response was, “Here am I. Send me!”

Isaiah did not know where God wanted him to go or what God wanted him to say. All he knew was that God needed him for something, and at that stage, that was all Isaiah needed to know. Isaiah surrendered his future to God.

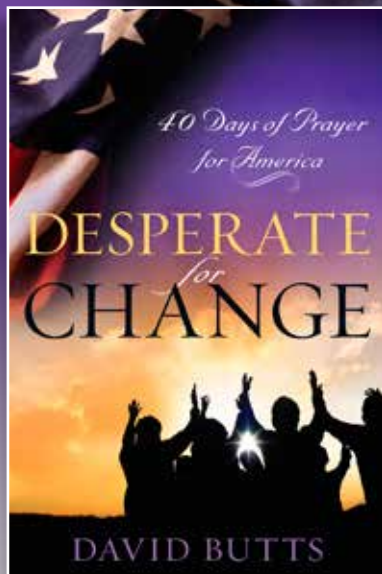
We all have dreams and plans for the future. Are these our own, or have we received them from God? During prayer, we must examine our hearts and discern whether we are seeking God’s direction and leading in our lives, or if we are seeking God’s blessing on our self-determined paths.

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Recently, I experienced a season of unemployment due to work contracts being delayed or cancelled. During that time, I had to give my future to God, not knowing what my next job would be. Seeking God's plan and direction over my own comfort and convenience became a daily part of my prayers.

In order to surrender our future to God in prayer, we must yield our dreams to Him for safekeeping. This does not mean that our dreams will never be fulfilled; it means that God is Lord over our plans.

### Dying to Self Every Day We Live

Once we finish praying, how do we carry that attitude of surrender into our daily lives? The simplest answer is to follow Paul's admonition in Romans 12:1 to "offer your bodies as a living sacrifice, holy and pleasing to God." What does it

mean to be a "living sacrifice"?

Each day, we present ourselves to God for service. We need to give every moment we live over to God. Does this mean we abandon all pleasure and rest? No, because those times and activities were ordained by God as well. It means that we make ourselves available for God's service every day.

It might mean getting involved in a deep conversation or ministry at work. It might mean doing hard parenting tasks. It might mean living our lives quietly as an example of obedience to God to the world. Some days will not look any different from our original plans, just sanctified and dedicated to God. Other days might look dramatically different as God intervenes and presents special ministry opportunities.

The best way to maintain this attitude of surrender is through continual prayer. Enoch was in such constant

fellowship with God. The Bible tells us he "walked with God." Paul repeats that principle when he exhorts us in 1 Thessalonians 5:17 to "pray continually." So we have a positive cycle in which prayer begets an attitude of surrender, which begets more obedience, which in turn begets closer fellowship with God, and ultimately begets more continual prayer.

Each day, we decide whether we surrender to God or set out on our own path. We learn, slowly at times, to trust God's way. This reinforces a further attitude of surrender. We must maintain diligence because our sin nature is always ready to assert itself, making it necessary to continually surrender to God through prayer. **PC**



**TERRY MAGEE** is the author of *In the Grip of Prayer*. He is a teacher in his church and writes a blog. You can contact him at [terrymagee.net](http://terrymagee.net).

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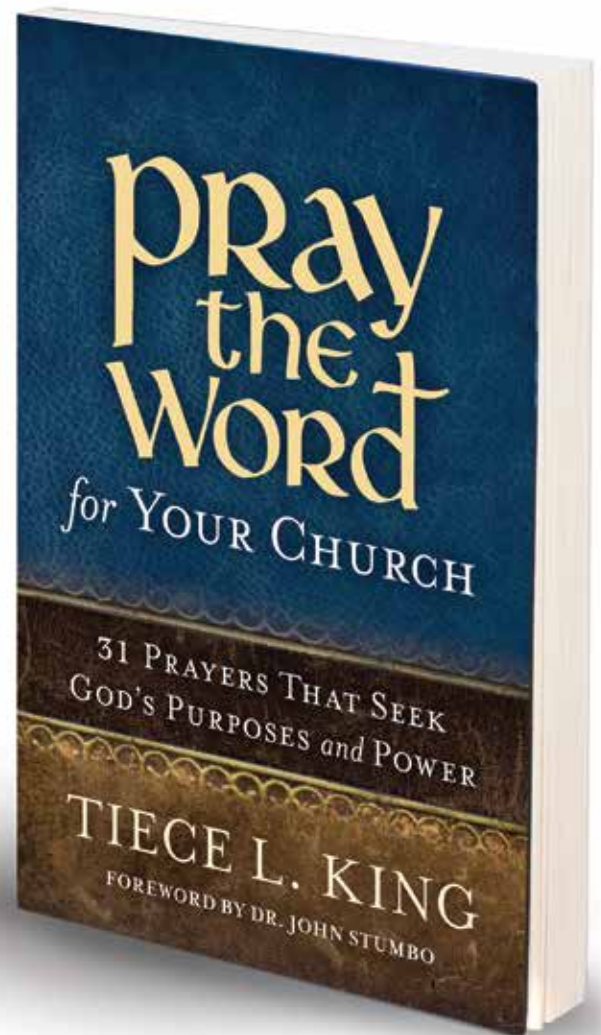
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## Changing Up Your Corporate Prayer

Most people get stuck in prayer ruts. This can be especially true in corporate prayer gatherings. Church leaders can disciple people more effectively by stretching their practice of intercession.

Here are some practical ways to help people move toward praying more passionately and with more variety. By switching up a few things, you can give them experiences of knowing God has moved powerfully in response to their corporate prayer.

### 1 PLAN WELL THOUGHT-OUT PRAYER MEETINGS FOCUSED ON THE KINGDOM.

Take time to create a prayer experience that has purpose and a clear focus. Your prayer gatherings need to be intergenerational whenever possible—with something for the youngest child through the oldest saint. Many young families are missing from our corporate prayer

times because they don't feel comfortable bringing their children.

### 2 STOP TALKING AND START PRAYING!

Don't spend your prayer time taking prayer requests.

### 3 BE CREATIVE.

Don't allow a sameness to creep into your prayer gatherings. Here are just a few of many possible ideas:

- Vary the topic/focus each time you meet together—pray for the schools in your area, the nation prior to the elections, missions partners and ministries the church supports, children and youth, revival, unity, and the salvation of family members.
- Offer different times and places—not everyone can meet for a corporate prayer experience on Wednesday nights at 7:00. Begin offering opportunities to pray early in the morning,

during lunch hour, or on a Saturday.

- Prayerwalking—walk together around your church campus, schools, businesses, and through neighborhoods.
- Pray Scripture—Psalm 145 teaches people Kingdom language for praising God, which greatly enhances a corporate prayer time. Psalm 67 is an amazing way to pray for the nations. This also helps people learn to pray out loud!
- Postures—pray as you kneel, stand, bow, raise hands, etc.

If you find ways to change things up a little, your people will discover that getting out of a “corporate rut” will also enhance their personal prayer lives.

**KIM BUTTS** is a contributing writer to *Prayer Connect*.

## Seven Things to Pray for Emerging Leaders

A few months ago I participated in the National Prayer Assembly hosted by America's National Prayer Committee. They asked me to lead prayer for emerging



leaders. I think of an emerging leader as one whom God is lining up to lead. It's not a distinction of chronological age, but rather the work of God. Children and youth can be emerging leaders, as well as older people. The key is to be praying for these people *now*. Here are seven things to pray for emerging leaders:

discern God's will, stay free from deception, and not be swayed by cultural shifts.

- Pray that emerging leaders will value character more than results.
- Pray that emerging leaders will be devoted to personal and corporate prayer.

- Pray that emerging leaders will be committed to marriage and family before work and ministry.
- Pray that emerging leaders will lead by faith and not by sight.
- Pray that emerging leaders will build a successful team and use technology well.

**CHRIS HEINZ** is the author of *Made to Pray*, and blogs at [chrisheinz.com](http://chrisheinz.com).

### Will You Pray with Us?

We asked you to pray for additional subscriptions and funding to keep *Prayer Connect* going. God has answered through your prayers and generosity. We plan to keep publishing for at least several more issues!

- Please pray for continued funding sources and the growth of the magazine.
- Please also pray that we will be sensitive to the Spirit and know what themes we should cover in the right timing.
- Ask God to continue sending writers and prayer leaders our way.

## Assisting Your Church in Praying for Israel | By Dale Schlafer

A local prayer leader emailed me about how she might assist her congregation in praying for Israel. This is my response to her, acknowledging that mobilizing others to pray for Israel requires understanding of biblical prophecy, theological differences, and wisdom from the Lord:

Dear Suzan,

Thank you for your recent email asking how you, as a local prayer leader, might be able to generate prayer for Israel within your local congregation.

Christians in America tend to be poorly educated regarding the place of Israel in the Bible and what is taking place in the nation of Israel today. This ignorance stems largely from the media in this country who have essentially hijacked public opinion. Seek wisdom from the Lord as you search for accurate sources of information to bring both the truth of Israel's place in the Word and current events to your congregation.

Direct news from Israel is a good place to start. Contact [newsletter@timesofisrael.com](mailto:newsletter@timesofisrael.com) for *The Times of Israel* daily edition or [jpost.com](http://jpost.com) for the *Jerusalem Post*.

As you begin educating your congregation, it is important to note that there tends to be a wide divide between millennials and older generations. The younger generation may look at Israel as an occupier who has no right to be in the land known as Israel. This position can be largely attributed to a biased media portrayal that is hostile to Israel.

Older folks likely were raised to see the return of Israel as fulfilling biblical prophecy. Trust that as you lead your congregation to the passages in Scripture to pray (Gen. 12–13, 15; Zech. 14; Rom. 11), millennials will come to see the truth

of God's Word, and the older generations will be reenergized with a forgotten truth.

One of your most difficult tasks will be to bring both Jewish and Arab followers of Jesus Christ before your congregation. Both of these groups face enormous pressures from the nation of Israel and their respective cultures. Keep in mind that 75 percent of the nation of Israel does not follow any religious faith, but does identify as Jewish by birth. Out of a population of 8 million, only about 20,000 are serious followers of Christ. This number is broken down roughly into 15,000 Messianic Jews and 5,000 Arabs. There may be as many as 140,000 Arabs identified as Christians; however, only about 5,000 claim a commitment to Christ.

In addition to cultural pressures, theological differences between Messianic and Arab believers regarding the actual land of Israel present huge hurdles to these groups moving together in unity. In order to help identify specific issues for prayer, contact [arrowsfromzion@gmail.com](mailto:arrowsfromzion@gmail.com) to subscribe to the weekly compilation of primarily Messianic ministries. It will provide insight into many congregations and ministries in Israel.

Second, check out [hope-nazareth.org](http://hope-nazareth.org), which is a ministry led by a dynamic Arab woman who is deeply committed to the "one new man" (Eph. 2:15, Col. 3:10).

### Peace of Jerusalem

Something that has really changed my life in recent years is praying for Messianic and Arab believers by name. In previous years, I followed biblical instruction and prayed "for the peace of Jerusalem" (Ps. 122:6). However, I had little emotional investment. This changed when I began praying for specific individuals, congregations, and issues. I encourage your

congregation to adopt both a Messianic and an Arab congregation to help make this emotional connection as well as to illustrate the "one new man" which Christ came to create.

You asked about establishing some kind of rhythm in praying for Israel. "Rhythm" is actually an excellent choice of words. I would recommend you consider something I have found helpful—focusing corporate prayer around the timing of the three feasts God commanded Israel to celebrate each year: Passover, Shavot (Pentecost), and Succoth (Tabernacles/Booths).

Following the pattern of these feasts provides nice symmetry. Passover is always close to our Resurrection celebration, Pentecost is 50 days after that, and Tabernacles is always in the fall. By doing corporate prayer on or around these feasts, you have the opportunity to teach your congregation about the feasts as you lead them in praying for Israel.

Suzan, if you should get flack for making Israel an emphasis of prayer, refer those folks to Genesis 12:3, where God says: "I will bless those who bless you [speaking to Abraham, the father of the Jews] and whoever curses you I will curse."

Why pray for Israel? Because we want them—and us—to receive God's blessing. Every blessing to you as you undertake this biblical call from the Lord.

Your brother, Dale 



**DALE SCHLAFER** is the co-founder and president of the Center for World Revival and Awakening ([revivalandawakening.org](http://revivalandawakening.org)). He and his wife Liz have spent four months a year, since 2010, in Israel, ministering with the Ecclesia (Church) there.





## Putting God to Work | By E.M. Bounds

“Putting God to work” is but another way of declaring that God has of His own motion placed Himself under the law of prayer, and has obligated Himself to answer the prayers of men. He has ordained prayer as a means whereby He will do things through men as they pray, which He would not otherwise do. Prayer is a specific divine appointment, an ordinance of heaven, whereby God purposes to carry out His gracious designs on earth.

When we say that prayer puts God to work, it is simply to say that man has it in his power to move God to work in His own way among men, in which He would not work if prayer was not made. Thus, while prayer moves God to work, at the same time God puts prayer to work. As God has ordained prayer, and as prayer has no existence separate from men, but involves men, then logically prayer is the one force which puts God to work in earth’s affairs through men and their prayers.

### Prayerlessness Excludes God

If prayer puts God to work on earth, then, by the same token, prayerlessness rules God out of the world’s affairs, and prevents Him from working. And if prayer moves God to work in this world’s affairs, then prayerlessness excludes God from everything concerning men, and leaves man on earth the mere creature of circumstances, at the mercy of blind fate or without help of any kind from God. It leaves man in this world with its tremendous responsibilities and its difficult problems, and with all of its sorrows, burdens and afflictions, without any God at all.

To no other energy is the promise of God committed as to that of prayer. Upon no other force are the purposes of God so dependent as this one of prayer. The Word of God dilates on the results and necessity of prayer. The work of God stays or advances as prayer puts forth

its strength. Prophets and apostles have urged the utility, force, and necessity of prayer. “I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the LORD, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth” (Isa. 62:6-7, KJV).

In Bible terminology, prayer means calling upon God for things we desire, asking things of God. Thus we read: “Call unto me, and I will answer thee, and show thee great and mighty things, which thou knowest not” (Jer. 33:3). “Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me” (Ps. 50:15). “Then shalt thou call, and the LORD shall answer; thou shalt cry, and he shall say, Here I am” (Isa. 58:9).

Prayer is revealed as a direct application to God for some temporal or spiritual good. It is an appeal to God to intervene in life’s affairs for the good of those for whom we pray. God is recognized as the source and fountain of all good, and prayer implies that all His good is held in His keeping for those who call upon Him in truth.

### A Solemn Obligation

God needs prayer, and man needs prayer, too. It is indispensable to God’s work in this world, and is essential in getting God to work in earth’s affairs. So God binds men to pray by the most solemn

obligations. God commands men to pray, and so not to pray is plain disobedience to an imperative command of Almighty God. Prayer is such a condition without which the graces, the salvation, and the good of God are not bestowed on men. Prayer is a high privilege, a royal prerogative. Manifold and eternal are the losses when we fail to exercise it. Prayer is the great, universal force to advance God’s cause; the reverence which hallows God’s name; the ability to do God’s will, and the establishment of God’s Kingdom in the hearts of the children of men. These, and the coincidences and agencies, are created and affected by prayer.

No insistence in the Scriptures is more pressing than prayer. No exhortation is more often reiterated, none is more hearty, none is more solemn and stirring, than to pray. No principle is more strongly and broadly declared than that which urges us to pray. There is no duty to which we are more strongly obliged than the obligation to pray. There is no command more imperative and insistent than that of praying. Art thou praying in everything without ceasing, in the closet, hidden from the eyes of men, and praying always and everywhere? That is the personal, pertinent, and all-important question for every soul.

Prayer is the instrument, God is the efficient and active agent. So prayer in itself does not interfere in earth’s affairs, but prayer in the hands of men moves God to intervene and do things, which He would not do otherwise if prayer was not used as the instrument. **PC**

**E.M. BOUNDS** (1835–1913) was an author of several books, most with a focus on prayer. He was also an attorney and a pastor in the Methodist Episcopal Church South. He was known to rise at 4:00 a.m. and pray until 7:00 a.m. each day.





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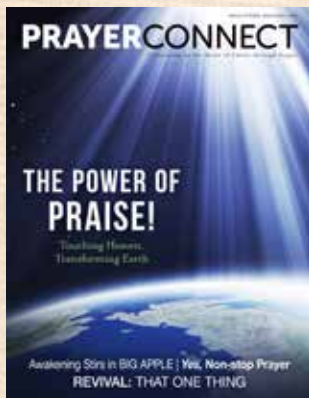
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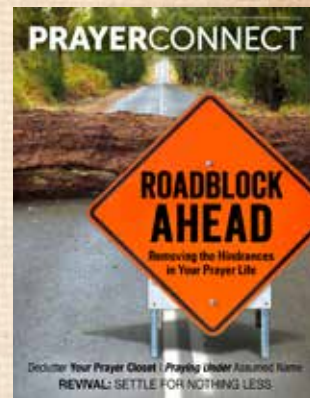
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