

A photograph of a woman with long dark hair, wearing a patterned brown and white shirt and black pants, kneeling on a textured carpet. She is leaning forward with her head bowed, in a prayerful posture. Her hands are clasped together near her feet. In the background, other people are visible, including a man playing a guitar, suggesting a church or worship setting. The lighting is warm and focused on the woman.

STRATEGIC INTERCESSION

an equipping manual for developing & deploying
individual, church, & city-wide prayer movements

by Dr. Joseph Umidi & Marie Umidi

Introduction

Throughout our twenty-five years of ministry, Marie and I have presented in numerous church services, seminars, city-wide prayer concerts, cell meetings, leadership retreats, seminary classes, and personal prayer renewal events.

However, in the last ten years, we have seen the body of Christ express an unusual surge of interest in the ministry of prayer. It is our belief that the fruit of the following teachings and guidelines has been confirmed by the anointing of the Holy Spirit.

We wish to thank the students of Regent University Divinity School who have worked with us in original research, editing, and manuscript production. The materials in this manual have been assimilated from our own practice and research, as well as various other sources including the ministries of Dick Eastman, Cindy Jacobs, C. Peter Wagner, Elizabeth Alves, Teryl Tekyl, Charles Stanley, Bill Gothard, Mike Bickel, Paul Miller, Steve Fry and others.

May the people of God be equipped and the Kingdom of God be released through the labor of love in the following pages.

Joseph and Marie Umidi

About the Authors

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How to use This Manual

1. As a tool for personal spiritual formation. Work through chapters while reading and praying through the Scriptures. Record insights on blank pages to share with mentors and accountability groups.
2. As a resource for personal, group and corporate prayer emphases. Utilize outlines to give direction to seasonal concerns and themes for your workers, leaders and cell group facilitators. Add personal materials and notes for increased relevance to your cultural and local context.
3. As a training instrument to develop more effective intercessors and prayer strategies. Develop prayer seminars for leadership equipping events utilizing various sections of materials.

Leonard Ravenhill not only preached fiery sermons, but he prayed fiery prayers. It was not uncommon for Leonard to pray eight hours a day, which he had been doing for years and years. One time when he was preaching, he said, "Do you want to know the secret to having a greater prayer life? The secret is this: the more you pray, the more you'll want to pray. And the less you pray, the less you'll want to pray."

CALL TO PRAYER

Issued by the National Consultation on United Prayer
January 21, 1993
Colorado Springs, Colorado

The Call

We recognize our absolute dependence on God and our desperate need for divine intervention.

We believe God is urging us to call all Christians of America to unite in humility and repentance across ethnic and church boundaries to pray for a moral and spiritual awakening in the body of Christ.

We believe this will greatly advance His Kingdom in our nation and worldwide.

The Covenant

We covenant to obey this call by taking the following actions:

- We will promote this call as broadly as possible
- Individually, we will commune with God and pray with faith daily.
- We will encourage and participate regularly in corporate, believing prayer.
- We will fast as God prompts us.
- Feeling incomplete without embracing God's family from all races, we will seek reconciliation and participation with all our brothers and sisters.
- We will pray until God sovereignly acts.

NOTES

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Part 1

Part 2

1

The Holy Spirit In Prayer



"Likewise the Spirit also helps in our weaknesses. For we do not know what we should pray for as we ought, but the Spirit Himself makes intercession for us with groanings which cannot be uttered."

Romans 8:26

1 The Holy Spirit In Prayer

NOTES

- I. **The Holy Spirit is the coordinator of prayer in the local church. All prayer is initiated and sustained by the Holy Spirit.**
- A. The Holy Spirit is a person.
 - B. The baptism of the Holy Spirit and prayer are linked together. (Luke 3:21-22, 11:1-13)
 - C. The Holy Spirit's role in prayer:
 - 1. Helper (Romans 8:26)
 - 2. Edifier (Jude 20; I Cor. 14:4)
 - 3. One who warns (Acts 20:23)
 - 4. Revealer (John 14:26, 15:26)
 - 5. Guide
 - 6. Source of joy (Luke 10:21)
 - D. The Holy Spirit is the evangelist for the lost. When we pray for the unsaved, the Holy Spirit is released in the church and in the community.
 - E. What happens in the church when we pray for the lost?
 - 1. The Holy Spirit imparts a burden for the lost (Rom. 8:26; 10:1).
 - 2. Repentance will begin in the church (II Chron. 7:14).
 - 3. The Holy Spirit will teach a message relevant and applicable to our city (John 15:26)
 - 4. The Holy Spirit will empower Christians for witness (Acts 1:8).
 - 5. The Holy Spirit will grant laborers for the harvest (Matt. 9:37-38, Luke 6:12-13).
 - 6. God will send the Holy Spirit to give open doors of outreach in the community (Col. 4:3).
 - 7. The Holy Spirit will give means and resourceful ideas to the church's outreach.
 - 8. The Holy Spirit adds vitality and life to existing ministries in the church.
 - 9. The Holy Spirit will give unity and city-wide vision for the harvest (John 17:23).
 - 10. The love of God for a lost world is shed abroad in our hearts (Rom. 5:5).
 - F. What happens in the community when we pray for the lost?
 - 1. The Holy Spirit works to draw unbelievers to Jesus (John 16:13-14)
 - 2. The Holy Spirit witnesses through us to testify to unbelievers about Jesus (Acts 8:26).



3. The Holy Spirit works in the hearts of unbelievers to demonstrate their need for Jesus (Acts 2:33-37).
4. The Holy Spirit works to convince the unbeliever.
5. The Holy Spirit enables the heart of the unbeliever to believe in Jesus (1 John 5:6).
6. The Holy Spirit changes the unbeliever (Titus 3:3-6).
7. The Holy Spirit seals us in Christ when we accept Him (Eph. 1:13-14).
8. The Holy Spirit grants assurance to the believer (Rom. 8:16).
9. The Holy Spirit develops the character of Jesus in the new believer (Gal. 5:22-23).
10. The Holy Spirit works to incorporate people into the body of Christ (1 Cor. 12:13).

Through prayer, your church can see the Acts of the Holy Spirit continue in your city!

II. Different biblical terminology for the same event: Release of the Holy Spirit

Release of the Holy Spirit (Luke 11:13)

1. Establish justice (Matt. 12:18)
2. Spirit of grace (Zechariah 12:10)
3. Rain of God (Zechariah 10:1) NKJV
4. Release the Helper (John 14:6; Hebrews 4:16)
5. Mighty rushing wind (Acts 2:4)

III. Actual apostolic prayers in the New Testament for the corporate Church.

- A. Prayers that refer to the release of the gifts, fruit, and wisdom of the Holy Spirit to the Corporate Body.
 1. Eph. 1:17-19 - - Spirit of wisdom and revelation is given to know God better and more intimately.
 2. Col. 1:9-11; 4:12; James 1:5 - - These prayers are to make known God's will and Word to us. This also occurs by the release of gifts, conviction, and wisdom.
 3. Ephesians 3:16-19 - - This prayer asks for strength in the inner man of the saints. It will be fulfilled by the release of God's presence in them.

IV. Examples of prayers for the release of the threefold grace of god (gifts, fruit, wisdom)

- A. The gifts of the Holy Spirit
 1. "Father, we ask You to begin to release (manifest) the power of Your Spirit in signs and wonders that many might believe in Your Name."
 2. "Manifest the revelation Gifts in this place.
 - a. Word of Wisdom
 - b. Word of Knowledge
 - c. Discerning of Spirits"



3. "Manifest the Power Gifts- - working of miracles, gift of faith, gifts of healing."
 4. "Lord, pour out the spirit of prophecy and revelation according to Your promise in Acts 2:17-18."
 5. "Cause unbelievers to see Your mighty outstretched hand. Cause proud, arrogant men to bow before Your Name as they see the open display of Your power. Heal people before the eyes of the unbelievers."
 6. "Anoint Your servants with the power of the resurrection that we might boldly proclaim Your reality as the Living God who raised Jesus from the dead. Anoint us with the power of God."
 7. "Lord, You said that You would give power to witness to those who wait before You. (Luke 24:49; Acts 1:8)"
 8. "Vindicate Your Name, Oh Lord, by the open display of Your great power."
 9. "Give us the power to set people free from Satanic oppression, depression, and bondage."
- B. The fruit of the Holy Spirit- - Galatians 5:22-23; John 16:8
1. This is a request to make believers more pure (fruit of the Spirit) and to cause unbelievers to become filled with the fruit of the Spirit.
 2. It implies their first having been saved. The Spirit of conviction and revelation of God's Word is what makes believers pure, and it is what converts unbelievers to Jesus.
 3. "Lord, You said that You would release (manifest) the spirit of conviction (John 16:7-8). We ask You for new converts this year. Bring forth powerful conversions."
 4. "We ask You to convict the people of sin, righteousness, and judgment that they might be saved. Set people free from lust and bondage by the power of Your Word."
 5. "Open the eyes and hearts of the people. Cause hard hearts to be melted by the manifestation of the spirit of conviction. Manifest the power of Your presence in this time."
 6. "Cause Your Word to increase greatly among the people. Exalt the power of Your Word. (II Thess. 3:1-2)"
 7. "Make Your Word go forth with power and conviction so that all would see the reality of Your Kingdom."

Materials in this chapter are a compilation of various sources, including Teryl Tekyl of Renewal Ministries and Mike Bickel of Metro Vineyard, Kansas City



2

Prayer, Fasting and Spiritual Brokenness



“So when they had appointed elders in every church, and prayed with fasting, they commended them to the Lord in whom they had believed.”

Acts 14:23 (NKJV)

2 Prayer, Fasting and Spiritual Brokenness

NOTES

I. Reasons for Fasting

Fasting. (Greek) *nesteuo*. "To fast, to abstain from eating," is used of voluntary fasting. Fasting had become a common practice in Christ's day, (Matt. 9:14-15; Mk. 2:18-20; Lk. 5:33-35), and was continued among Christians in the early church (Acts 27:9).

- A. Fasting as a discipline led by the Holy Spirit (Matthew 4:1-2)
- B. Fasting to Seek God's will in a specific matter
 - 1. The Israelites fasted to determine direction in battle. (Judges 20:26)
 - 2. Paul and Barnabas prayed with fasting connected to choosing elders. (Acts 14:23)
- C. Fasting in repentance for sin
 - 1. The Israelites fasted and repented, connected to putting away false gods. (I Sam. 7:6)
 - 2. David fasted and repented of his sin and its consequences. (II Sam. 12:16, 21-23)
 - 3. Ahab fasted and repented after causing Naboth's death. (I Kings 21:27)
 - 4. Israel fasted and confessed their sins after hearing God's Word. (Neh. 9:1-3)
 - 5. Daniel fasted and repented for himself and for the people for not having walked in the laws of the Lord. God's chastisement was to come. (Dan. 9:3ff)
 - 6. Joel called for the fast because of the Lord's correcting. (Joel 1:14; 2:12,15)
 - 7. The people of Ninevah repented in fasting. (Jonah 3:5)
- D. Fasting for concern for God's work (Nehemiah 1:4)
- E. Fasting for deliverance and protection
 - 1. Jehoshaphat and all Judah fasted for deliverance in battle. (II Chron. 20:3)
 - 2. Ezra and the people fasted for the Lord's deliverance and protection. (Ezra 8:21-23)
 - 3. The Jews fasted and grieved after King Ahasuerus' decree. (Es. 4:3,16)
 - 4. God delivered the Jews from Haman's plot; they fasted and rejoiced. (Es.9:31)
 - 5. This shows people who fast for repentance and deliverance, but God will not hear, due to sin. (Jer. 14:12)
- F. Fasting to humble oneself before God (Ps. 69:10,11,13)



G. Fasting as part of worship

1. Anna served God through daily prayer and fasting. (Lk. 2:37)
2. The early church was fasting and worshipping God. (Acts 13:2-3)

H. Fasting when in deep sorrow

1. People sorrow over the death of Saul and his sons. (I Sam. 31:13; II Sam. 1:12)
2. David pleaded for his child's life. (II Sam. 12:16, 21-23)
3. David prayed and fasted for his enemies' troubles. (Ps. 35:13)
4. King Darius fasted when Daniel was in the lion's den. (Dan. 6:18)

II. Guides for Proper Use of Fasting

- A. Fast for the purpose of greater effectiveness in discerning and achieving God's purposes. (Is. 58:6)
- B. Fast secretly, and God will reward you openly. (Matt. 6:16-18)
- C. Fast sensibly. (2 Sam. 3:35)
- D. Fast sensitively. (Judges 20:26-27)
- E. Fast supernaturally (Acts 13:2-3)

III. Warnings against the improper use of fasting

- A. Don't fast with impure motives and in order to achieve selfish purposes. (Is. 58:3-5)
- B. Don't fast in order to impress others with your spirituality. (Matt. 6:16-18; Luke 18:12)

IV. Fasting down strongholds

- A. Personal, voluntary humbling of ourselves will increase spiritual brokenness and the ability to receive God's grace (Psalms 69:10, James 4:6-10).
- B. A commitment to self-control enables the believer to die to self (Gal. 5:24, Psalms 35:13).
- C. Worship and fasting activates our spiritual receptivity by creating a climate for the Holy Spirit to speak (Acts 13:2).
- D. Fasting brings a concentrated spiritual preparation for Holy Spirit-empowered service that increases a believer's power (Luke 4:1-2, 14).
- E. Fasting is a specialized service ministry that increases spiritual sensitivity for a committed believer (Luke 2:36-37).

V. Brokenness and Effective Prayer

A quality of a true move of God is the level of humility and holiness that He works through His people. Historic prayer movements that have preceded a great time of harvest were characterized by integrity of heart and an awareness of the desperateness of our condition (Nehemiah 1). Prepare yourself for effective prayer by embracing the



following truths on the role of "brokenness" in the intercessor's life.

A. Definition: Luke 5:6-9

1. Brokenness is truthful acknowledgment and awareness of our sinful state.
2. Brokenness recognizes God's perfect and exalted nature.
3. Peter is broken through his recognition and acceptance of God.

B. Example: Luke 18:10-14a (NIV)

1. Vs. 10: A comparison is made between a Pharisee (an apparently righteous person) and a tax collector (a despised and unrighteous person).
2. Vs. 11: The prayer of the Pharisee thanks God for his righteousness.
3. Vs. 11: The Pharisee prays from a comparative perspective.
4. Vs. 11: The Pharisee bestows righteousness on himself by the comparative tone of his prayer.
5. Vs. 13a: The tax collector stands far away (a place of humility).
6. Vs. 13a: The tax collector lowers his eyes in prayer (a sign of deference and humility).
7. Vs. 13a: The tax collector beats his breast (a sign of sorrow).
8. Vs. 13b: The tax collector prays for God's mercy because he is a sinner.
9. Vs. 14a: The tax collector goes home justified by God, but the Pharisee does not.

C. The Principle of Brokenness: Luke 18:14b

1. Anyone who exalts himself will be humbled.
2. Anyone who humbles himself will be exalted.

D. Brokenness commanded: Acts 17:30

1. This command is universal and is applicable to all people (Acts 17:30b)
2. Repent from all idolatries which place God in any other position other than as our primary priority (Eze. 14:6)
3. Repent from sinful habits, acts, and thoughts (Eze. 14:6)
4. Repentance is essential to a life with God (Eze. 18:30-32)
 - a. Death to sin yields a life with God
 - b. Death to self is death to sin
 - c. Sin is part of our nature (Gen. 3)
 - d. We must be changed in our very being (Rom. 12:2)
5. Mourn deeply over the sins that separate us from God (Joel 2:12)
6. Our hearts must be broken before God (Joel 2:13)
7. Concealing or denying sin prevents brokenness that leads to prospering (Prov. 28:13)
8. Sin is a universal state, not a trait of mankind without God (Rom. 3:23)

NOTES



9. No one is without sin (I John 1:8)
- E. Brokenness is to be desired: Mark 1:4-5
1. Repentance requires an effort and an act of will (Mark 1:4, Matt. 3:5-6)
 2. God's kindness leads to repentance (Rom. 2:4)
 3. Experiencing the Kingdom of Heaven requires brokenness (Mat. 5:3)
 4. Becoming righteous requires repentance (II Cor. 5:20b, 21)
 5. Repentance leads to holiness and allows us to see God (Matt. 5:8)
 6. Brokenness comes in degrees (Luke 7:36-47)
 7. Greater depth and breadth of brokenness is to be sought (Luke 7:36-47)
 8. There is a relationship between repentance, forgiveness, and love (Luke 7:47)
 9. The correspondence between repentance and love makes repentance desirable (Luke 7:47)
- F. Promises and blessings to the broken: Revelation 3:19
1. God is found when sought wholeheartedly and persistently (Jer. 29:13, Matt. 7:7-8)
 2. God will work with us if we stop rebelling (Isa. 1:18-20)
 3. God's mercy will be shown to the penitent (Isa. 55:7)
 4. If we are broken and turn to God, He will hear, forgive and heal us (II Chr. 7:14)
 5. God will give us life (Eze. 33:11, 18:21)
 6. God will receive us graciously (Hos. 14:2)
 7. God desires to teach us (Ps. 51:6)
 8. God will bless the sacrifices of brokenness (Ps. 51:17)
 9. The Kingdom of Heaven is promised to the broken (Matt. 5:3)
 10. Those purged of sin and iniquity will see God (Matt. 5:8)
 11. The Holy Spirit is promised to the penitent (Acts 2:38)
 12. God will save and succor the broken (Ps. 34:18, 22)
 13. God is compassionate to the repentant (Joel 2:13, Mic. 7:18, 19)
 14. God will rejoice over the return of the repentant (Luke 15:4-7)
 15. God will refresh the spirit of the broken (Acts 3:19)
 16. God esteems the broken and repentant (Isa. 66:2)
 17. God gives grace to the broken (Prov. 3:34; James 4:6; I Pet. 5:5)
- G. The Fruits of brokenness
1. Our behavior must be altered through our brokenness and



God's restoration (Matt. 3:8)

2. How we treat others must be changed in a manner reflective of God's desires and commands (Luke 6:31)
 3. We must willfully reject our former sinful ways (Eze. 18:30-32)
 4. Brokenness must effect all aspects of living (Isa. 58)
- H. The effects of brokenness on prayer
1. The prayers of the righteous have great impact (James 5:16)
 2. Repentance is the gateway to righteousness (I John 1:9)
 3. Righteousness will be evident to all and blessed by God (Isa. 58:8-9)
 4. God will attend to the prayers of the righteous (II Chr. 7:14-15)

NOTES

Materials used in this chapter include notes from Bill Gothard's "Life Purpose Seminar" and Dick Eastman's "Change The World School of Prayer" Seminar.



3

Communion with God



"Martha, Martha, you are worried and troubled about many things. But one thing is needed, and Mary has chosen that good part, which will not be taken away from her."

Luke 10:41-42 (NKJV)

3 Communion with God

NOTES

I. **Christians in the early church prioritized intimacy with God.** Private prayer was very much a part of their spiritual lives. In Acts 10:9, Peter went on the roof to pray, and received a vision or sign to preach to non-Jews. Communion with God is foundational.

A. Old Testament saints communed with God:

1. Moses (Deut. 9:25-26)
2. Samuel (I Sam. 15:11)
3. Elijah (I Kings 17:19,20)
4. Daniel (Daniel 6:10)

B. Jesus drew apart to pray (Mark 1: 35)

1. He prayed to God.
2. He prayed to know God's will (Luke 6:12-13).
3. He prayed to persevere in the Father's will (Luke 22:42, 21:36).
4. Jesus didn't just model prayer, He also taught the importance of prayer (Matt. 6:6, 21:21-22; Mark 11:23-24; 11:1-13, 18:1-8).

C. Giants of the faith such as Wesley, Finney, and Luther had strong, consistent devotional lives.

II. **Prayer is a learned discipline (Luke 11:1), and personal prayer requires a good understanding of a stewardship of time.** For example, "How long do I have to pray?" or, "How long do I get to pray?" Models of prayer can give structure to various ways to express our intimacy with God in prayer. Three excellent sources for learning about prayer are:

- A. *Prayer* by Richard Foster
- B. *The Hour That Changes the World* by Dick Eastman
- C. *My Utmost for His Highest* by Oswald Chambers

III. **Recognizing God's Voice**

- A. The voice of God is not to be confused with the voice of self or Satan. Peter, though with obvious good intentions, took affront with Jesus' remarks and said, "Far be it from You, Lord; this shall not happen to You!" (Matt. 16:22-23)
- B. The voice of God is consistent with His Word. God's Voice will never tell us to engage in any activity or relationship that violates the Holy Scriptures.
- C. The voice of God conflicts with our human wisdom. Frequently, when God requires something of you, it will clash with what you consider to be the natural, reasonable course of action.
- D. The voice of God clashes with our fleshly nature. God will never tell us to do anything that selfishly gratifies the flesh over the spirit. God's voice speaks to an integrated wholeness in our



personhood.

- E. The voice of God is always challenging our faith, and in so doing He builds our relationship with Him and helps us grow into intimacy with Him.
- F. The voice of God calls for a courageous response. When God speaks, oftentimes His Voice will call for an act of courage on our part. This is demonstrated dramatically in the life of Joshua.
- G. The voice of God produces patience rather than impulsiveness
 - 1. No where in Scripture does God tell anyone to rush into a decision. He doesn't operate that way. Communion with God does not pressure us into snap decisions.
 - 2. King Saul was one who lost his throne because he acted hastily. Chosen by the Lord to be king over Israel, he was instructed by the prophet Samuel to wait at Gilgal. "Seven days you shall wait, till I come to you and show you what you should do." (1 Sam. 10:8). On the seventh day, Samuel still hadn't arrived. With a hostile Philistine army pressing in on him, Saul decided to take matters into his own hands, and he prepared burnt offerings to invoke the Lord's favor. As soon as the offering was completed, Samuel appeared. Saul offered excuses, but his rashness disqualified him for a long and peaceful reign. Getting ahead of God is a terrible mistake, and the consequences are always distasteful.
 - 3. On the other hand, Nehemiah, cupbearer to Persian King Artaxerxes, patiently waited for God's timing with glorious results. Having heard from exiles who had been living in occupied Judah that the walls of Jerusalem were in shambles, a grieved Nehemiah "sat down and wept, and mourned for many days; I was fasting and praying before the God of heaven." (Neh. 1:4)
 - 4. Satan tells us to "hurry up, go ahead, make the decision, don't worry about the consequences." God wants us to move in inner peace with His Voice.
- H. The voice of God speaks quietly.
 - 1. The psalmist said, "Be still and know that I am God." (Ps. 46:10) If we are to listen to God, we must be quiet and anticipate His speaking to us.
 - 2. Quietness is essential to listening. If we are too busy to listen, we won't hear. Reflection and inner solitude can be carved out of our busy lifestyles.
- I. The voice of God causes us to persevere. God will not tell us some things instantaneously. We will hear and see confirmations only after having waited a season of time. One of the reasons is simply that we're not always ready. Because of that, God will sometimes withhold information until we are prepared to listen.

IV. Review: Let's now apply these points to Matthew 16:22-23 and see how they are related.

- A. Was Jesus' statement that He was going to die consistent with Scripture? Yes, according to Isaiah 53, it was.



- B. Did Jesus' statement conflict with human wisdom? Was His assertion that He would be killed and rise again on the third day at odds with human logic? Obviously so.
- C. Did Jesus' remark clash with Peter's fleshly desires? It certainly did because Peter saw himself as one of the group of disciples, and, if Jesus died, where would that leave Peter? He would no doubt be left out of this "insider" relationship.
- D. Did Jesus' reply challenge Peter's faith and require His courage? It certainly did. Peter had seen a lot in his life. Jesus' resurrection proclamation was a monumental challenge to his faith. Would he be willing to follow a man who said He was the Messiah but would soon lose His life? Would he have courage to persevere and, if He rose, to follow Him? God's voice obviously called for courage.

NOTES

Portions of this section come from "Listening to God" by Charles Stanley.



4

Effective Intercession



"As He prayed, the appearance of His face was altered, and His robe became white and glistening."

Luke 9:29 (NKJV)

4 Effective Intercession

To intercede is to plead or petition on behalf of someone or something. An intercessor is one who "stands in the gap" between God and man, or God and circumstances.

Our primary example of intercession was provided by our great High Priest, the Lord Jesus Christ, when He was on Earth. He continues to intercede even now in Heaven (Heb. 7:25).

I. The Bible gives the initiative to intercede (I Tim. 2:1-3)

II. God admonishes us to intercede (II Chr. 7:14-15)

III. The Holy Spirit teaches us how to intercede

- A. Ask the Holy Spirit to show you by words, thoughts, or messages that stir in your spirit, how to intercede for a given situation. Often He will bring to mind a face, a name or a scene. Let Him prompt you to pray psalms in this manner.

1. Psalm 25:4-5
2. Psalm 25:14

IV. Petition the Lord for grace, mercy and favor

- A. He desires to give good gifts (Matt. 7:11).
- B. He has conditions for asking.
1. Proper motivation (John 14:13; James 4:2-3)
 2. Faith without doubting (Matthew 21:21-22; Mark 11:23; Hebrews 3:12; James 1:6)
 3. Ask according to His will (John 15:7; I John 3:22, 5:14-15)
 4. Abide in Jesus (John 14:23, 15:1-10)
 5. Bear good fruit (John 15:2-16)
 6. Ask in the name of Jesus (John 14:13, 16:23b-24; Phil. 2:9-10)

V. Be specific in your requests

- A. Genesis 32:9-12
- B. II Kings 20:1-11
- C. Genesis 24:12-14
- D. Mark 10:51

VI. Be assured that if you ask, you will receive

- A. Matthew 7:7-8
- B. I John 5:14-15

VII. Some hindrances to answered prayer

NOTES



- A. Not in fellowship with God
- B. Unforgiveness
- C. Doubt and unbelief
- D. Not asking according to God's will
- E. Disobedience
- F. Unrepented sin
- G. Fear

VIII. Biblical examples of effective intercession

- A. The Holy Spirit makes intercession for believers (Romans 8:26)
- B. Nehemiah prays for the sins of the children of Israel (Nehemiah 1:5-7)
- C. Paul asks the Colossians to pray that God would open a door for the Word (Col. 4:2-4)
- D. Moses prays for the sins of Israel in the wilderness when they made and worshiped the golden calf (Exo. 32:30-32)
- E. King Jehkiah asks Jeremiah to pray for him and his priests (Jer. 37:3-5)
- F. Hosea prays a hedge of thorns against his wife (Hos. 2:6-11)
- G. Ezra agonizes before God and confesses the sin of his forefather (Ezra 9:6ff)
- H. Paul asks the Ephesians to pray that the worker's ministry will be accepted by believers. (Eph. 6:18-20)
- I. Job intercedes for Eliphaz and his friends (Job 42:8-10)
- J. Samuel cries to the Lord for Israel to have victory over the Philistines (1 Sam. 7:8-11)

IX. Summary

"The church holds the balance of power in world affairs ... even now, in this present throbbing moment, by means of her prayer power, and the extent to which she uses it, the praying church is actually deciding the course of human events."

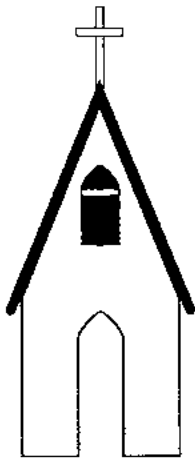
—Paul Bilheimer, *Destined for the Throne*

These materials were adapted in part from "The Mighty Warrior" by Elizabeth Alves.



5

Making Room to Pray



"But you, when you pray, go into your room, and when you have shut your door, pray to your Father who is in the secret places, and your Father, who sees you in secret, will reward you openly."

Matthew 6:6 (NKJV)

5 Making Room to Pray

NOTES

Reinhard Bonnke, the evangelist, in the Bulawayo, Zimbabwe crusade had a tent set up for prayer about 100 yards behind the outdoor platform upon which he would preach. Intercessors gathered there four times a day to pray for the crusade - some twenty-five hundred prayer warriors from all walks of life, praying before and during the crusade. The end result of that crusade was fifty thousand in attendance with over ten thousand decisions for Christ.

The intention for Making Room to Pray is that there is a place where prayer can happen - a place where people can regularly come together, having specific information from which to pray - alone or together - recording the results, being trained and equipped for city-wide intercession, and waiting on the Lord (as in Acts 1:14). It is in such a place that several things can happen; for example, corporate repentance, visions imparted, pleas for cleansing offered up, dreams presented.

Though not seen by the masses, this facet of prayer ministry is where the real battles are fought, and the power of God released on the earth.

Prayer rooms can consist of small storage rooms or Sunday School rooms. More elaborate, dynamic prayer rooms can be found in a growing movement of churches regularly scheduling seasons of prayer and all-night prayer vigils.

I. Establishing a prayer room

A. Advantages of a designated prayer center

1. Enables scheduled prayer to be accomplished in a systematic manner.
2. Provides a place to promote agreement in prayer.
3. Serves as a place to register the deeds of God in the life of the church.
4. Promotes ownership of the church vision to win the city to Christ.
5. Presents an advantage to evangelism within the community as those individuals utilize it as an "emergency room" when adversity strikes them.
6. Provides a place to practice prayer.
7. Has an inclusive impact on your church as people of different spiritual levels are united.
8. Allows a place where people can be quiet and hear God's voice.
9. Offers a place for prolonged periods of prayer.

II. Establishing a prayer room purpose statement

- A. The purpose statement will be the definition for intercessory prayer in your prayer room and will help keep the prayer committee on track in building and sustaining the prayer room.



III. Establishing a prayer ministry director—job description

- A. Oversee the Intercessory Prayer Ministry
- B. Coordinate changes, programs, and other activities with the Church Staff.

EXAMPLE PURPOSE

(from Champion Forest Baptist Church)

1.
Provide a central place for maintaining and praying for the needs of individuals, the church, the nation, and the world.

2.
Provide an undergirding prayer support for all church endeavors and a source of power for ministry by the local church.

3.
Lead the church in an understanding of and confidence in prayer.

NOTES



- A. Oversee the intercessory prayer ministry.
- B. Coordinate changes, programs, and other activities with the church staff.
 - 1. Keep pastor advised at all times
 - 2. Request pastor's counsel on matters that are major in nature.
- C. Select and enlist prayer leadership.
- D. Schedule prayer offering services and orientation and training meetings.
- E. Schedule and conduct monthly leadership meetings.
- F. Promote the prayer ministry throughout the church and community.

IV. Establishing a prayer ministry coordinator—Job Description

- A. Oversee the assigned prayer captains.
 - 1. Monitor attendance rosters and encouragement program.
 - 2. Assist prayer captains in solving problems and covering during their absence.
- B. Be responsible for assigned prayer stations.
 - 1. Keep information and materials current and interesting.
 - 2. Review cards to remove outdated requests.
- C. Suggest and implement improvements to the prayer ministry and prayer room.
- D. Train new prayer captains and intercessors.
- E. Attend monthly leadership meeting.

V. Establishing a prayer room recruitment format

- A. Recruit from the pulpit.
- B. Calendar for this event so that its emphasis does not conflict with other major events.
- C. Print purpose of prayer room in bulletin or newsletter, possibly including posters, pictures, and testimonies.
- D. Approach all church age-groups and special groups.
- E. Locate a sign-up board in the foyer or in some other conspicuous place.
- F. Include the prayer room as part of your new member orientation.
- G. Emphasize special considerations to assist people with their idea of signing up for prayer. Example: security, emergency situations, etc.
- H. Use alternates and "day captains" to improve participation, insure "round-the-clock" praying, and establish accountability. "Day captains" serve as prayer coordinators for a specific day of the week, assisting the prayer coordinator with the day's



duties.

- I. Sign up people for a term of prayer.

VI. Establishing prayer room training

During recruitment, tell people they will be trained. This will offset their fear of failure and uncertainty of the unknown. Your training plan will be dictated by the format you choose. If you adopt a prayer plan, teach them how to use it; for example, Dick Eastman's model, Larry Lea's model, the ACTS (Adoration, Confession, Thanksgiving, and Supplication) model. Be sure to make the textbook available if that is your chosen plan. Then, teach your people how to use the prayer room, going over basics and sharing ways to prepare for their time of prayer.

- A. Emphasize the importance of confidentiality.
- B. Show how to write a "PrayerGram" (pre-printed note card with space to write a brief note of encouragement. It includes church name and address, and the card is sent to those whose names are submitted for prayer.).
- C. Train your leaders to lead corporate prayer groups.
 1. Adhere to chosen agenda.
 2. Take charge of the meeting.
 3. Begin and conclude on time.
 4. Assume authority over those who may pray too long, too loud, or who might distract others.
- D. Realize that structure is important to keep people on track and focused.
 1. Rule of Thumb: The greater the order, the more likely the ministry will last.
 2. Equip your people. Participants need to know the rules, guidelines, and boundaries. They must be willing to submit to the leadership of the group, whether present or not present. There should be no self-proclaimed leaders.

VII. Establishing steps for prayer room preparation

- A. Get your Bible and pray according to His Word - I John 5:14-15
- B. Pray in faith - James 5:15
- C. Realize you are always to pray, never giving up - Luke 18:1
- D. Come boldly into the throne room—Hebrews 4:16.
- E. Plan to pray "in the name of Jesus" - John 16:23-24
- F. Know that God is hearing you - I Peter 3:12
- G. Claim the power of earnest praying - James 5:16 (Amplified)
- H. Recognize that power is released in praying God's Word (Isa. 55:11)
- I. Recognize whom you are fighting - Eph. 6:12
- J. Realize your power through Jesus over Satan - I John 4:4

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- K. Put on your prayer armor - Eph. 6:10-18
- L. Purge yourself of uncleanness and unforgiveness - Matt. 18:21-35; Mark 11:25.

VIII. An hour in the prayer room

- A. Check for church-wide requests from the prayer ministry bulletin board. (such as outreaches and special events) and urgent requests. (Pray approx. 3-5 minutes)
- B. Look for requests that have come in by phone and have not been put in the permanent file. Use the markers to indicate where one intercessor stops and another needs to begin. (Pray approx. 10 minutes)
- C. Review Prayer Request cards gathered from offering plates, Sunday School classes, choir, and card-drop areas throughout the church. Use the markers to indicate where one intercessor stops and another needs to begin. (Pray approx. 10 minutes)
- D. Transfer telephone and prayer request cards. Cards should be alphabetized in at least five subject areas. (Pray approx. 10 minutes)
- E. Peruse staff requests, government leaders, missionaries, and current events. (Pray approx. 10 minutes)
- F. Review a section of the membership and prospects lists. Use highlighter to mark the ones for whom you prayed.
- G. Check for reports of answered prayers and thank you notes to intercessors. (Pray and spend time in praise and gratitude - approx. 5 minutes)

NOTES



IX. Establishing a 12-month timetable to launch a prayer room ministry.

Time	Assigned To	Action
Month 1	Pastor	Pastor, staff, laypersons realize need for prayer ministry.
Month 2	Pastor/Church	Select prayer coordinator and assistant (co-coordinator).
Month 3	Pastor/Coordinators	Select the prayer committee.
Month 4	Pastor/Coordinators Prayer Committee	Outline church prayer ministry.
Month 5	Pastor/Coordinators Prayer Committee	Church prayer ministry is presented to the church.
Month 6	Pastor/Coordinators Prayer Committee	Prayer room selected.
Month 7	Prayer Committee	Secure prayer line telephone number established.
Month 8	Prayer Committee	Order all supplies and materials for prayer room.
Month 9	Prayer Committee	Congregation is informed about prayer ministry (pastoral letter, pulpit announcements, newsletter, bulletin, etc).
Month 10	Prayer Committee	Have an open house in the prayer room.
Month 11	Prayer Committee	Have a Launch/Commitment Sunday to enlist intercessors, as well as sign up for specified hours in the prayer room.
Month 12	Prayer Committee	Have training/orientation sessions for the congregation intercessors.

NOTES

Portions of this chapter were adapted from Teryl Tekyl's "Making Room to Pray."



6

Intercessory Worship



"Holy, Holy, Holy, Lord God Almighty, who was and is and is to come! ... You are worthy, O Lord, to receive glory and honor and power. For you created all things, and by Your will they exist and were created."

Revelation 4:8b, c, d, 11 (NKJV)

6 Intercessory Worship

"Even them I will bring to My holy mountain and make them joyful in My house of prayer... for My house shall be called a house of prayer for all nations." (Isa. 56:7) God's "house" is the place where worship and prayer are offered.

In this, as in several other Old Testament passages using the Hebrew word "tephillah", "prayer" can translate from the Hebrew to mean *prayers set to music and sung in formal worship*. Intercessory worship then means to worship in the gap between God and a person or situation, in order to bring about God's intervention in the circumstances.

In our strategic plans for intercession, we must exalt the Lord Jesus Christ over every focus of our prayers; in other words, include praise and worship in our spiritual battles. Praise, worship, prayers, and petitions *must* intermingle, especially as the battle heightens.

I. Enter into God's presence with high praises.

Worship brings God's awesome holiness and authority to bear over circumstances, principalities and powers. We enthrone God over them. We do not concentrate upon how powerful Satan is, but upon God's awesome power. Satan is dethroned, and God is enthroned. This is the first step to victory.

- A. God is enthroned in the praises of Israel (Psalm 22:1-3 NKJV). The Hebrew word translates to *inhabits*. With high praise, God is enthroned above the circumstances.
- B. When we enter His courts with praise, we are positioned with the Lord, to participate in His purposes on Earth (Psalm 100:4).

II. Recognize that we are in a war

- A. As believers, we have a position of authority and do warfare from the throne room (Eph. 1:19-23; Col. 2:15, Heb. 2:14, Eph 2:6)
 - 1. Praise is part of the battle, and often associated with victory (Psalm 149:56).
 - 2. God's people won a battle that was fought not by the army, but by the musicians (II Chr. 20:1-4). Worship became the tip of the arrow.
 - 3. The music created an atmosphere in which God could dwell, and speak a prophetic word into the circumstances (II Kings 3:15-16).
 - 4. Kenaniah the musician carried the presence of God amidst the people (I Chr. 15:22). Praise is positioned first.
 - 5. Over 200 Israelites prophesied through music (I Chr. 25:1-7). The voice of God is released in formal, corporate worship.

III. The relationship between worship and warfare

- A. Worship gives entrance to the Kingdom of God.
 - 1. Worship expresses Christ's redemptive authority (Rev. 8:9)

NOTES



2. Praise expresses His authority. (Psa. 22:3)
3. We are seated with Christ, we war from a position of authority, and warfare becomes as natural to us as worship (Eph. 2:5-6).

B. Worship brings us to a spiritual world-view.

1. Rationalism is dethroned (I Cor. 2:6-16).
2. Biblical balance is restored when we have a positive approach to intercession and warfare.

IV. Worship binds Satan.

Satan hates it when we use worship as a weapon because his ruling heirarchy is bound and fettered.

- A. Worship silences the enemy (Psa. 8:2 NIV).
- B. Worship confuses the enemy (II Chr. 20:1-29).
- C. Worship delivers from Satan's bondage (Acts 16:25-26, Ps. 18:3, Ps.9:1-3).

V. Praise and worship and the declaration of God, creates the context for the first fruits of evangelism.

- A. The harvest comes in the context of public declaration of God's greatness (Acts 2:42-47).
- B. Joshua was on his face worshipping when God gave him the strategy to go in and possess the land (Joshua 5:13-14, 6:1-5).

VII. Music propagates the blessings of God throughout the earth.

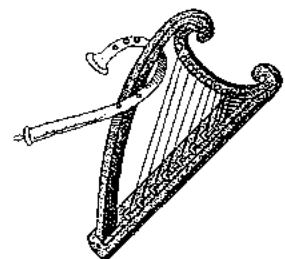
- A. Music gives praise a powerful expression (Psalms 150)
- B. Music is connected with creation.
 1. Material (Job 38:7, Psa. 65:13)
 2. Supernatural (Isa. 54:1)
 3. Spiritual (Luke 2:13-14)
- C. Music renews the mind, quiets the soul, and delivers from evil (I Sam. 16:16, 23).
- D. Music releases a prophetic revelation (II Kings 3:15-16).

VIII. Seven biblical expressions of praise (Hebrew words of praise)

- A. *Halal*—to celebrate, to shine forth, to be clamorously foolish (Psalm 148, 150).
 1. This is the word that is most frequently translated *praise*. We get the word "hallelujah" from this word.
 2. *Halal* is a good way to begin a worship service. It's like the booster stage of a rocket.
- B. *Shaback*—to praise the Lord by shouting.
 1. This is what the Israelites did around the walls of Jericho.
 2. "Because thy loving kindness is better than life, my lips shall praise (shabach) thee." (Psalm 63:3)



3. "One generation shall praise (shabach) thy works to another, and shall declare Thy mighty acts." (Psalm 145:4)
 4. "O clap your hands, all ye people; shout (shabach) unto God with the voice of triumph." (Psalm 47:1)
- C. *Yadah*—To extend the hand, to gesture
1. "All thy works shall praise (yadah) Thee, O Lord, and Thy saints shall bless thee." (Psalms 145:10) KJV
 2. "Lift up your hands (yadah) in the sanctuary and bless the Lord." (Psalm 134:2) KJV
 3. "Let my prayer be set forth before Thee as incense, and the lifting up of my hands as the evening sacrifice." (Psa. 141:2) KJV
 4. "And when he had consulted with the people, he appointed singers unto the Lord, and that should praise (yadah) the beauty of holiness, as they went out before the army, and said, 'Praise the Lord for his mercy endureth forever'" (II Chr. 20:21) KJV
 5. "I want men everywhere to lift up holy hands in prayer, without anger or disputing." (I Tim. 2:8) NIV
- D. *Towdah*—to offer the sacrifice of praise, the processing of a choir. Sometimes we don't feel like praising the Lord. This is when we offer *towdah*, the sacrifice.
1. This was the praise offered while the sacrifice was being consumed upon the altar. It must have taken a while for the sacrifice to be consumed.
 2. "These things I remember as I pour out my soul: How I used to go with the multitude, leading the procession to the house of God, with shouts of joy and thanksgiving among the festive throng." (Psalms. 42:4) NIV
 3. "He who sacrifices thank offerings honors Me and he prepares the way so that I may show him the salvation of God." (Psalms. 50:23) NIV
 4. "The sounds of joy and gladness, the voices of bride and bridegroom, and the voices of those who bring thank offerings to the house of the Lord, saying, 'Give thanks to the Lord Almighty, for the Lord is good, His love endures forever.'" (Jeremiah. 33:11) NIV
- E. *Zammar*—to praise with the playing of an instrument. God loves the sound of music played to Him.
1. "Be exalted, O Lord, in your strength; we sing and praise (zammar) your might." (Psalms 21:13) NIV
 2. "Praise (zammar) the Lord with the harp; make music to him on the ten stringed lyre." (Psalms 33:2) NIV
 3. "O God, whom I praise (zammar), do not remain silent." (Psalms. 109:1) NIV
- F. *Tehillah*—To sing the song in your spirit.
1. "But thou art holy, O thou that inhabitest the praises (tehillah) of Israel." (Psalms. 22:3) KJV



2. "Sing to Him a new song; play skillfully, and shout for joy." (Psalms 33:3) NIV
3. "He put a new song in my mouth, a hymn of praise to our God. Many will see and fear and put their trust in the Lord." (Psalms 40:3) NIV
4. "He appointed some of the Levites to minister before the ark of the Lord, to make petition, to give thanks, and to praise (tehillah) the Lord, the God of Israel." (I Chr. 16:4) NIV
5. "He is your praise; He is your God, who performed for you those great and awesome wonders you saw with your own eyes." (Deu. 10:21) NIV

G. *Barak*—To kneel, to bless, to congratulate.

1. "Come, let us bow down in worship, let us kneel before the Lord our maker." (Psalms 95:6) NIV
2. "Praise (barak) the Lord, O my soul, and all that is within me, bless (barak) His holy name." (Psa. 103:1) NIV
3. "When the offerings were finished, the king and everyone present with him knelt down and worshiped." (II Chr. 29:29) NIV

IX. Moving prophetically in praise and worship.

To move prophetically in worship intercession is to move in the intercessory burden of the Holy Spirit. He will lead us to declare God's word and purposes in song and prayer.

- A. The prophetic ministry began to flow after Elisha called for a musician and the harp was played (II Kings 3:15-16).
- B. Those who lead in intercessory worship should be intercessors, not simply talented musicians (Kenaniah, I Chr. 15:22).
- C. Prophetic gestures in worship:
 1. Treading (Luke 10:19)
 2. Clapping (Psa. 47:1)
 3. Shouting (Psalms 95:1)
 4. Singing (Isa. 30:29-30)
 5. Dancing (Jer. 31:10-14, Ex. 15:20-21)

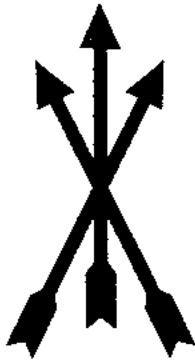
X. Hebrew definitions of intercession from the New Strong's Exhaustive Concordance of the Bible.

- A. "Pah-gah"—to reach or meet someone. To pressure or urge someone strongly, to meet up with a person. To encounter, entreat or assail with urgent requests. The verb occurs 44 times in the Bible. In some contexts, it refers to the extent to which a tribal boundary is reached. It also translates to "make" intercession, the idea that a supplicant catches up with a superior and reaches him with an urgent request. Thus, intercession involves reaching God, meeting God and entreating Him for His favor.
- B. "en-Toong-khan-o"—to fall in with, to meet with in order to converse. The word implies pleading with a person on behalf of another.



7

Spiritual Warfare



"For though we walk in the flesh, we do not war according to the flesh. For the weapons of our warfare are not carnal but mighty in God for pulling down strongholds."

II Corinthians 10:3-4 NIV

7 Spiritual Warfare

NOTES

I. Characteristics of a worshipping and warfaring church

Authority is that power and legal right that God gives His people, in order that they may be His representatives on earth to carry out His will and extend His Kingdom.

A. The legal basis for our spiritual authority.

1. God will always have total authority over all.
2. God gave man free will, dominion, and authority. (Gen. 1:28-30)
3. Satan usurped man's God-given authority.
4. Man turned over his God-given authority to Satan. (Gen. 3:1-7)
5. Jesus Christ was the only perfect sacrifice who could give His life as retribution for the spiritual death that humanity inherited. (Genesis 2:17, 3:6-7; Hebrews 9:26 & Hebrews 10:14)
6. Satan and his demons are in constant warfare against the Church and, as believers, we are exhorted to war against all levels of spiritual forces of evil in that invisible realm. (Eph. 6:10-18)
7. Satan has discernable and limited characteristics that he uses against humanity, the Church, and creation:
 - a) Accuser and liar (Rev. 12:7-10)
 - b) Thief (Jn. 10:10)
 - c) He steals, destroys, kills (Jn. 10:10)
 - d) Father of lies (Jn 8:44)
 - e) God of this world (II Cor. 4:4)
8. Jesus demonstrated His power over demons, and He transferred this same power to His followers. (Mk. 16:17; Rev. 12:11)
9. The Church must use the power of God in humility. (James 4:7)

B. The Enemy

1. In order to pray effectively, we must identify the "strong man" behind a situation (Mt. 12:29; Lk. 11:21-22). The strong man is the evil power of a demon sent by Satan over a church, nation, city, family, or Christian to hinder the divine calling of God on those lives.
2. We must always remember that satan is already defeated by Christ's death on the cross and His resurrection.
3. Only the church of Christ can stand in Satan's way.
4. Satan's activities (stealing) are as his nature (thief).
5. Jesus said that in His Name we will cast out spirits. (Mk.



16:17)

- C. The angels-- they are not to be worshipped. (Rev. 19:10 & Rev 22:8, 9)
1. Angels of God
 - a) Warriors:
 - 1) Michael the Archangel (Dan. 10:12-13; Jude 1:9)
 - 2) Angels who fight for us, according to God's purposes
 - b) Messengers: Gabriel (Lk. 1:11-20)
 - c) Worshippers (Rev. 5:11-12)
 2. Angels of Satan
 - a) Satan's title: "prince," denotes the existence of a hierarchy. (Eph. 2:2)
 - b) "Adversary" = One who presents resistance or opposition.
 - c) He governs where there is no submission to authority; therefore, there is no authority.
 3. Hierarchies of evil
 - a) Governors
 - 1) Thrones, dominions, principalities, powers (Col. 1:16)
 - 2) Exercise their will over others
 - b) Principalities
 - 1) Territorial spirits
 - 2) These are beings with great range of influence within the satanic realm.
 - 3) There exists a battle strategy for every geographic area on earth.
 - 4) We must learn about and become familiar with the geography, human, and social groups of this planet.
 - c) Powers
 - 1) Strongholds
 - 2) These are types or genres of evil and the demons assigned to those sins.
 - 3) They concentrate their efforts towards the increase of certain evils.
 - d) Powers of darkness
 - 1) Spiritual hosts of evil (Eph. 6:12)
 - 2) They represent the work of Satan's realm.
 - 3) Their purpose is to hinder the propagation of the truth through lies and confusion.
 - e) Evil Spirits
 - 1) They attack individuals.
 - 2) They influence an individual's behavior
- D. Steps for obtaining the victory
1. Know who our enemy is.
 2. Know that Christ has already obtained victory and delegated His authority to the Church.

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3. Be aware and know how to use the weapons of our warfare.
4. Be aware of the enemy's weaknesses.
5. Worship God.
6. Continually:
 - a) Cleanse ourselves
 - b) Repent
 - c) Renounce pride
 - d) Renounce unbelief
7. Wait on the Lord for His guidance. (Jn. 10:27; Ps. 81:13-14)
8. Become identified with the sins of those for whom we pray. (Neh.1:6)
9. Specifically pray against evil, in the Name of Jesus.
10. Overcome evil with good. (Rev. 12:11 and Rev. 12:21)
11. Remain vigilant, looking only to God and His revelation.
12. Walk in a life that is "controlled by the Holy Spirit." (Gal. 5:16-25)

II. Areas that must be strengthened

A. The mind

1. Our thoughts come from ourselves, God, or the enemy.
2. Most spiritual warfare is waged in the mind with the Word of God. (II Cor. 10:3-5; Rom. 12:2;) NIV

B. The heart

1. This is the sphere of our attitudes, emotions, and will. (Matt. 15:18, 19)
2. Our two most vulnerable parts -- heart and mind -- are protected by the armor of God. (Ephesians 6:14, 17)

C. The mouth (tongue)

1. Life and death are in the power of the tongue. (Prov. 18:21; Jas. 3:10)
2. We will not allow bitterness to take root and contaminate us. (Heb. 12:15)
3. Understand the biblical authority to bless, honor, and edify.

D. The Spirit

1. Worship
2. Worship in the Spirit. (John 4: 23, 24; I Cor. 14:15; Jude 20)

III. Offensive Weapons

A. The Word of God

1. Is the sword of the Spirit (Eph. 6:18)
2. Is living (Jn. 1:1; Jn. 6:63; I Thes. 2:13; Hebrews 4:12)



3. Heals, delivers, gives faith, and gives victory. (Prov. 4:20-22; Rom. 10:17; Mt. 4:4; I Pet. 1:23; Lk. 4:1-12)

4. We are reborn through it. (I Pet. 1:23)

B. The Name of Jesus

1. He gave us legal authority ("power of attorney") to use His Name. (Col. 3:17; John 14:12-14)

2. It is the Name above all Names. (Heb. 1:1-4; Phil. 2:9-10)

3. He is the great conqueror of death. (2 Tim. 1:10, 1 Cor. 15:54-57)

C. The blood of Jesus

1. "Without shedding of blood there is no remission [of sin]." (Heb.9:22) NKJV

2. The life is in the blood. (Lev. 17:11, 14)

3. His blood has redeemed us. (Heb. 9:12)

4. His blood gives us:

a) Power

b) Life (Jn. 6:53-56; I Cor. 10:16)

c) Salvation (Zech. 9:11; Matt 26:28; Romans 5:9; I Peter 1:19)

d) Cleansing (Heb. 9:22; Heb. 9:14)

e) Protection (Ex. 12:13)

f) Forgiveness (Eph. 1:7)

g) Justification (Rom. 5:9)

h) Sanctification (Heb. 13:12; 9:14)

i) Victory over the enemy (Rev. 12:11; 19:13, 14; Rom. 11)

4. By the word of our testimony (Rev. 12:11)

5. By dying to self

IV. Defensive Weapons

A. The armor over all is prayer. Each part of God's armor is intended for a different type of attack.

B. Armor of Prayer = "put on..." (Eph. 6:10-18)

1. Truth fortifying our loins. (v. 14)

2. Righteousness as a breastplate protecting our heart. (v. 14)

3. The preparation of the gospel of peace fitted upon our feet. (v. 15)

4. The shield of faith extinguishes the enemy's projectiles. (v. 16)
NIV

5. The helmet of salvation worn to protect our mind. (v. 17)

6. Praying always in the Holy Spirit. (v. 18)

7. The cloak of zeal put on as a mantle of fire. (Is. 59:17)

C. The prayer of loosing and binding, which consists of binding and loosing the enemy and circumstances (Mt. 18:18) -- NOT PEOPLE!



Binding = forbidding; prohibiting {Defensive}

Loosing = allowing; permitting {Offensive}

1. They must be things supported by the Word of God.
2. They are the keys of the Kingdom of God. (Mt. 18:18; Matt 16:19)

D. Prayer of Agreement:

The prayer of agreement is when two or more people are in agreement – in harmony of spirit -- concerning what they think, speak, in petitions to God, in word, conversations, actions, opinions, faith, judgments, hope, and scriptures. (Mt. 18:19-20) An example might be the sound of more than one musical instrument playing in perfect harmony.

E. Prayer of intercession, of imploring, of petition:

This is prayer that will change situations. It is standing in the gap between God and man. This prayer of intercession:

1. Moves God's heart.
2. Brings repentance.
3. Saves nations.
4. Fortifies, strengthens, delivers, transforms (Job 42:8-10; I Tim. 2:1; Ez. 22:29-30; Lk. 22:32; Jn. 17:9)

V. Prophetic Overview

A. God is building up a prophetic people because:

1. He desires to speak to His children.
2. He desires us to be a prophetic people in order to
 - a) Enable us to see and understand our position in Him.
 - b) Have a vision that will not perish, providing us with the "what," the "why," and the "how to" for warfare.

B. God's Word is a prophetic Word. It is a living Word that is timely in any circumstance; the same Word can apply to something in the past, the present, the future.

C. The Word of God is speaking to:

1. The individual
2. The local assembly
3. The universal body of believers

D. God's Word speaks in concrete and specific actions or terms.

E. The testimony of Jesus is the spirit of prophecy (Rev. 19:10b). It is knowledge, understanding, discernment, and revelation that is manifested in Jesus.

F. The spirit of prophecy also is:

1. To affirm, say, confess, announce, declare, make known, proclaim, and make public the revelation that one has of Jesus.



2. To know, discern the heart of God; to speak God's voice and to live in the "here and now" of God.

VI. Characteristics of a prophetic people

- A. The following characteristics of a prophetic people are found in 1 Sam. 9:1-10, 13
 1. They are chosen by God.
 2. They possess a revelation from God about what happened, what is happening, and what will happen.
 3. They discern God's voice.
 4. They have communion with God and with the body of Christ.
 5. They are a worshipping people.
 6. They speak what God is speaking.
 7. They are a people who are transformed, recreated by the Holy Spirit. (10:9)
 8. They wait for God and His perfect time to show/teach what He shall do. (10:8)
 9. They allow God to lead — and He goes before them in power. (10:9)
 10. They do not despise the prophetic Word of the Lord. (1 Thess. 5:20)
 11. They are an anointed people. (10:1)

VII. Ways in which God speaks to us

- A. The prophetic word (1 Thess. 5:20; 1 Tim. 1:18; 1 Cor. 12:10)
 1. Imparts and changes --- gives new life.
 2. May come through a prophet of God, laying on of hands, or gifts of revelation. (Acts 15:32)
 3. May come through testing.
- B. Scripture
 1. It is God's inspired, never-changing revelation. (2 Tim. 3:16)
 2. The Holy Spirit illuminates Scripture.
- C. Inner man
 1. That inner voice that guides our path and our actions and brings about a change of heart (Prov. 20:27).
- D. Divine counsel
 1. This is a particular counsel that comes from God. (Prov. 11:14) "...a multitude of counsel...."
 2. This is the word of knowledge, word of wisdom. (1 Cor. 12:8-10)
- E. Instruction from those in authority
 1. Parents to children (instituted by God with God's delegated

NOTES



authority)

2. Pastoral care for the local church (Heb. 13:7,22)

VIII. God's prophetic people must be able to:

- A. Recognize the voice of the Holy Spirit. (Rom. 8:14)
- B. Obey that voice, even without full mental understanding of its reasons. (Matt. 4:4)
- C. Hear and discern God's voice, as in the example of Eli and young Samuel. (1 Sam. 3:1-21)
- D. Be worshippers.
- E. Discern the times of God (Song of Solomon 2:10-12), in order to declare it to the nations and the Church.
- F. Prepare as individuals, in order to prepare the Church and the nations for that which is to come from God.

God's prophetic people hear, know, discern, obey, recognize, worship, declare, wait on the Lord, have knowledge, walk in power, and, illumination, and prepare for the manifestation of God's will to be fulfilled on the earth!

Remember:

- God has given us the spirit of prophecy as a ministering dynamic.
- The spirit of prophecy is a "posture" that becomes manifest through us in the measure in which we yield to the Holy Spirit in intercessory prayer.
- It is a prophetic lifestyle that springs from a living experience of one who is accustomed to walking in the Spirit. It is dependent upon the quality of one's spiritual life.
- The prophetic word must be spoken in the right spirit, at the correct time, and to the right person, in order that the word would be received and achieve its intended purpose.
- This prophetic anointing that lives within us cannot be acquired merely through learning or study. It is the result of the quantity and quality of time that is spent in the presence of the Lord. (Is. 50:4-5)
- The spirit of prophecy is developed within us as we identify with Jesus and flow from within our innermost being. The spirit of prophecy is limited only by the quality of our spiritual life; it grows or is hindered in direct proportion to the spiritual person that one has become.
- The Holy Spirit divides the manifestations for gifts as He wills, and we can only be available to God. He chooses what and when, why and whom to manifest Himself through us in prophecy.

NOTES



8

Dangers in Spiritual Warfare



"Simon, Simon! Indeed, Satan has asked for you, that he may sift you as wheat. But I have prayed for you, that your faith should not fail..."

Luke 22:31-32 (NKJV)

22 Dangers in Spiritual Warfare

NOTES

I. Failure to put on and use the whole armor of God (Eph. 6:11)

A. Ignorance of Our Resources

1. The Belt of Truth
 - a. The Lord Jesus Christ is the Person of Truth
 - b. The Word of God is the Word of Truth
 - c. The Holy Spirit is the Spirit of Truth
 - d. The Church is the pillar and foundation of truth
2. The Breastplate of Righteousness
3. The Shoes of Peace
4. The Shield of Faith
5. The Helmet of Salvation
6. The Sword of the Spirit

B. Ignorance of Landmines (from Warfare Prayer, Peter Wagner)

1. Ignorance of the Enemy's Devices
2. Fear of the Unknown
3. Underestimating the Enemy
4. Lack of Personal Prayer Partners (Eph. 6:18-19; Col. 4:3)
5. Missing God's Timing
6. Undeveloped Accountability to Spiritual Authority
7. Moving into dangerous spiritual areas alone (Eccl. 4:9-12)

II. A rebellious spirit

- A. Rebellion is entered into when men and women follow Lucifer's example of exalting his agenda and refusing to obey God.

"How you have fallen from heaven, O morning star, son of the dawn! You have been cast down to the earth, you who once laid low the nations! You said in your heart, 'I will ascend to heaven; I will raise my throne above the stars of God; I will sit enthroned on the mount of assembly, on the utmost heights of the sacred mountain. I will ascend above the tops of the clouds; I will make myself like the Most High.'" Isaiah 14: 12-14 (NIV)

1. Disloyalty begins with an independent spirit. (Phil. 2:20-21)
 2. Disloyalty develops into a critical spirit.
 3. Disloyalty breeds a competitive spirit.
 4. Disloyalty results in a rebellious spirit.
 5. 2 Samuel 15 (Absalom spirit)
- B. Spiritual Submission is a Foundational Principle in Intercession.
1. Established by mutual agreement in the Trinity as a principle of God prior to creation.



2. Stolen from man in the Fall, but restored to us through the obedience of Jesus Christ in His life and atonement.
3. Ordained by God in founding, building, and purifying His church. (Rom. 13:1; 1 Tim. 2:1-4)
4. Intercessors must pay attention to these tragic examples of rebellion in God's Word.
 - a. Numbers 12:1-15 — No one can serve in a spirit of lawlessness.
 - b. Lev. 10:1-2 — Strange fire means to serve without an order, to serve without obedience to authority. It is done through our zeal without obeying the authority of God.

III. Demon-centered focus rather than Christ-centered focus

- A. Satan is not invincible.
 1. He is a fallen created being.
 2. He is no match for the Creator.
 3. His deception that he is too powerful for us is a lie.
 4. Christ's victory (our victory) was complete at the cross.
- B. Keep a sovereign perspective.
 1. Believers are free from any legal right to Satan's claims.
 2. The Lord has a sovereign purpose in any affliction.
 3. Even in battle, the Lord is always first importance.
 4. Job was centered on God during horrendous trials.
 5. It is in life's most painful trials that we grow the most.
- C. Three keys to victory over Satan:
 1. The believer's union with Christ
 2. The Person of the Holy Spirit
 3. The whole Armor of God.

IV. Failing to hear and follow God's voice

- A. The sin of presumption — not waiting on the Lord for direction
 1. Learn to "walk in the Spirit."
 2. Spiritual authority is proportional to our humility.
 3. Practice childlike dependence on God by looking to Him.
 4. Realize that hearing the voice of God is a privilege.
 5. Learn to "practice the presence of God."
 6. Obedience: Do the next thing God tells you to do and no more.
- B. Spiritual Narcissism — the abomination of a prideful heart
 1. The subtlest form of spiritual narcissism is the idea that a people can accomplish their own spiritual growth. In trying to be more "pure," failing, trying to be stronger, and still failing can lead to serious spiritual narcissism, for in "trying harder," the individual is, at some point, bound to forget how utterly dependent on God he/she really is.



2. It is not the nature of evil forces, but an individual's response to them that makes the difference.
 3. The tendency to look at oneself as a soldier or crusader, commissioned by God to take on the devil, is dangerous.
 4. In any extended battle with forces that a person determines to be evil, an individual becomes increasingly self-defined as the "good guy."
 5. When battles are lost it is not the time to self-flagellate; instead, these are opportunities for renewal of the person's commitment to surrender and for fresh, new beginnings.
- C. Independent Isolationism: The Lone Ranger Syndrome vs. The Body of Christ
1. Use Romans 12 as a foundation for body connection and service to the Body of Christ.
 2. Unity in the Spirit is essential because Satan will always try to drive a wedge and split the Body of Christ.
 3. All of the gifts in the Body fit together and work together to build up the Body to exalt and glorify the name of Jesus.
 4. Anyone who exudes an attitude of superiority does not represent the heart of Christ-like servanthood nor the heart of God.
 5. The believer's focus should not be on becoming a leader, but it should be focused on becoming followers of Christ.
 6. An attitude of elitism is to be considered arrogant and an attitude that God resists.

V. Intercessory Pitfalls

- A. Breaking confidentiality — intimate prayer requests must stay within your group.

- B. "Consuming Fire" praying (Luke 9:54-56)

The stance of an intercessor is one of mercy. We can be wrongly influenced by a spirit of power or vengeance in intercession that is not the heart of Christ.

- C. Manipulation praying: Praying "death" or "Life" (Prov. 18:21)

We must be on guard of praying false control out of our human minds that can result in an unholy manipulation in the works of the flesh.

- D. Follow this safeguard:

1. Pray the Word.
2. Be Accountable.

VI. Steps to get one's heart to the office of intercession

- A. Acknowledge Jesus Christ as the authority over all authority in your life. (Prov. 21:1; Eph. 1:20-22; 2:6)
- B. Ask Him to root out all seeds of rebellion that may be hidden and to create in you a clean heart. (Ps. 51:10)
- C. Acknowledge those that God has placed over you for your



protection, and be accountable to them as God's delegated authority in your life.

Ask God if any disillusionment or bitterness hinders your ability to receive from these authorities, and seek forgiveness and reconciliation whenever necessary.

- D. Pray in agreement with the mission statement and vision of whatever prayer project you are assigned to. This will help avoid any issue of "controlling" type of prayers based on the personality temperament of the intercessor.
- E. Pray God's heart in every situation.
1. Empty yourself of your own ambitions, and seek God's will. (Mark 14:36)
 2. Allow God to shape and form your heart to mirror His own heart.
 3. In expectancy, sensitivity, and joyful obedience, pray what God gives you to pray!

NOTES



9

Corporate and Concert Prayer Models



"Is it not written, 'My house shall be called a house of prayer for all nations?'"

Mark 11:17 (NKJV)

9 Corporate and Concert Prayer Models

NOTES

Corporate prayer is the prayer of agreement prayed by a group meeting together or scattered about. It is the prayer of focus by a number of people interceding the heart of God (Matt. 18:19-20, Acts 4:23-31).

I. Corporate prayer meetings:

- A. Called by leaders, with pastoral staff involvement crucial.
- B. Have focus and an agenda that flows in the Holy Spirit.
- C. Start on time and finish on time with celebration.

II. Various corporate prayer models exist today:

- A. Early Morning
- B. Prayer Expeditions—seasoned intercessors praying on-site in regionally significant areas.
- C. The Watchman Prayer Ministry
- D. Prayer Vigils on Saturday
- E. Concerts of Prayer
- F. March for Jesus—agreement of the city-wide Body of Christ in public praise and prayer
- G. Solemn Assemblies

III. Sample Guidelines for Corporate Prayer

Encourager Church (Houston, Texas)

- A. Remember our goal - to submit ourselves to the Lordship of Christ and to be sensitive to prayer under the Holy Spirit's guidance.
- B. Each individual's prayer should generally last no more than 1 or 2 minutes.
- C. Unless you have a very strong voice, come to the microphone to pray so we can all hear and "agree" with each other.
- D. Do pray the promises of Scripture, but avoid reading long portions.
- E. Focus on asking, not explaining. God already knows. Whittle down your prayers to request - Don't say it, pray it!
- F. Avoid "preachy" praying. Learn to simply ask God for what we need.
- G. Remember that this is corporate prayer rather than individual prayer.



- H. Do not pray too big. Prayers for China or India are not suitable for corporate prayer because most people do not have faith for that, and can't be in agreement.
- I. Spirit-led, focused silence is not a bad thing.
- J. Do prepare to come to a meeting with faith.
- K. When someone else is at the microphone, feel free to kneel, walk around, etc.
- L. Be listening, affirming, and agreeing with the intercession of the one at the microphone. Be careful not to disturb those around you.

IV. Principles of effective corporate prayer

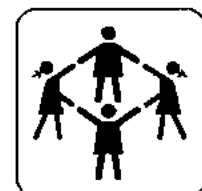
- A. Strong intercessory worship
- B. Verbalize prayers
 1. All praying out loud at the same time
 2. Others verbally agree while one is praying

Note: Extended periods of silence or sentence fill-in-the-blank prayers will quench the dynamic in corporate prayer.
- C. Public celebrations of answered prayer
- D. Concrete prayers that deal with specific need-meeting issues.

Note: Urgent personalized prayer requests should be allowed, but don't permit them to dominate the meeting.

V. Solemn Assemblies

- A. An urgent call to serious public prayer
 1. Rehoboam (II Chr. 12:1-8)
 2. Asa (II Chr. 15:1-19)
 3. Jehoshaphat (II Chr. 20:1-30)
 4. Hezekiah (II Chr. 29-30)
 5. Josiah (II Chr. 34)
 6. Ezra (Ezra 10:7-9)
 7. Nehemiah (Neh. 8-9)
 8. Joel (Joel 2:15-17)
- B. A season of public repentance and a call to increase holiness and the fear of God
 1. Fasting and prayers
 2. Humility and seeking God
 3. Repentance and removal of ungodliness
 4. Declaring of solemn covenant with God
 5. Crying out to God for mercy

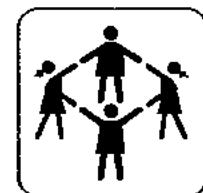


VI. Concerts of Prayer

In the 1740's, Puritan Jonathan Edwards gave this title to his book written to equip Christians for the prayer movement that undergirded "The First Great Awakening" based in Scripture (II Chr. 15:1-15; Zech. 8:18-23; Acts 4:23-31). God is awakening a concerted effort today for believers from different streams to flow together in a symphony of prayer for spiritual awakening and world evangelization.

David Bryant, in his book, *In Concerts of Prayer*, recommends this format:

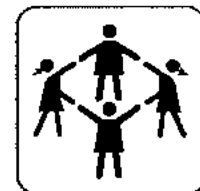
- A. Celebration (15 min.)
 - 1. Praise in hymns and choruses; focus on awakening and mission
 - 2. Reports of God's answers to prayers offered up during previous concerts
 - 3. Prayers of praise for God's faithfulness, Kingdom and His Son
- B. Preparation (20 min.)
 - 1. Welcome to the concert
 - 2. Overview: Why we are here
 - 3. Biblical perspective on what we're praying toward (spiritual awaking, world evangelization)
 - 4. Preview of the format
 - 5. Teaming in partners and huddles
- C. Dedication (5 min.)
 - 1. Commitment: To be servants through prayer and to be used in answer to our prayers.
 - 2. Thanksgiving: For the privilege of united prayer and for those with whom we unite.
 - 3. Invitation for Christ to lead the concert and to pray through us.
- D. Seeking for fullness/awaking in the church (30 min.)
 - 1. In partners for personal revival
 - 2. In huddles for awaking in our local churches and ministries
 - 3. As a whole for awaking in the church worldwide
 - 4. Pause to listen to our Father
 - 5. Chorus
- E. Seeking for fulfillment/mission among the nations (30 min.)
 - 1. In partners for personal ministries
 - 2. In huddles for outreach and mission in our city or campus



3. As a whole for world evangelization
 4. Pause to listen to our Father
 5. Chorus
- F. Testimonies: What has God said here? (10 min.)
1. On fullness (awaking)
 2. On fulfillment (mission)
- G. Grand finale (10 minutes)
1. Offering ourselves to be answers to our prayers and also to live accordingly
 2. Prayer for God's empowerment in our lives for ministry
 3. Prayer for prayer movements locally and worldwide
 4. Offering praise to the Father, who will answer our concert of prayer in wonderful ways
 5. Leave to watch and serve "in concert"

VII. Suggested Prayer Concert Format

- A. I recommend starting with a 30-minute time period for food and fellowship, then welcome, announcements, introductions and overview.
1. Praise in songs
 2. Prayers of Thanksgiving (short prayers)
 3. Testimonies (short illustrations of answered prayers for churches and city)
 4. Praise and Worship
 5. Scriptural Declarations (individuals stand to read/quote a relevant Word)
 6. Exhortation on Repentance (brief scriptures on need for brokenness before the Lord)
 7. Season of Repentance Prayers (kneel, come to the altar, etc.)
 8. Declaration of Cleansing (quote appropriate scriptures and stand in Praise)
 9. Devotional Teaching (maximum 15 minutes on some aspect of prayer)
 10. Intercessory Introduction (3-5 minutes explaining the plan for prayers of agreement)
 11. Intercessory Group of Three (pray for individual needs and churches)
 12. Praise (regroup to exalt the Lord)
 13. Intercessory Group of Seven (pray for crises in our cities, homes, schools, streets, etc.)
 14. Praise (regroup to exalt the Lord, testify what God has just done)
 15. Intercessory Group of Twelve (pray for city and worldwide evangelism)
 16. Victory Circle (one large group for joining hands to bless



one on either side; then all praying at once over the forces of darkness; then the shout of victory! and Praise)

17. Closing Announcements (short reminders while remaining in circle)
18. Fellowship Time (finish remaining food and converse in spirit-filled atmosphere)

NOTE:

This format can be utilized from a 1 hour to a 3 hour session. Simply expand or contract various components as the Lord leads.

In a local church's Concert of Prayer, individuals can be assigned various scripture and/or topics of prayer.

In a city-wide Concert of Prayer with larger numbers, it is appropriate to allow participating church members the freedom designed above.

VIII. Benefits of Effective Prayer Concerts

Ancient Israel experienced powerful times of restoration, reconciliation and worship when they came up to Jerusalem three times a year for corporate gatherings.

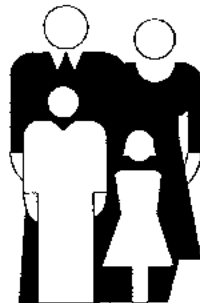
- A. Christians discover they are not alone.
- B. Appreciation is expressed for the great diversity of the Body.
- C. Reconciliation is given an opportunity to take place.
- D. God is truly worshipped in a helpful exposure to different worship styles.
- E. People observe their leaders in fellowship with their peers.
- F. Bonds of love are formed.
- G. The power and blessing of God is released.

NOTES



10

Praying for your Family



"...choose for yourselves this day whom you will serve... But as for me and my house, we will serve the Lord."

Joshua 24:15 (NKJV)

10 Praying for your Family

NOTES

I. What is Prayer?

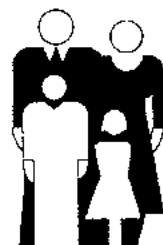
- A. It is the soul's desire for God (Ps. 42:1-2, 63:1, 84:2, 143:6-9).
- B. It is as universal as man (Ps. 65:2, 86:9; Is. 66:23).
- C. It began with Seth. (Gen. 4:26).
- D. It is a cry—a supplication (Ex. 22:23, 27; Job. 23:3-4; Ps. 34:15, 17, 86:3, 88:1, 2, 9, 13; Is. 19:20, 30:19, 58:9).
- E. It is an instinct that must have utterance (Ps. 51:1-3; Is. 44:17, 45:20; Mark 15:34; Luke 18:7, 13).
- F. It is an appeal from the child to the Father (Hos. 14:3; Matt. 6:6-13; Luke 11:2-4).
- G. It is a necessity (Hos. 14:1-3; Amos 5:6; Heb. 4:16).

II. Why should we pray and why for our families?

- A. We were commanded to pray (I Chr. 16:11; Ps. 105:3; Phil. 4:6; Col. 4:2; I Thess. 5:17; I Tim. 2:8; Heb. 4:16).
- B. We know our family the best (who they are, weaknesses, strengths, needs, wants and desires).
- C. We are protected in our struggle (Eph. 6:11-18).
- D. We can release the power of God at hand (Mk. 9:28-29; James 5:16-18).
- E. We desire the salvation of our families (Abraham & Lot—Gen. 18:23-32).
- F. We want to dedicate our children to God's service (I Sam. 1:10-11).
- G. We are to pray for our own people (Moses for Israel—Ex. 32:11-14, 31-32, 34:9)
- H. We must pray for their lives (Gen. 17:18).
- I. We desire blessings for them (Ruth 1:8-9, 2:12; Gen. 17:18).
- J. We want their healing (Moses praying for Aaron and Miriam's healing—Deut. 9:20; Num. 12:13; II Sam. 12:16).

III. For whom should we pray?

- A. Spouses (Gen. 25:21)
- B. Parents (Ex. 20:12)
- C. Children (Gen. 17:18; I Chron. 29:19)
- D. Brothers and sisters (Deut. 9:20; Num. 12:13)
- E. In-laws (Ruth 1:8-9)



- F. Extended families (Gen. 18:23)
- G. Our bloodline (Ex. 32:11-14, 31-32, 34:9)

IV. Biblical Examples of Family Prayer

- A. Abraham prayed for:
 1. Ishmael (Gen. 17:18)
 2. Lot (Gen. 18:28-32)
- B. Isaac prayed for:
 1. Jacob (Gen. 20:7)
 2. Rebecca to bear children (Gen. 25:21)
- C. Jacob prayed for:
 1. His children (Gen. 49; Heb. 11:21)
 2. Esau (Gen. 27:39-40)
- D. Moses prayed for:
 1. Aaron to be saved from destruction (Deut. 9:20)
 2. Miriam's healing (Num. 12:13)
 3. His people, the Israelites (Ex. 32:11-14, 31-32; 34:9)
- E. Naomi prayed for Ruth (Ruth 1:8-9)
- F. Boaz prayed for Ruth (Ruth 2:12)
- G. David prayed for:
 1. His household (II Sam. 7:25-27)
 2. His son, Solomon (I Chr. 29:19)
 3. Healing of his child with Bathsheba (II Sam. 12:16)

V. Fifteen ways to pray for your children:

- A. They will receive Christ early in life (II Tim. 3:15)
- B. They will have a hatred for sin (Ps. 97:10)
- C. They will be caught when guilty (Ps. 119:71)
- D. They will be protected from evil (John 17:15)
- E. They will have a responsible attitude (Dan. 6:3)
- F. They will respect those in authority (Rom. 13:1)
- G. They will desire the right kinds of friends and be protected from wrong friends (Ps. 1:1; 1Cor 15:33) NIV
- H. They will be kept from the wrong mate and kept for the right mate (II Cor. 6:14-18)
- I. They will be kept pure, as well as the one they will marry, until their marriage (I Cor. 6:18-20)
- J. They will totally submit to God and completely turn from Satan (James 4:7)



- K. They will be willing to be "sold out" to Jesus (Rom. 12:1-2)
- L. They will be "hedged in" so they cannot find their way to wrong people (Job 1:10)
- M. They will have a heart to obey the Lord (I Chr. 29:19)

VI. Pray for Fathers to turn their hearts to their Children (Mal. 4:6)

- A. By having a fond affection toward them (I Thess. 2:8)
 1. Affirm our children
 2. Appreciate our children
- B. By being transparent with them (I Thess. 2:8)
 1. Exercise a sense of humor
 2. Express a positive attitude about life
 3. Model freedom from worry and stress
 4. Willingly admit failures and wrongs
- C. By unselfishly serving them (I Thess. 2:9)
- D. By demonstrating spiritual authenticity (I Thess. 2:9-10)
- E. By exerting a positive influence (I Thess. 2:11-12)

VII. Pray for Mothers to nurture a godly atmosphere in the Home (Prov. 24:3-4; Titus 2:3-4)

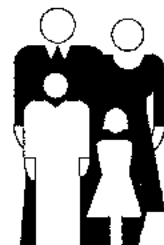
- A. Transparent tenderness (II Tim. 1:4-5)
- B. Authentic spirituality (II Tim. 1:5)
- C. Inner confidence and peace (II Tim. 1:6-7, I Peter 3:4)
- D. Unselfish love (II Tim. 1:7)
- E. Self-control

VIII. Pray for protection of our households

- A. Remove any connections to idols (Ex. 20:3-6, 22-23)
 1. Jewelry, objects, heirlooms, art, occultic literature... anything that is associated to reverence outside the true and living God (Deut. 4:15-19, 18:9-13).
 2. Demolition and burning of these objects so as not to become repossessed by others (Deut. 7:5-6; Acts 19:18-20)
- B. Dedicate the family residence through spiritual cleansing and blessing (Ex. 12:7,13; Deut. 7:11-15; I Cor. 10:11-14; I John 5:21).

IX. Pronounce blessings over our children (Gen. 48:8-49:28; Luke 2:21-35; Mark 10:13-16)

- A. Declare the severing of any generational curses (Ex. 20:4-6).
- B. Speak words of value and hopeful future (Gen. 27:4, 27-29; 28:1-4).
- C. Dedicate children publicly before God's people (I Sam. 1:27-28; Matthew 18:5-7, 19:13-15).



11

Praying for Ministry Leaders



"Now I beg you, brethren, through the Lord Jesus Christ, and through the love of the Spirit, that you strive together with me in your prayers to God for me."

Romans 15:30 (NKJV)

11 Praying for Ministry Leaders

NOTES

I. **Pray that leaders will maintain perspective power.** Perspective Power is the continual ability to learn what God is doing in the midst of our most difficult circumstances.

A. Pray that your Leaders will stay current with a strategic and global understanding of the present move of God around the world and how it relates to their own situation.

Pray Habakkuk 1:5 for your leaders:

1. Pray for their protection against becoming overwhelmed by the spirit of violence and lawlessness in our land today. (Habakkuk 1:1-4)
2. Pray for their experience of a word from the Lord that will impact them and the generation to which they are called to minister. (Habakkuk 2:2, 4b)

B. Pray that your leaders will prioritize those practices that will quiet their spirit to receive a clear vision from the Lord.

Pray Habakkuk 2:1 for your leaders:

1. Pray that your Leaders will have the necessary support to nurture a continual learning posture and stay on the growing edge of a teachable spirit. (2 Tim. 4:13)
2. Pray that your Leaders will be able to effectively communicate to others what the Lord is giving them to share. (Habakkuk 2:2)

II. **Pray for a workplace that encourages creativity.**

It is a subtle process that creeps up on many pastors. The spirit of the age moves them to copy rather than create, imitate rather than initiate.

A. Pray that your Leaders will discover or recover the truth that creative productivity is a by-product of creative intimacy with God. (Luke 10:39-42)

1. Ask God for those who will partner with your pastors and leaders to become mutually accountable to increase their intimacy with the Lord.
2. Pray for a spirit of wisdom and revelation in the knowledge of the Lord according to Ephesians 1:17.
3. Pray that God will give your Leaders the boldness to develop "new wineskins" for the innovative strategies to be carried out to completion. (Luke 5:38)

B. Pray that your Leaders will be protected from the dangers of boredom and burnout in the ministry. (1 Kings 19:1-9)

Burnout does not come from outside pressure but from inside tension. Burnout begins with a lack of inner fulfillment.

1. Pray that your Leaders will not either deny their anger



nor turn it inward. (1 Kings 19:4) Pray that they will be aware of these symptoms:

- a) exhaustion
 - b) detachment
 - c) cynicism
 - d) irritability
 - e) suspicion
2. Pray that your Leaders will overcome the “fear of failure” and lead with an adventurous risk-taking spirit. (1 Kings 19:3; Phil. 4:13)
 3. Pray that your Leaders will not be overtaken with disillusionment with co-workers, parishioners, or friends. Pray that they will continue to be motivated by biographies of faithful men and women from the past and present.
 4. Pray that your Leaders will lead a God-centered lives and not need-centered lives. Pray that they will increasingly do only what they see the Father doing and say what they hear the Father saying. (John 5:19; 12:50)

III. Pray that your leaders will demonstrate Integrity in all aspects of the ministry.

- A. Pray that your Leaders will demonstrate Integrity in their personal lives. (Psalms 25:21; Psalms 78; 72; Proverbs 10:9)
 1. Family Life — Pray that Leaders will honor, value, and verbally appreciate their families. Pray that Leaders will understand that weaknesses in this area are going to reappear in the church.
 2. Suffering — Pray that your Leaders will respond well when things are not going the way they would like. Pray that they will be good role models when events are happening beyond their control.
 3. Speech — Pray that your Leaders will model James 1:19 and be sensitive to listen before speaking. Pray that they will demonstrate the principle of the power of the blessing in speaking words of high value and a hopeful future to others, especially other Leaders outside their particular affiliation. (II Timothy 1:3-7)
 4. Authority — Pray that our Leaders will model how to serve under authority according to Roman 13:1. Pray they will model the principles of how to disagree with authority according to Daniel 1. Pray that they may discern any development of disloyalty in their own spirit (Phil. 2:20-21; 2:3-4) and be protected from developing an independent, critical, and competitive spirit.
- B. Pray that your Leaders will demonstrate Integrity in their ministry lives.
 1. Financial
 - a) Pray that our Leaders will guard against coveting and abuse of finances and demonstrate a spirit of generosity in their giving, especially in benevolences and missions.
 - b) Pray that our Leaders may tithe and keep themselves



and church families free from bondage of debt and experience the revival that comes from breaking the grip of greed. (Malachi 3:7-12)

- c) Pray that our Leaders will come into the freedom from the curse of insufficiency as described in Haggai 1:6.
 - d) Pray that our Leaders will be courageous to teach and preach biblical principles of stewardship.
 - e) Pray that our Leaders will model financial integrity by having a budget and effective accounting system that demonstrates meaningful accountability.
2. Counseling
- a) Pray that our Leaders will not be overwhelmed by the needs of our broken culture. Pray that they will find ways to distribute the load of ministry to the people. (Exodus 18:13-26)
 - b) Pray that our Leaders will be protected from emotional bonding in the counseling relationship that can lead to sinful feelings and behaviors. (Gal. 6:1)
 - c) Pray for wisdom to ensure proper safeguards to be in place so that there is not even an appearance of evil in all counseling situations.
 - d) Pray for increased listening skills (Prov. 18:13,15), understanding (Prov. 20:5), and confidentiality (Prov. 11:13).
3. Preaching
- a) Pray for the people of God to resist the “anti-authority” attitude in our culture and have a willing spirit to submit to the authority of God’s Word. (1 Peter 4:17; Psalms 51:12)
 - b) Pray that our preachers will demonstrate their stewardship of preparing and delivering God’s Word with integrity and excellence. (2 Tim. 2:15)
 - c) Pray that our Leaders will not use the pulpit as a means to lash out at critics, exaggerate, or become preoccupied with pet doctrines or themes.

IV. Pray that leaders will learn to avoid ministry landmines.

- A. Pray that Leaders will not fall into the sin of presumption while they seek to exercise faith for their people.
 - 1. Ask God to protect them from an undue emphasis on how God worked in past situations that may hinder them from seeing the methods He is working in the next situation.
 - 2. Ask God to keep them “in season” by going beyond what may be good to what is the best or “most excellent way” of doing things. Ask the Lord to show your Leaders the difference between only being “efficient” at the expense of being “effective.” (i.e. the difference between doing things in the right manner and doing the right things.
 - 3. Ask our Father to remind them when the enemy is using “diversionary devices” to keep them busy but not focused.
- B. Pray that Leaders will not plateau by their loss of a Learning Posture.
 - 1. Pray for a supportive church that will resource them to remain on the cutting edge by attending relevant



- seminars, conferences, and continuing education classes.
2. Ask God to protect them for times of reading and reflection so that they can be proactive rather than only reactive to the challenges of the ministry.
- C. Pray that Leaders will not become Isolated by the spirit of Individualism in this age.
1. Pray that the church culture that creates the “glass house syndrome” will not smother our Leaders into feelings of intense loneliness.
 2. Pray that a biblical spirit of partnership and interdependence will sweep through our communities so that the kingdom of God values will replace our fallen culture’s mind-set among our Leaders.

V. Pray for the protection and prospering of missionaries

- A. Pray with the awareness that the Kingdom of god is advancing into demonized territory.
1. Pray that workers remain strong and healthy (3 John 2; Ps. 103:3)
 2. Pray for protection and discernment in traveling, family, emotional and spiritual life (Deut. 31:6; Ps 27:14; James 4:7; Ps 91:11).
 3. Pray the power and protection of the reconciling blood of Jesus over injustices, accusations and communication break downs. (Col 1:20; II Cor. 5:18-21; Eph. 2:14-18).
- B. Pray for an increase in the anointing of the Holy Spirit and the *agape* love of the Father both to and through our missionaries.
1. Pray for a tender and flexible heart to overcome impatience, anger and prejudice (Eze. 36:26; Rom. 5:5; Matt. 5: 43-44)
 2. Pray for the power of the Holy Spirit to revive (Joel 2:28-29)
- C. Pray for the establishment and multiplication of an indigenous people movement.
1. Pray for the development and discipleship of the national church (Matt. 28:18-20; Titus 1:5)
 2. Pray for the indigenous laborers, pastors, Bible schools and intercessors (Matt. 9:38)
 3. Pray for the establishment of churches to every people and the glorious return of our King Jesus (Matt. 24:14)!



12

Praying for your Community



"But whatever house you enter, first say 'Peace to this house.' And if a son of peace is there, your peace will rest on it; if not, it will return to you."

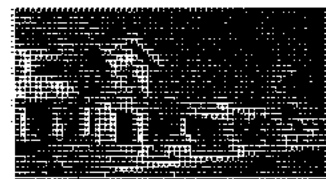
Luke 10:5-6 (NKJV)

12 Praying for your Community/ Prayerwalking

Prayer is a foundational tool to mobilize our congregations for reaching our community with the Gospel. God is teaching various ways to wield Ephesians 6 weapons. We are handicapped if we only know one sword-stroke. In Eph. 6:18, the weapon of prayer has been given to us by God.

- I. **God is restoring prayer among His church. Luke 19:46 shows Jesus' concern for two faults in the church.**
 - A. The church had become perverted when it had turned into a place of "robbers."
 - B. The church was diverted. Jesus was not only disturbed by what false ways had been introduced into the church, but also by what had been lost to the church—by what activity had been displaced by the concern for business.
 1. In Luke 19:46, Jesus was quoting the Old Testament verse of Isaiah 56:7. This verse shows two concerns or phases:
 - a) Concern that His house be a "house of prayer"
 - b) The house of prayer should be "for all nations."
God's eyes are always on the nations of the world.
Our eyes should be too.
 2. Isaiah 56:7 teaches two clear things about God's vision for the place of prayer in the life of the church.
 - a) The phrase "shall be called" (emphasis added) shows that prayer is to permeate the church's life, becoming such an integrated characteristic that the church is called the "house of prayer." People call us names that fit us and describe our activities.
 - b) The phrase "shall be called" (emphasis added) also shows God's determination. He is determined to teach us about prayer until it becomes a characteristic of our lives—not simply because *we* have determined it, but because *He* has determined it.
- II. **It is vital that God restore prayer to His church, because God accomplishes His work through a Prayer Partnership with man.**
 - A. Ezekiel 22:30: God "So I sought for a man among them who would stand in the gap before me on behalf of the land, that I should not destroy it." (NKJV)
 1. The profound mystery set before us—an all-powerful God has decided to limit Himself to a prayer partnership with man.
 2. He did not want to send judgement upon the land, but because *He could not find an intercessor*, He determined to send the judgment—even though He did not want to.
 - B. Nehemiah 1:4-6: "... I was fasting and praying" ... (1:4), "let

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your ear be attentive . . ." (1:6)

1. A new work with God started with Nehemiah's prayer—the restoration of Jerusalem by Nehemiah.
2. In Neh. 2:12, Nehemiah recognizes that it was God who put that desire in his heart in the first place.
3. We are presented with the profound fact that man is in a prayer partnership with God.

III. Prayer is not just an exercise. It is a spiritual onslaught on hell. Prayer is not just a spiritual exercise that Christians should perform as part of their daily duties. Prayer shakes the very gates of the enemy.

IV. Prayer works. It brings results, though not always immediate.

- A. With Elizabeth and Zechariah in Luke 1, God answered a prayer that even they had probably forgotten.
 1. The angel said, "your prayer is heard" (Luke 1:13). Our prayers are not in vain.
 2. The result of this answered prayer was the birth of John the Baptist, the forerunner of Jesus.
 3. Elizabeth and Zechariah had thought they were praying in their own human aspirations, but on top of those hopes came the hopes and purposes of God. The world has never been the same since then because they prayed.
- B. With Cornelius the Centurion, in Acts 10:4, the angel similarly said "Your prayers . . . have come up for a memorial before God." (NKJV)
 1. His prayers were not wasted, either. Cornelius did not understand what purposes God had in store for him in answering his prayers.
 2. Cornelius was to be among the first fruits of the Gentiles. His conversion was to play a key role in starting a whole new advance of the Gospel—the spread of the Gospel to the Gentiles.
 3. Through Peter's experience with Cornelius, Peter was exposed to what God wanted done with the Gentiles.
 4. Peter's openness paved the way for the church leadership in Jerusalem to enter into what God was going to do next in Antioch.
 5. All of this was because Cornelius prayed!

V. What is Prayerwalking?

- A. Prayerwalking is simply praying as we walk and praying for what we see as we walk. It is Christians coming into the open, instead of staying behind closed doors.

VI. Why should we prayerwalk?

- A. It is something everyone in the congregation can do. Not all are great prophets, teachers or evangelists, but all can (and must) pray. Here is a way to get everyone reaching out into the neighborhood.



- B. It is a practical help to concentration. Prayer engages the mind. If our minds are wandering off the mark, our prayers are wandering off the mark. Getting up off our sleepy knees and walking about our neighborhoods praying will concentrate our minds wonderfully.
- C. It is a Scriptural model. (Rom. 15:4) See the lessons written down about Abraham. Abraham was not only our father in faith (Rom. 4:11), he may also have been the original prototype of a prayer walker (Gen. 13:17). The "Father of our Faith" may well have practiced "praying everywhere." (1 Tim 2:8)
1. Compare Abraham's promise and command to walk about the land with Moses' (Deut. 11:24) and Joshua's (Josh 1:3) promises.
 - a) Moses and Joshua were also promised that they would possess the land where they walked. Reflective prayerwalking was part of their warfare (see esp. the battle of Jericho, culminating in the 'Shout'." (Josh. 6:10)
 - b) In their case, however, it is possible to understand the phrase as "everywhere you put your foot" to be merely an alternate way of saying "where you go and fight, or where you go and prayerfully survey."
 2. Abraham was told to "Go walk through the length" (Gen. 13:17)
 - a) No physical possessing of the land happened as with Moses and Joshua. On the other hand, God had not instructed Abraham merely to do a bit of tourism. Rather, Abraham was planting seeds of faith that later sprouted into a full work of God when the Israelites finally came and possessed the land.
 - b) God was preparing the way through Abraham. It is one of his ways to use people to prepare the way for the calling and the work of His other servants.
 - 1) "...one sows, and another reaps." (John 4:37, NKJV)
 - 2) John the Baptist's role to "Make ready a people prepared for the Lord." (Luke 1:17) (NIV)
 - 3) The 72 were sent to go before "where He was about to go." (Luke 10:1) (NIV)
 - 4) Abraham was the prayer walker; Moses and Joshua reaped the fruit of his prayer.
- D. Prayerwalks are a concrete vehicle for faith and prophetic insight and proclamation. God uses forms of communication that combines both word and deed. We can see this in many different forms of Christian activity:
1. Worship: through words, lifting of hands, clapping and dancing.
 2. Prophetic Proclamation:
 - a) Through words and a buried linen belt (Jer. 13:1-11)
 - b) Through words and breaking a pot (Jer. 19:1-15)
 - c) Through words and a toy siege that worked (Eze. 4:1-16)
 - d) Through words and spending 390 days on his side (Eze. 4:4-5)



3. Healing
 - a) Through words and spittle (Mark 8:23)
 - b) Through words and handkerchiefs (Acts 19:12)
 - c) Through words and laying on of hands
- E. You never know what God will suprisingly bring your way as a result of your going and praying.
 1. In Luke 1:8-9, Zechariah was going about his business doing his usual duty (he had been chosen to serve as priest according to custom)
 2. It could even have appeared that he was there by accident (he was chosen by lot) when suddenly the angel appeared and his life was changed forever.

VII. How to Prayerwalk

- A. Pray for big things to happen.
 1. Pray for individuals, for your neighborhood, and for the whole city. God led Abraham to think, and therefore to pray, for God's purposes (Gen. 12:7-8, 17:17).
 2. Abraham laughed because the promise seemed so ridiculous (Gen. 17:17). Sarah laughed, too (Gen. 18:12).
 3. When Isaac was born, it was God's turn to laugh. Isaac means "to laugh." (Gen. 21:3)
- B. Pray by seeing with God's perspective.
 1. We cannot pray for big things to happen unless we see the overall view of things; that is, unless we see God overshadowing our cities.
 2. Abraham was told not just to walk through the land but to see it through God's eyes. This is integral to prayerwalking (Gen. 13:14).
 3. John 8:56 states, "Abraham ... saw it [my day] and was glad." (NIV) So deeply did Abraham obey this call to see and so greatly did God bless his vision that Jesus said Abraham actually saw the day of Jesus so many years ago.
 - a) That may have been part of what Abraham saw as he prayerwalked his way through the Promised Land.
 - b) How different was Abraham's seeing from the spies who brought back a bad report from the Promised Land! The spies saw the giants only and compared themselves as grasshoppers" (Num. 13:33).
 4. It's when we see with the eyes of Abraham and not the eyes of the spies that we will strengthen our faith.
 - a) Jesus made a link between miracles and faith, and also between faith and prayer.
 - b) Jesus said the disciples were not able to do a miracle because they had "so little faith" (Matt. 17:20) NIV. He told them this sort of spirit "can come out by nothing but prayer and fasting." He links faith to prayer (Mark 9:29). NKJV
 - c) The seeing type of prayer feeds our faith, which moves the hand of God. That is what we need in our



cities.

- C. We must pray using the Scripture.
1. We can only see right if we pray with our Scriptural spectacles on.
 2. Faith comes by hearing and hearing by the Word of God (Rom. 10:17).
 3. Jesus showed us the majesty of the Word.
 - a) He lived His life under its authority (Mk. 14:49, "must be fulfilled").
 - b) It is by knowing both God (His character, His presence) and His Word that we are kept from error. These two can never be separated (Matthew 22:29).
 4. The word is *the* offensive weapon; it is the sword of God (Eph. 6:17).
 5. However, God's Word needs our "amen" (II Cor. 1:20). We must join our agreement to God's Word and express it in prayer.
 6. Also, God's Word needs to be expressed in our word. The key to defeating the devil, according to Rev. 12:11, is the "word of our testimony."
 7. There is a good example in Acts 4:24- 31:
 - a) Start by confessing God's nature and deeds (vs. 24)
 - b) Confess God's word relevant to situations (vs. 25-28)
 - c) Confess God's nature in modern situations (vs. 29-30) and make your request.
 - d) The apostle lays the groundwork by confessing the nature, character, deeds and promises of God. Only then does he make his personal request.
- D. Pray responsively to the Spirit.
1. Be ready to pray for geographic areas, for certain themes, and for specific people.
- E. Pray as a team.
1. It is best to pray at least by twos.
 - a) You can go in threes, but this begins to be a bit cumbersome.
 - b) A much bigger group works well for stationary corporate prayer, either in the church building or out in the town square, but smaller is better for prayerwalking. However, you must pray as a team.
 2. Unity brings strength.
 - a) Jesus promised that where two or more are gathered, there He would be (Mat. 18:20).
 - b) Unity brings His presence in a special way. Notice that this promise is in the context of prayer. It is especially in prayer that He wants us to be unified.
 - c) To be unified in prayer means to act as a team in prayer.
 3. We need to hear God and one another.
 - a) We can only hear all that God wants to say if we are

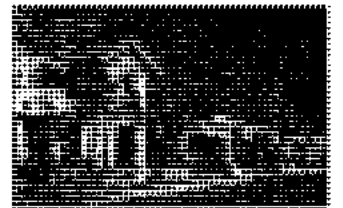
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willing to hear Him speak through one another because He will and does speak to us through other believers.

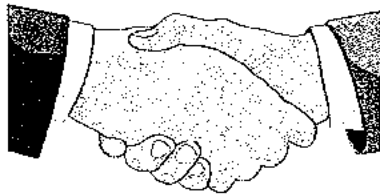
4. Be brief, be specific, be thematic.
 - a) Do not move about without a sense of flow.
 - b) We should build upon one another's prayers.

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13

Praying for your City



"And Abraham came near and said, 'Would you also destroy the righteous with the wicked?'...and He said, 'I will not destroy (Sodom) for the sake of ten.'"

Genesis 18: 23, 32b (NKJV)

13 Praying for your City

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"The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein."
Psalms 24:1 KJV

I. The need for intercessional unity

The only hope for turning a nation away from its self-destruction is in the power of an obedient, united, Christ-centered church. The process of renewal must be accomplished leader by leader, church by church, town by town, and city by city. Jesus Christ has initiated a strategy to use His church as a demonstration of the power of Reconciliation to our violently divided culture.

II. The people of God are the key to the restoration of our communities. (Isaiah 58)

A. The key to our villages and cities is the unity of its churches.

1. Our cities and countries are in disorder because the Church is in disorder. James tells (3:16) that where there is jealousy and strife "there is disorder and every evil thing." The disorder in our society is partly rooted in the distracted church that has been caught up in ambitions and jealousy of one another. (II Chron. 7:17; I Peter 4:17)
2. Do not doubt that entire areas and cities can be saved. Scripture tells us that nations will come to our light and kings to the brightness of our rising (Isaiah 60:1-3). The entire city of Nineveh repented, and Jesus said that even Sodom could have found repentance. (Mt. 11:123)
3. One of God's primary objectives in connecting churches together in geographical areas today is that through our unity, Jesus will be revealed (John 13:35). It is Christ's glorious presence in the Church, in contrast to the darkness in our land, which will draw multitudes to him.

B. God's plan to connect His Church together is established on the foundation of prayer for one another. (Mt. 12:25; 21:13)

1. Just as the Trinity models the unity of the Father, Son, and Holy Spirit in one God, manifesting Himself in different dimensions, so the Church is to be a model of the one body of Christ manifesting Himself in unique expressions. (I Cor. 12:12-13)
2. Setting apart times of prayer and worship together is a demonstration to the people in our areas that God is on the throne. (Rev. 5:9-11)

III. A united praying church will use three keys to take the neighborhood and city for Jesus Christ.

A. Research our community or city with discernment.

1. God told Moses to do research as the first step to lead



God's people into their inheritance. (Numbers 13:2)

2. It is a dangerous mistake to lose the knowledge of the past and not to discern how it is shaping the present. (Judges 2:10)
 3. The earliest days in the birth of a village, city, ministry, or church are key areas to research. (Rev. 12:4; Eph. 4:27; Hagg. 2:18)
- B. Repent over the past sin in our area with reconciliation.
1. Leaders are responsible to know "the sins of the fathers." (Ex. 20:4-6; Neh. 1:6-7)
 2. Church leaders in the community and city must take their responsibility as "watchmen" over these areas seriously. (Is. 62:6; 52:8)
 3. We must reconcile and pray together to release the power of agreement. (Mt. 18:19; Eccl. 4:12, II Cor. 5:18-21)

C. Intercede for our communities and cities with intensity.

1. We are to join forces with the city-wide church in a determination to pull down satanic strongholds through corporate repentance, and wage spiritual warfare against the kingdom of darkness. (Eph. 6:10-18, 2 Cor. 10:3-5)
2. God will give us wisdom to gain victory over the satanic forces that are ruling over our areas. (Eccl. 9:14-15; Dan. 10:10-13)
3. Emerging from Christ-centered unity and Christ-initiated prayer will be God's unique strategy for your communities and cities.

IV. Ten Day Plan -- Ten days of concentrated prayer

- Day 1 (M) Intercessory Prayer for those who will be praying together
- Day 2 (T) Prayers of blessing over the entire area. Pray for salvation, healing, and spiritual freedom over each block, lot, house, office, apartment, etc.
- Day 3 (W) Spiritual warfare prayer --binding and loosing house-by-house.
- Day 4 (Th) Salvation prayer -- asking God to indicate where there are people with a faith that He wants to respond to house-by-house.
- Day 5 (F) (Fasting -- optional) Prayer for each house where something has been revealed. Claiming people for Jesus - prayer for grace, anointing, and discernment for those who will walk and visit tomorrow.
- Day 6 (S) Teams will walk up and down each block, praying and visiting places indicated up to this point. They should pray as they go. Also, repeat.
- Day 7 (Sun) Prayer for church services today, for protection



and care for new believers and for visiting teams. Prayer that the fruit will remain. Prayer for the ongoing ministry of each local church. Praise to God for what He has done.

- Day 8 (M) Prayer for special groups of people -- the elderly, handicapped, children, and young people, etc., house-by-house.
- Day 9 (T) Spiritual warfare -- for God to convict, prepare, and call people unto salvation house-by-house.
- Day 10 (W) Prayer of confirmation for each house where something has been revealed.

V. Spiritual Mapping -- How to see your city/nation with the eyes of God.

"If we are to understand why things are the way they are today, we must first examine what happened yesterday. We must solve the riddle of the origin of territorial strongholds." George Otis, Jr.

"A 'stronghold' is a fortified place that Satan builds to exalt himself against the knowledge and plans of God. Satan cleverly cloaks strongholds under the guise of culture." Cindy Jacobs

"Spiritual mapping is a means toward identifying the enemy. It is our spiritual espionage." Harold Caballeros

A. Biblical World View

1. Read our culture in the light of God's Word. Pray against abominable shrines and monuments.
2. Ezekiel's intercessory acts (Ezek. 4:1-3)
 - a. March around Jericho -- a form of intercession (an on-site intercessory act).
 - b. Must be led of the Spirit.
3. Make a map -- for strategic intercession
 - a. Include historical map of the city and of kings/rulers
 - b. Show generational iniquities and high places.
 - c. Use modern-day "spiritual mapping"

B. Study the sins of the fathers of the cities/nations

1. Sources for searching spiritual archeology
 - a. Dig into history.
 - b. Talk to city historians.
 - c. Utilize flight magazine
 - d. Obtain informative hotel/motel books.
2. Archeological questions to ask:
 - a. Who were the original people in the area?



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- b. What happened to them?
 - c. What were the religious beliefs of the original people group?
 - d. Were any curses placed on the land or on the founders?
 - e. Who founded the city/nation?
 - f. Were there any obvious strongholds of wickedness in the founders?
 - g. What were the beliefs or philosophies of the founders?
 - h. Is there any history of prejudice?
 - i. Are there any secret orders in the area, such as freemasonry?
 - j. Were there any wars of bloodshed on the land?
 - k. Who started the first church? Are there any church splits in the area?
 - l. Are there any cults in the area?
 - m. Is there any evidence of greed in the city government, banks, or founders?
- C. Seeing your city with the eyes of God.
- 1. Visible and invisible (Ephesians 6:12)
 - 2. Physical evidence of invisible influence
 - a. What kind of artwork has the city commissioned? Is it sensual?
 - b. Look at the symbols exhibited in the buildings of the city/nation.
 - c. What is the highest place in the city?
 - 1) What is built there?
 - 2) Note the high places (places of authority). Who uses them?
 - 3) Who owns the largest buildings in the city? (This may give a clue as of who is their god.) Example: Bank buildings - god may be inammon.
 - d. Are there any occult shops, palm readers, or psychic healers in the city?
 - e. Read the newspapers. Are the police reporting the findings of animals with missing organs or with their blood drained? (indication of satanism or witchcraft)
 - f. Are there problems with drugs in the schools, or gangs, or violence, satanism?
 - g. Is there corruption in the city/national government?



- h. What kind of music do the people prefer? What is its message?
- i. What do the people say about themselves? What is the city or state slogan?

VI. In *Taking Our Cities for God*, John Dawson reveals that Satan holds nations and cities in idolatry, deception and accusation. Christians must "bind the strongman" in their cities by Kingdom actions that are in the opposite spirit of the negative climate of their city. By 2010 AD, 75% of all people will live in cities. Specific nuggets follow:

A. Chapter Four: "Cities: A Blessing or a Curse"

- 1. God's purpose of cities-- a redemptive gift
 - a) New York City -- Gateway to hope
 - b) Historian, Arnold Toynbee -- "cities have souls"
- 2. God put personality in and angels around cities.
 - a) Amsterdam -- once great, now depraved
 - b) "Redemptive Gift" discussion about cities
 - c) Jerusalem -- intended for peace and praise

B. Chapter Six "Revival or Judgment -- What Will It Be?"

- 1. Believers hold the fate of cities in their hands.
 - a) Revival or judgment -- it may be both; but, judgment is God's last resort.
 - b) Details of great prayer outpouring in 1984 Olympics
- 2. God is pruning and preparing His Body for global harvest
 - a) Emergence of supercities has positive side
 - b) Worldwide urban culture setting stage for first truly global awakening
 - 1) English most powerful international language-- revival must first be realized in English-speaking world.
 - 2) God must sovereignly pour out His Holy Spirit
 - c) Discipling and shaking of church leadership to welcome mighty move of Holy Spirit

C. Chapter Eight. "Looking at History with Discernment"

- 1. Look into the history of why your city/nation was founded
 - a) California and several of its major cities
 - b) Australia
- 2. Battling evils that attended the city's birth
 - a) Church unity/disunity



- b) Australia
 - 1) Mexico's conquest by the Spaniards
 - 2) San Francisco and the "gold rush" era
- 3. List of key questions to ask when researching history
 - a) Libraries, museums and historical societies
 - b) Study of city's institutions
 - c) Prayer walks through the city
- 4. Discover city's roots bringing God's judgment, not blessing
 - a) Sin of slavery leaving unfinished business?
 - b) Repentance and reconciliation needed for healing
- D. Chapter Nine: "The History of God's People/Covenants"
 - 1. Investigate any times of revival in your city/area
 - a) God is a covenant-keeping God and will honor His promises
 - b) Turn to God in humility to receive promised blessings
 - 2. Church in '90's needs sense of history and destiny
 - a) Godly links to past through Christian heritage

 - b) Listing of five areas of essential knowledge for Christian worker:
 - 1) Know the history of the church in your nation
 - 2) Know the history of the church in your city
 - 3) Know the history of ministry to target subculture/ethnic group
 - 4) Know the history of type of ministry you are undertaking
 - 5) Know the history of your movement/inheritance
 - 3. Be attentive to original vision of leader/founder
 - a) Knowledge of history puts things in proper perspective
 - b) Know where the walls of your city are broken down and why.
- E. Chapter Ten: "Prophets, Intercessors and Spiritual Fathers"
 - 1. How to receive wisdom God has given to today's saints
 - a) Look for mature elders and watchmen
 - b) God confirms strategies through several witnesses
 - 1) Important in dealing with demonic forces
 - 2) Must have a sense of ecclesiology and territorial responsibility
 - 2. Today's city churches exist in urban marketplace settings



- a) Must appeal with specialization and generalization
 - b) Forces ministers/ministries to tighten controls on their
 - c) Like God's highest form of government for Israel
 - 1) Law and covenants
 - 2) Presence of His Spirit
 - 3) Role of judges
 - d) Government of church should rest on the shoulders of Jesus
4. God often unites city around dynamic vision
 - a) Billy Graham Crusades
 - b) Los Angeles Olympic outreach
 5. Concept of eldership is critical for city
 - a) *Prebuteros & episkopos* -- wise circle of experienced Christians covering the flock of God
 - b) Requires knowing and serving with other parts of the Kingdom.
 6. Model of local church not etched in stone
 - a) Creativity and diversity, not uniformity
 - b) Hold to God's corporate mandate for our city
 - 1) Accept prophets and apostles
 - 2) Let God move through five-fold ministry gifts
- F. Chapter 11: "Get the Facts"
1. Spiritual warfare does not operate in a vacuum.
 - a) Study a city map
 - b) Determine the felt needs of each people group
 - c) Spy out the land
 2. Los Angeles YWAM listing of 18 trends there "Toward 2002"
 3. Twelve key questions to ask yourself about your own trends list.
- G. Chapter Twelve: "Territorial Spirits"
1. Physical violence shows how spiritual violence encroaches into the material realm
 - a) Study of battles over areas gives examples
 - 1) Uganda
 - 2) South Africa



2. Dawson's accounts seeing influence of territorial spirits
 - a) In Manau, Brazil, a dominating, contentious spirit
 - b) In several American cities on tour with Keith Green
3. Bible gives little specific information on territorial spirits
 - a) God intentionally says much more about Himself than demons
 - b) Don't become fascinated with satanic activity
4. Human diversity is God's plan
 - a) Unique God-given characteristics to individuals and families
 - b) God's reaction to the tower of Babel
 - 1) Language is foundation stone for cultural division
 - 2) God prepared each culture to uniquely receive the Gospel
 - c) Satan has assigned territorial spirits and thereby marked each culture with His own characteristics.
 - 1) Western culture rooted in pagan Graeco-Roman cultures
 - 2) God has spoken of Jesus' final victory over earth's cultures through the Church

H. Chapter Thirteen: "Worship: The Place of Beginnings"

1. Everything begins with worship.
 - a) In thanksgiving and praise, God conceives plans for us
 - b) Opposite behavior of murmuring and complaining offend God
 - 1) Must not have an attitude problem against the city
 - 2) Must exercise a discipline of thanksgiving for city
2. Join with God in joy ministering to this generation
 - a) Satan is the accuser of your city
 - b) Must have God's presence plus His strategy for city
 - c) Dawson's personal account of joy and praise in Olympics Outreach shows how Satan was defeated.

I. Chapter Fourteen: "Identifying with the Sins of the City"

1. Promise of Gospel realized as we identify with Christ
 - a) Great intercessors of the Bible agreed with God's assessment of sin in their communities.



b) Our effective communication with God must be rooted in His holy standards for our society.

c) We must identify with roots of city's sins.

1. Discussion of five roots of abortion
2. Honest identification, in humility and a pure heart, with the sins of others allows us to "stand in the gap."
3. Dawson states his victories have always come in the midst of repentance and confession.
 - a) Testimony from Olympic outreach
 - b) Only God empowered him to enter into redeeming work

VII Closing Commitment

1. Only where the pastors and churches have overcome pride and ambition is there grace enough to change an entire community or city. Therefore, with God's help I commit myself to uniting with other pastors, intercessors, and believers for the purpose of prayer and action for our neighborhood or city.
2. Only persevering prayer will prove effective to turn the darkness and launch the revival. Therefore, I commit myself to faithfulness in prayer, pledging myself to corporate prayer with other pastors and intercessors on a regular basis.

The world deserves judgment. This is especially true in the Christian world, the world that knows God's truth and is guilty of disobedience with respect to that truth. Both Isaiah 59:16 and Ezek. 22:30 are Scriptures that describe God's search for an intercessor (someone to stand in the gap) - someone who will plead for mercy so that He will not have to judge His own people. Isaiah tells us that when God cannot find someone to put on His armor, His breastplate of righteousness and His helmet of salvation (having found no intercessor/confessor), He "put on the garments of vengeance for clothing" and judged His own people.

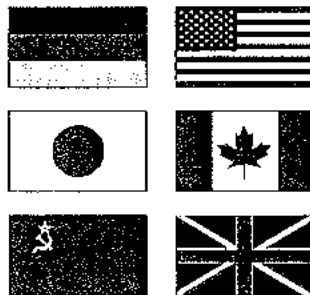
One thing to keep in mind is that in order to be used as an intercessor/confessor, we must know our position in God. We have free and unlimited access to the very presence of the Almighty (Heb. 4:1-16). He has enabled us to bring our families, friends, cities, nations, and peoples to His throne. We have the privilege of standing in the gap.

We stand in the Holy Place only because of His mercy and His love.



14

Praying for the Nations



"Ask of Me, and I will give you the nations for your inheritance, and the ends of the earth for your possession."

Psalm 2:8-NKJV

14 Praying for the Nations

NOTES

David Bryant has stated that “we can never get closer to advancing the Gospel among the nations than to link our hearts around God’s Word, turning its visions and promises into concerted prayer.” ... adding that “through prayer we can accelerate God’s methods for extending His Kingdom among the nations.”

Through prayer, we can do more than watch history occur, we can make history together. We can *decisively effect the shape* the future takes. These shapers of the future are God’s anointed intercessors—those who believe the future into being according to God’s revealed plans and purposes. For those of us who are children of God and who are His warriors, the substance of this future is the reign of God.

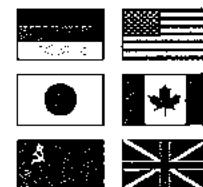
Intercessory prayer is a means of focusing for action, and it is a means for creating action. Steps for direction in prayer is critical.

I. What is your focus?

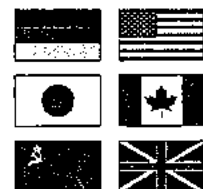
- A. A specific nation?
- B. Your own denomination’s missionaries?
- C. Your church’s own missionaries?
- D. Systematic prayer for all the nations?
- E. A specific people group?

II. Research ... Research ... Research

- A. Don’t reinvent the wheel. Use existing materials.
 - 1. Operation World by Patrick Johnstone
 - 2. Prayer Digests
 - a) “Global Prayer Digest”
 - b) “PRAYERLINE”
 - c) “Life Enrichment Resources”
 - d) “The Sentinel Group”
 - 3. Denominational Missions Publications
 - a) “SIMNOW”
 - b) “Elim Herald”
 - c) “Call to Prayer”
 - 4. Christian Journals
 - a) “Decision Magazine”
 - b) “Christianity Today”
 - c) “MissionWire”
 - 5. The World Almanac
 - 6. Other publications are also available. (Learn to use your local library.)



- B. Look for trends in countries for which you are standing in the gap. Use:
1. Periodical Index for articles on your country.
 2. National Geographic Index Book
 3. Social Science Index
 4. CD-ROM Index of Periodicals
 5. Encyclopedia Yearbooks
 6. Ask your librarian for assistance. They are happy to do it because that is why they are there.
- C. Pray, asking God to help you find the things for which He would have you pray.
- D. Write to missionaries requesting specific prayer needs.
1. Build a relationship with them through letters. This will also enable you to know about answers to your prayers.
 2. Believe God to use you as a source of encouragement.
 - a) giving a word or scripture from the Lord
 - b) sending love packages
 - c) sending reading materials to encourage or inform
 3. Read books by or about missionaries to aid in your understanding of their potential problems such as feeling lonely, feeling forgotten, and being unsupported.
 4. Adopt a missionary family.
- E. Read newspapers and weekly news magazines.
- III. Plan a missions conference for your local church if you do not have one.**
- A. Include a strong emphasis on intercession. Through teaching and testimony, show the inseparable link of intercession to missions and world evangelism.
- B. Include an emphasis on reaching foreigners within your own community.
- 1) university students who will return to their countries - some to influential positions in government and business - with the Gospel
 - 2) local residents who recently immigrated from other countries
- IV. Develop and keep current a library on intercession and missions.**
- V. Commit to effective weekly prayer for missionaries, such as:**
- A. Day 1 - Personal relationship with God
 - B. Day 2 - Physical and emotional life
 - C. Day 3 - Family and relationships
 - D. Day 4 - Ability to communicate (language, culture, contextualization)
 - E. Day 5 - Ministry



- F. Day 6 - Fellow workers
- G. Day 7 - Country of service

Learn how the Kingdom of God works. His principles are vastly different from the world's. Prayer is a mystery of the Kingdom. We are to be involved not merely as spectators, but we are to be involved as strategic soldiers.

VI. Healing the Nations

If my people, who are called by my name, will 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. —*2 Chronicles 7:14 NIV*

A. Key Scriptures

1. God creates the Nations (Acts 17:26, 27)
2. God judges corporate peoples (Deut. 28:25)
3. In 2 Samuel 21:1, a three-year famine (curse) results from a previous ruler's (Saul) breaking of a covenantal alliance (Joshua and Gibeonites—Joshua 9). This is a violation of Deut. 27:19.
4. The power to remember (past examples of curses and healing) is itself a form of righteous behavior. We are a people of remembrance because we are a people of covenant (1 Peter 2:9, 10)

B. Intercessory prayer for a nation and its rulers must target any judgments or curses.

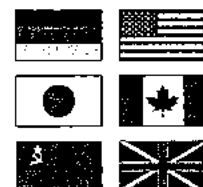
1. A curse in Scripture is not some weakness in God's character but the absence of His needed favor. (1 Sam. 4:21)
2. Individuals are to be set free from the curse. (Rom. 1:18; Gal. 3:13)
3. Nations may experience seasons of a curse until the New Jerusalem. (Rev. 22:2-3)
4. Blessings and curses in the Old Testament are prophetic prototypes for all nations in all generations of how God deals with a people. (Deut. 28)

VII. Intercessory prayer for a nation (from *Healing America's Wounds* by John Dawson)

A. Every intercessor should know Deut. 27 because it lists the conditions under which God's glory will depart from the land.

1. Idolatry (v. 15-16)
2. Injustices (vs. 16-26)
 - v. 16 failure to acknowledge other's contributions
 - v. 17 violating covenants
 - v. 18 cruelty to the helpless
 - v. 19 exploitation of disadvantaged
 - v. 20 family destruction
 - v. 21 undermining dignity
 - v. 22 usurping privilege
 - v. 23 rejecting legitimate boundaries
 - v. 24 covetousness

NOTES



v. 25 leaders perverting justice
v. 26 hypocrisy

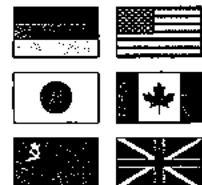
B. Intercessory Weapons

1. REPENTANCE — without self-righteousness
2. CONFESSION — with honesty
3. FORGIVENESS — pronounced verbally
4. RECONCILIATION — with relationship
5. RESTITUTION — wherever possible

Note:

See Appendix for a model of an Intercessory Focus for Healing a Nation.

NOTES



15

Praying for Global Evangelization



"And this Gospel of the Kingdom will be preached in all the world as a witness to all the nations, and then the end will come."

Matthew 24:14-NKJV

15 Praying for Global Evangelization

NOTES

Purpose

To show what God has been doing throughout the history of missions in order to understand what God is doing today.

Objectives:

1. To recognize the distinct eras of the advance of the Gospel.
2. To see how, in each era, God has always had His special sending nations and His specially-targeted to-be-reached nations.
3. To suggest that the two-thirds world is God's special, new "tool" for reaching in this special era.
4. To suggest that the 10/40 Window is God's specially targeted area for today.
5. To understand the special challenge of Islam, both as an historical challenge and as one of the core components of the 10/40 Window.

I. Five Eras in Mission History

A. Introduction:

1. God wants us to understand the overall perspective of what He has been doing throughout the ages.
2. The disciples' hearts only began to "burn within them" (Lk. 24:32) when Jesus explained to them His overall perspective. Jesus showed them God at work through history.
3. He reminded the two disciples on the Emmaus road of God's many dealings with Israel since the days of Moses, 1,500 years earlier (see Lk. 24:27). These dealings prepared the way for and culminated in the very events of Calvary, about which the disciples were so depressed.
4. We, today, need a similar understanding of what God has been doing down through history if our hearts are to burn with God's plans. We must see how God, in each era, concentrates on a certain part of the world and mobilizes particular peoples to reach them.

B. A.D. 0-400

1. Who was reached with the Gospel: the Roman Empire.
2. Who was used to reach them:
 - a. Syria, Asia Minor, Egypt, North Africa, and Rome.
 - b. These nations were God's spiritual dynamo in the early centuries.

C. A.D. 400-800

1. Who was reached with the Gospel: barbarian Europe and initial expeditions into India, Persia, and even China.



2. Who was used to reach them:
 - a. The spiritual instrument was the Irish and English church.
 - b. The Nestorians reached out to introduce the Gospel into Persia and China.
- D. A.D. 800-1800
 1. Who was reached:
 - a. The Vikings: A.D. 800-1200
 - b. Europe: paganism ends in 1386
 - c. The Saracens, 1200-1600, were "reached" with a false missions program called the Crusades. This alienated them from the Gospel and failed completely to show them the love of Christ.
 - d. A 1,000 year of uncertainty
 - 1) Church historian K. Latourette calls the period from A.D. 500 to 1500 the "1,000 Years of Uncertainty" as Christianity's place in the world was uncertain at this time.
 - 2) Christianity was forced to surrender about as much territory and as many adherents as it had gained.
 - 3) It won the peoples of northern Europe, but it lost practically all the coast of Africa, the Nile Valley, part of southeastern Europe, most of Asia Minor, Syria, Palestine, and whatever ground it had in Persia and Central Asia.
 2. Who was used to reach them: Europeans mainly.
- E. A.D.1800-1950
 1. In 1800, it was still not certain that Christianity would be successful in turning itself into a universal religion, rather than just a mainly European affair. Then, 1800s brought a Christian explosion.
 2. Three phases in missions from 1800-1950:
 - a) Coastlands phase:
 - 1) The missionaries first penetrated each region by landing on its outer periphery. This was enough. They had physically arrived and staked out a position on a foreign continent.
 - 2) This happened in India, China, and Africa — all in the 1800s.
 - b) Inland missions phase:
 - 1) In the next phase, missionaries went beyond the coast. Groups came with vision for the interior.
 - 2) Their vision for this phase is evidenced by the very names of the missions of the day: China Inland Mission, Sudan Interior Mission, Africa Inland Mission, Regions Beyond Missionary Union.
 - 3) The result was that converts sprouted up in the very heart of formerly unevangelized nations.
 - c) People Groups phase:
 - 1) A realization hit the church in the latter half of



the 20th Century that God was not just concerned with political "nations," but with ethnic, linguistic, and sociological "nations."

- 2) Indeed, the primary meaning of the word "nations" in Mt. 28:19 is ethno-linguistic nation, not political nation.
- 3) This means that we have not fulfilled the Great Commission when we have sent missionaries to every political nation, but only when we have put missionaries among every people-group nation.
- 4) Missiologists say that today there are approximately 11,000 people groups left to be reached with the Gospel. There are people groups left to be reached here in Asia.
- 5) Biblical definition of the word "nation":
 - a) The New Testament Greek word for "nation" is "ethnos." Ethnos means an ethnic unit or people group.
 - b) The Old Testament Hebrew word for nation means "families," as in families of people groups.
 - c) In Rev. 5:9; 10:11, "nation" is used in comparison with "peoples, tribes, tongues, and kindreds."
 - d) A people group is a sociological group of people. It is not a political grouping of people. The people are not connected by language, culture, religion, etc.

F. The 10/40 Window: Is this the New Era in missions?

1. Who are reached: the Islamic, Hindu, and Buddhist people groups.
2. Who is being used to reach them: two-thirds world missionaries.
 - a. A shift is going on in missions: from the first world to the two-thirds world. From 1800 to today, 80% of missionaries have been those from the English-speaking world. Now things are changing.
 - b. Is. 54:2-3 (NIV) "Enlarge the place of your tent ... your descendents will dispossess nations" is what God is saying to the two-thirds world mission force.

G. The Surprising Growth of the Charismatic Renewal.

1. Behold God's Surprise Package for the 20th Century. The Outpouring of the Holy Spirit known as the Charismatic Renewal.
2. "The emergence of the Pentecostal Churches and their missions was among the most startling phenomena of Church History of the Twentieth Century," says Anglican historian Bishop Neill.
 - a. Of the approximately 40 million evangelicals in Latin America in 1987, 75% of these are Pentecostals.
 - b. Mission agencies are so often the last to catch on to what God is doing in the charismatic renewal. Many



mission agencies have been extremely wary of these "Pentecostals."

- c. God's purpose is not simply to bless the church with good experiences through the charisma of the Holy Spirit, but to imbue or provide His church with power to fulfill Acts 1:8. The Holy Spirit is the Spirit of mission.

II. The 10/40 Window

- A. The core of the unreached people in our world live in a rectangular-shaped window between the tenth and fortieth northern latitudes which extend from North Africa in the West, across the Middle East and Asia, to Japan in the East.
- B. The Characteristics of the Countries in the Window:
 - 1. A place of historical and biblical significance
 - a. See Genesis 2: 10-14
 - b. It was the Place of Christ's ministry.
 - 2. The least evangelized countries are here.
 - a. Over 66% of the world lives here.
 - b. About 97% of the three billion people who live in the 55 most unevangelized countries live in the 10/40 Window.
 - 3. Here lies the heart of Islam.
 - 4. The three main religious blocks are located here.
 - a. Muslim block with 706 million people (22% of the people living in the Window are Muslims).
 - b. Hindu block with 717 million people (23% of the people living in the Window are Hindus).
 - c. Buddhist block with 153 million people (5% of the people living in the Window are Buddhists).
 - 5. The poorest of the poor live here.
 - a. The poorest countries in the world are those with a gross national product of under \$500 per person per year. There are 49 such countries with a combined population of 3.0 billion.
 - b. There are 23 of these countries in the 10/40/Window, with a combined population of 2.4 billion (79% of the poorest of the poor in the world live in the Window).
 - 6. It's a territorial stronghold of Satan.
 - a. We must be reminded of our real foe: the spirits who have set up spiritual strongholds. (II Cor. 10:3-4)
 - b. The book of Daniel recognizes the reality of territorial spirits (see Dan. 10:13), specifically mentioning the "prince of the kingdom of Persia." Persia, of course, is in the 10/40 Window.
 - c. Babylon is often used biblically as a picture of the world battling God. Babylon is in the 10/40 Window.



C. Islam has encircled and hemmed in the Christian world.

1. Now the Christian world has encircled the Muslim world and is poised to send an army, armed with God's love and God's gospel, into this resistant stronghold of the devil. God loves the Islamic world.
2. Note the two periods of Islamic advance:
 - a. Seventh and Eighth centuries: Arabia, Syria, Mesopotamia, Palestine, Egypt, North Africa, Spain, and Persia were swept up by the Arabian Muslims.
 - 1) At this time, Islam cut the world in two.
 - 2) Western Europe was cut off from Asia until Diaz rounded the Cape of Good Hope at the end of the 15th Century.
 - b. Thirteenth through Fifteenth Centuries: Central Asia, Turkish, and Mongols were reached by Islam at this time.
 - c. Once Islam had reached the minds of the tribes of North Africa, the Middle East, and Central Asia, the openness they formerly had to the Gospel was closed down. Satan had succeeded; but, only for a time. God has a new day coming.

III. Measuring the Church's Present Progress

A. Let us Examine the Growth of the Church.

1. God has been at work; His Gospel has been spreading and His church growing.
2. The following statistics lay out, in various centuries, the number of Bible Believing Christians compared with the total number of people in the world.

Per hundred people in the world:

- | | | |
|---------------------|-------|--------------|
| a. One Christian | (1%) | by A.D. 1430 |
| b. Two Christians | (2%) | by A.D. 1790 |
| c. Three Christians | (3%) | by A.D. 1940 |
| d. Four Christians | (4%) | by A.D. 1960 |
| e. Five Christians | (5%) | by A.D. 1970 |
| f. Six Christians | (6%) | by A.D. 1980 |
| g. Seven Christians | (7%) | by A.D. 1983 |
| h. Eight Christians | (8%) | by A.D. 1986 |
| i. Nine Christians | (9%) | by A.D. 1989 |
| j. Ten Christians | (10%) | by A.D. 1993 |

B. These figures show gradual growth, yet also show spectacular growth in the church.

- a. Africa: In 1900 just 3% of all Africans were Christians. Today, 46% are Christian!
- b. Asia: has grown from 16 million Christians in 1982 to 75-85 million in 1993!
- c. China: There were about 1 million Christians in China when the Communists took over in 1949; today, there are about 65-75 million!

C. The impact of this growth on missions:



1. It means the task of the Great Commission to reach all the world is a realistic possibility despite the mushrooming population growth on planet earth.
2. The 540 million Bible believing Christians around the globe are spread about in approximately 7 million congregations.
3. If, as some missiologists say, there are 11,000 as yet unreached people groups, then that means there are 600 congregations for each unreached people group. Surely with these proportions the task to reach all people groups does not look impossibly large. The 600 congregations ought to be able to reach one people group!

IV. Response

- A. We must put on our Gospel Shoes and go to the unreached. (Eph. 6:15)
- B. Our activity must be focused and planned.
- C. Unity is a must.
 1. Unity Multiplies strengths.
 2. The Enemy's strategy is to divide and conquer.
 3. We ought to join in Concerts of Prayer with multiple churches. United prayer will crack the walls of the enemy.



APPENDIX

PRAYER SHIELDS

#1: THE THREE BATTLEFIELDS

I. THE MIND: OUR THOUGHTS, GOD'S THOUGHTS, SATAN'S THOUGHTS

Two mental strongholds extremely common today are thoughts of inferiority and thoughts of condemnation.

II. THE HEART: PROTECTING OUR ATTITUDES AND EMOTIONS

"Watch over your heart with all diligence, for from it flow the springs of life" (Proverbs 4:23) NASB. Pivotal to spiritual warfare are the Bible's admonitions to humble ourselves and not to worry. These will deal with the enemy's main strategies of fostering pride, unbelief, and fear.

III. THE MOUTH: THE POWER TO BLESS AND TO CURSE

The primary ministry in the body of Christ is edification. The primary way this happens is through the spoken word.

QUESTIONS

1. What has convinced you that we are really in a battle in our spiritual life? Has the battle been heating up lately?
2. What has helped you to deal with thoughts of inferiority and thoughts of condemnation? Give a practical illustration as an example.
3. Does humility really work to nullify the work of the enemy? Can you give an example?
4. What specific ways can you choose to edify through words this week? Can you begin now with one another?

PRAYER SHIELDS

#2: PRAYER CHANGES ME

I. PRAYER CAUSES ME TO LISTEN

The first movement of prayer is to move me from passive listening to aggressive listening. (Acts 17:11; James 1:25)

A. Some ways God moves us to repent, reflect, or begin to LISTEN in prayer are:

1. A Restless Spirit (Esther 6:1)
2. A Prophetic Word (2 Samuel 12:1)
3. An Unusual Blessing (Romans 2:4)
4. Financial Stress (Judges 6:1-6)
5. Affliction (Ps. 119:49-50, 67, 71)

II. PRAYER CHANGES MY PERSPECTIVE

The power to transition us to see circumstances from our perspective to God's is the key to both persevering and enduring. (Habakkuk 1-2)

A. Some keys to Perspective Power are:

1. Sanctify a Place to Hear. (Hab. 2:1)
2. Wait and Watch Expectantly to Receive God's Word. (Hab. 2:1)
3. Meditate on the Application. (Hab. 2:1)
4. Write Regularly in Prayer Journal. (Hab. 2:2)

III. PRAYER RESTORES MY INTIMACY WITH GOD

Communion with God is the blood-bought privilege and cherished assurance of every maturing disciple.

- A. Intimacy is life. (John 17:3)
- B. Intimacy is fellowship. (Gen. 3:8)
- C. Intimacy is purifying fire. (Deut. 5:22-24)
- D. Intimacy is the priority. (Luke 10:38-42; Phil. 3:10)

Questions

1. What difficulties do you face in learning to listen to the Lord?
2. How does praise help you to enter a prayer time with a different Perspective?
3. Has there been a situation that you faced in which God's perspective enabled you to persevere?
4. Why is intimacy with God something in which many of us continue to struggle?
5. How can others pray for you to help you develop more expectation and eagerness in your communion with God?

PRAYER SHIELDS

#3: HOW PRAYER CHANGES MY CIRCUMSTANCES

I. PRAYER OPENS DOORS THAT WERE ONCE CLOSED

The Gospel message is released when prayer opens doors. (Col. 4:2-4)

- A. When a country has an open heaven, there is a freedom and spiritual liberty to preach the Gospel. (Acts 14:27; Acts. 16:9; 2 Cor. 2:12)

II. PRAYER DRIVES OUT HOSTILE SPIRITUAL FORCES (Matt. 16:18; Judges 3:1)

The powers of darkness would have us so bound up by fear, depression, lust, materialism, or even our self-centered prayers that we do not resist and attack and recover what they have taken from us.

- A. We must take our place "in the gap." (Is. 59:15-16)
- B. We must cut off the enemy from the object of our prayers (binding) and pray a release of the Kingdom of God (loosing). (Matt. 16:19)
- C. We must become aggressive in detecting and demolishing strongholds. (2 Cor. 10:3-5)

Questions

1. Where have you entered a situation that you would describe as being very "open" to spiritual things? Why was this so?
2. What experience have you had of something that was once "closed" that has now become "opened"? Were you able to trace the role of prayer in making the difference; either yours or others?
3. Have you ever prayed in an aggressive manner and had a real assurance that you had driven out a spiritual enemy?
4. How would you answer someone who asked you to give evidence that prayer changes your circumstance?

PRAYER SHIELDS

#4: PRAYING STRATEGICALLY

I. PRAYING IN THE RIGHT DIRECTION

- A. Influential areas = strategic location
 - 1. City-wide prayerwalks
 - 2. Prayer marches
 - 3. Prayer journeys
 - 4. Prayer expeditions
- B. Kairos opportunities = strategic timeliness

II. PRAYING TOGETHER: THE POWER OF PARTNERSHIPS

- A. Strategic prayer Is authoritative Jer. 1:10
- B. Strategic prayer Is combative Rom. 15:30; Eph. 6:11; Jas. 4:7; 1 Tim. 6:12; 2 Cor. 10:4
- C. Strategic prayer Is intensive Jas. 5:16; Is. 64:1-7, 66:7-9; Heb. 5:7
- D. Strategic prayer Is confrontive Mk. 11:23; Jn. 14:3; & Acts 3:1-7; Matt. 11:12
- E. Strategic prayer Is comprehensive Matt. 21:22; Jer. 33:3; Eph. 1:17-18
- F. Strategic prayer Is creative Jer. 1:10; Rom. 4:17; Heb. 11:1
- G. Strategic prayer Is decisive 1 Cor. 15:57; 2 Cor 2:14; Lev. 26:7-8

III. PRAYING THROUGH: THE PLACE FOR PRAYER & FASTING

- A. Fasting is a personal, voluntary humbling of the heart before God that increases spiritual brokenness. (Ps. 69:10)
- B. Fasting is a commitment to self-control that enables the believer to die to self. (Ps. 35:13; Gal. 5:23)
- C. Fasting is worship activity that increases spiritual receptivity by creating a climate for the Holy Spirit to speak.
- D. Fasting is concentrated spiritual preparation for Holy Spirit empowered service that increases the believer's power. (Lk. 4:1-2,14)
- E. Fasting is a specialized service ministry that increases spiritual usefulness for the totally committed believer. (Lk. 2:36-37)

Questions

1. What would you consider to be strategic areas of prayer in your neighborhood or city? What difference do you think it would make for you to take a lunch hour and pray "on-site" in this strategic area?
2. What three things would you list as being God's *kairos* times of opportunities for the church to be praying about?
3. Why does there seem to be a "megatrend" of prayer partnerships happening around the world?
4. Can you note a time that the prayer partnership of support, encouragement and accountability power made the difference in your life?
5. What experiences (positive or negative) have you had in the area of prayer and fasting?

6. Is there any difficult area of concern that you feel God may be calling you to pray through in this season of your life?

PRAYER SHIELDS

#5: PROTECTING OURSELVES AND OTHERS

I. IGNORANCE OF SATAN'S SCHEMES PUTS US IN BONDAGE (Is. 5:13; 2Cor. 2:10-11)

- A. The Enemy INSPECTS (Heb. 7:25; Lk. 22:31-32; Jn. 14:30; Job 1:6-11 = 5-Fold Areas of Inspection; Jn. 10:10). The remedy to the inspection of the enemy is the on-going intercession of our friends.
- B. The Enemy TEMPTS (Matt. 4:3; I Thess. 3:5). The remedy to the tempting of the enemy is the verbal releasing of God's Word that was hidden in your heart.
- C. The Enemy DECEIVES (2 Cor. 11:14-15). The remedy to the deceiving tactics of the enemy is to study the whole counsel of God's Word.
- D. The Enemy ACCUSES (Rev. 12:9-11). The remedy to the accusing tactics of the enemy is the recognition of the power of the blood of Jesus and our testimony of who we are in Christ.

II. DEFEND AGAINST THE ENEMY'S MOST COMMON ATTACKS

(2 Cor. 12:10) — Weakness; Insults; Hardships; Persecutions; Difficulties

The remedy to the attacks of the enemy is the embracing of the Power of the Holy Spirit and the faith release of the Name of Jesus as a Weapon.

Questions

1. Have you ever investigated who was praying for you before you gave your life to serve Jesus Christ?
2. Who is praying for you right now? Who are you committed to pray for regularly? Do you have enough scriptural and experiential evidence that ongoing intercession for one another is important?
3. Why does verbal quoting of God's Word lessen the power of temptation? Can you illustrate this in your recent experience?
4. Have you ever been deceived by the "angel of light" with an approach that initially appeared Biblical? Do you know people who have "taken the bait"?
5. What plans do you have to study the whole counsel of God's Word?
6. How has the accusing tactics of the enemy affected you? How have you overcome feelings of accusation?
7. Have you ever sang, prayed or declared the power of the blood of Jesus Christ in an evil situation and

seen the results? Why is this so foreign to our '90's Christian culture?

PRAYER STUDY #1

1. What is your first response when a need comes to your attention? Read Nehemiah 1:5 — What was Nehemiah's first response?

2. In verses 6 and 7 — what did Nehemiah do next in his prayer? How does this part of prayer apply in your personal life this week?

3. In verses 8-9, Nehemiah prayed another aspect of prayer. What was it? What verses of Scripture was he quoting? Write them out.

4. What scriptural promises have you been reminding God of lately? Jot down the references, and be ready to share them in your small group.

5. In verse 11 — What did Nehemiah boldly do in his prayer? How does this apply to you?

6. Nehemiah 1 is a portrait of prayer in action. Prayer is important for several reasons, including these four:
 - (1) Prayer makes me wait;
 - (2) Prayer clears my vision;
 - (3) Prayer quiets my heart;
 - (4) Prayer activates my faith. Briefly jot down examples of these four results of prayer in your recent past.

PRAYER STUDY #2

1. In your own words, describe the pattern of prayer given in Matthew 6:5-15.
2. Read the prayer passage of Psalm 102:1-22. Briefly describe a time in which you identified with this prayer.
3. Read Solomon's prayer in 2 Chronicles 6:14-21. What does it mean to "remind God of His covenant"? When have you done this?
4. Read the results of Solomon's prayer in 2 Chronicles 7:1-3. How has this ever been applied in your personal or group prayer life?
5. Read God's response in 2 Chronicles 7:12-15. Describe in detail what kind of prayer response God is asking from us in these verses.

PRAYER STUDY #3

1. Read Joel 1:5-14 and 2:12-27. What kind of prayer response is God asking for? Do you see any application of this today? Be prepared to describe a time when you have ever been part of such a response.
2. Read Psalm 2:8 and James 4:1-3. What do these verses say about the connection between missions and prayer?
3. Choose a "people group" to pray for each day this week. Find out specifics about them, and jot them down. Be prepared to share what changes God made in your heart as a result of praying for them each day.
4. God gives us two starting points in praying for a nation. Read them in I Timothy 2:1-2 and Matthew 9:35-38. State in your own words what this means to your prayer life.
5. Make a list of those "in authority" over us in our nation, and pray for them this week.

My greatest need in the area of prayer is:

- More time
- More motivation
- More training
- More corporate prayer
- Other _____

How many minutes a week would you estimate you pray?

_____ minutes

My prayer estimates in this survey include

- personal, private prayer times only
 - prayer meetings only
 - family prayers only
 - combined personal prayer times and family prayers
 - combined personal, family, and prayer meetings
- _____

In the last six months, I have participated in the following:

- Prayer walk
- Prayer concert
- Prayer and Fasting
- All Night Prayer Vigil
- Prayer Chain
- Intercessory Prayer Group
- Other _____

I have resourced myself in prayer in the last two years by the following:

- Attended Prayer Seminars
- Others have mentored me or modeled effective prayer to me.
- Read books or heard tapes on prayer
- Other _____

I have participated in prayer with others outside my church family in the past six months through:

- Neighborhood prayer
- City-wide prayer events
- Workplace prayer gathering
- School grounds prayer gathering
- Home cell group prayer gathering
- Other _____

Are you called of God to a special prayer ministry, in your judgment?

HEALING OUR LAND

INTERCESSORY PRAYER ISSUES

-1-

(1 Timothy 2:1-6; 1 Samuel 12:14)

Pray for the *leaders of our country* by name that they might have wisdom, guidance, protection, an awareness of God's presence in mind and heart, and that they might practice personal integrity.

FEDERAL: President, vice president, senators, congressmen, supreme court justices, cabinet, staff, military

STATE & LOCAL: Governor, lieutenant governor, senators, representatives, mayor, city officials, judges, public and private school authorities, church leaders

-2-

(Deuteronomy 5:16; Psalm 127; Ephesians 5:22-6:4)

Pray for the restoration of the *family unit*, the "hub" of society, and the home to be a place of peace, love, respect, and honor.

- For the end of all mental and physical abuse of children and spouses
- For parents to have wisdom and courage to teach respect of all races and dignity of Life
- For proper marriage preparation and available help to rebuild broken relationships

-3-

(Isaiah 58; Matthew 25:31-46)

Pray for the *least of these* in our midst: the homeless, poor, diseased, oppressed, persecuted, and imprisoned.

- For prisoners of drugs, alcohol immorality, obscenity, homosexuality, pornography, crime, prejudice, unbelief, and despair (John 8:36)
- For prisoners of poverty, hunger, and illness (Philippians 4:19)
- For those in prisons and correctional facilities--the incarcerated, their families, prison authorities, and those ministering within the prisons (Hebrews 13:3)
- For those pressured, rejected, intimidated, and persecuted for the sake of righteousness on the job, in the schools, or in the community (Luke 22:31-34)

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PRAYER AWAKENING