

Prayer Warriors in Action

I. Biblical Examples

A. Abraham: Perseverance

1. Abraham intercedes for the righteous of Sodom

Genesis 18:16-33 *When the men got up to leave, they looked down toward Sodom, and Abraham walked along with them to see them on their way. ¹⁷ Then the LORD said, "Shall I hide from Abraham what I am about to do? ¹⁸ Abraham will surely become a great and powerful nation, and all nations on earth will be blessed through him. ¹⁹ For I have chosen him, so that he will direct his children and his household after him to keep the way of the LORD by doing what is right and just, so that the LORD will bring about for Abraham what he has promised him." ²⁰ Then the LORD said, "The outcry against Sodom and Gomorrah is so great and their sin so grievous ²¹ that I will go down and see if what they have done is as bad as the outcry that has reached me. If not, I will know." ²² ¶ The men turned away and went toward Sodom, but Abraham remained standing before the LORD. ²³ Then Abraham approached him and said: "Will you sweep away the righteous with the wicked? ²⁴ What if there are fifty righteous people in the city? Will you really sweep it away and not spare the place for the sake of the fifty righteous people in it? ²⁵ Far be it from you to do such a thing-- to kill the righteous with the wicked, treating the righteous and the wicked alike. Far be it from you! Will not the Judge of all the earth do right?" ²⁶ The LORD said, "If I find fifty righteous people in the city of Sodom, I will spare the whole place for their sake." ²⁷ Then Abraham spoke up again: "Now that I have been so bold as to speak to the Lord, though I am nothing but dust and ashes, ²⁸ what if the number of the righteous is five less than fifty? Will you destroy the whole city because of five people?" "If I find forty-five there," he said, "I will not destroy it." ²⁹ Once again he spoke to him, "What if only forty are found there?" He said, "For the sake of forty, I will not do it." ³⁰ Then he said, "May the Lord not be angry, but let me speak. What if only thirty can be found there?" He answered, "I will not do it if I find thirty there." ³¹ Abraham said, "Now that I have been so bold as to speak to the Lord, what if only twenty can be found there?" He said, "For the sake of twenty, I will not destroy it." ³² Then he said, "May the Lord not be angry, but let me speak just once more. What if only ten can be found there?" He answered, "For the sake of ten, I will not destroy it." ³³ When the LORD had finished speaking with Abraham, he left, and Abraham returned home.*

2. The prayer does not seem to have been answered

Genesis 19:27-28 *Early the next morning Abraham got up and returned to the place where he had stood before the LORD. ²⁸ He looked down toward Sodom and Gomorrah, toward all the land of the plain, and he saw dense smoke rising from the land, like smoke from a furnace.*

3. But it was!!

Genesis 19:29 *So when God destroyed the cities of the plain, he remembered Abraham, and he brought Lot out of the catastrophe that overthrew the cities where Lot had lived.*

4. E.M. Bounds' comment refuted

“Perhaps the failure to ultimately rescue Sodom from her doom of destruction was due to Abraham’s optimistic view of the spiritual condition of things in that city. It might have been possible—who knows?—that if Abraham had entreated God once more and asked Him to spare the city if even one righteous man had been found there, for Lot’s sake, He might have heeded Abraham’s request.” [E.M. Bounds, *Prayer and Praying Men*, p. 31]

BUT remember who BEGAN the time of intercession and who ENDED it:

Genesis 18:17 *Then the LORD said, "Shall I hide from Abraham what I am about to do?..."*

Genesis 18:33 *When the LORD had finished speaking with Abraham, he left, and Abraham returned home.*

B. Jacob: Urgency

C. Moses: Pleading God’s Name

D. Daniel: Humility and Redemptive History

II. Examples from Church History

A. Augustine: Intimacy

1. Augustine’s *Confessions*, all written as a direct address to God

2. As though we are listening to his personal prayer life

3. Remarkable how raw with emotion and passionate toward God it is

How shall I call upon my God, my God and my Lord, when by the very act of calling upon him I would be calling him into myself? Is there any place within me into which my God might come? How should the God who made heaven and earth come into me? Is there any room in me for you, Lord, my God? Even heaven and earth, which you have made and in

which you have made me – can even they contain you? Since nothing that exists would exist without you, does it follow that whatever exists does in some way contain you? ...

Alas for me! Through your own merciful dealings with me, O Lord my God, tell me what you are to me. Say to my soul, *I am your salvation*. Say it so that I can hear it. My heart is listening, Lord; open the ears of my heart and say to my soul, *I am your salvation*. Let me run towards this voice and seize hold of you. Do not hide your face from me: let me die so that I may see it, for not to see it would be death to me indeed. Augustine, *Confessions*, Book I, Chapter I.

Let me know thee, O my Knower; let me know thee even as I am known, O Strength of my soul, enter it and prepare it for thyself that thou mayest have and hold it, without “spot or blemish.” This is my hope, therefore have I spoken; and in this hope I rejoice whenever I rejoice aright. But as for the other things of this life, they deserve our lamentations less, the more we lament them; and some should be lamented all the more, the less men care for them. For see, “Thou desirest truth” and “he who does the truth comes to the light.” This is what I wish to do through confession in my heart before thee, and in my writings before many witnesses. Augustine, *Confessions*, Book X, Chapter I.

B. Martin Luther: Praying for the Word’s Power

1. Before conversion, lived in Augustinian monastery and followed prescribed times of fasting and prayer
2. After coming to understand justification by faith, Luther’s reliance on God in prayer increased; he realized that his ministry in the word would amount to nothing if God didn’t bless it

"Dear Lord God, I want to preach so that you are glorified. I want to speak of you, praise you, praise your name. Although I probably cannot make it turn out well, won't you make it turn out well?"

That the Holy Scriptures cannot be penetrated by study and talent is most certain. Therefore your first duty is to begin to pray, and to pray to this effect that if it please God to accomplish something for His glory – not for yours or any other person's – He very graciously grant you a true understanding of His words. For no master of the divine words exists except the Author of these words, as He says: 'They shall be all taught of God' (John 6:45). You must, therefore, completely despair of your own industry and ability and rely solely on the inspiration of the Spirit.

You should completely despair of your own sense and reason, for by these you will not attain the goal ... Rather kneel down in your private little room and with sincere humility

and earnestness pray God through His dear Son, graciously to grant you His Holy Spirit to enlighten and guide you and give you understanding

3. A life saturated with prayer

"If I fail to spend two hours in prayer each morning, the Devil gets the victory through the day...I have so much business, I can not get on without spending three hours daily in prayer."

"Prayer is not overcoming God's reluctance, but laying hold of His willingness."

"As it is the business of tailors to make clothes, and the business of cobblers to mend shoes, so it is the business of Christians to pray!"

"None can believe how powerful prayer is, and what it is able to effect, but those who have learned it by experience. It is a great matter when in extreme need to take hold on prayer. I know, whenever I have prayed earnestly, that I have been amply heard, and have obtained more than I prayed for. God indeed sometimes delayed, but at last He came."

4. Luther's final words... on his deathbed:

“Wir sind alle Bettler. Hoc est verum.” [German: “We are all beggars.” Latin: “This is true!”]

C. John Calvin: Systematic Instructor on Prayer

1. Thorough instruction on prayer in the *Institutes*

But after we have learned by faith to know that whatever is necessary for us or defective in us is supplied in God and in our Lord Jesus Christ, in whom it hath pleased the Father that all fullness should dwell, that we may thence draw as from an inexhaustible fountain, it remains for us to seek and in prayer implore of him what we have learned to be in him. To know God as the sovereign disposer of all good, inviting us to present our requests, and yet not to approach or ask of him, were so far from availing us, that it were just as if one told of a treasure were to allow it to remain buried in the ground. Hence the Apostle, to show that a faith unaccompanied with prayer to God cannot be genuine, states this to be the order: As faith springs from the Gospel, so by faith our hearts are framed to call upon the name of God (Rom. 10:14). And this is the very thing which he had expressed some time before--viz. that the *Spirit of adoption*, which seals the testimony of the Gospel on our hearts, gives us courage to make our requests known unto God, calls forth groanings which cannot be uttered, and enables us to cry, Abba, Father (Rom. 8:26). This last point, as we have hitherto only touched upon it slightly in passing, must now be treated more fully. John Calvin, *Institutes of the Christian Religion*, 3.20.16.

2. Deep and personal requests in pastoral prayers

Grant, Almighty God, that as we set up against thee so many obstacles through the depravity of our flesh and natural disposition, that we seem as it were to be designedly striving to close

up the door against thy goodness and paternal favor, O grant, that our hearts may be so softened by thy Spirit, and the hardness which has hitherto prevailed may be so corrected, that we may submit ourselves to thee with genuine docility, especially as thou dost so kindly and tenderly invite us to thyself, that being allured by thy sweet invitation, we may run, and so run as not to be weary in our course, until Christ shall at length bring us together to thee, and, at the same time, lead us to thee for that eternal life, which he has obtained for us by his own blood. Amen. [John Calvin, Pastoral Prayers from the Book of Hosea]

3. Calvin modeled his personal prayer life after the Psalms, which he called “an anatomy of all parts of the soul.”

Genuine and earnest prayer proceeds first from a sense of our need, and next, from faith in the promises of God. It is by perusing these inspired compositions (i.e. the Psalms), that men will be most effectually awakened to a sense of their maladies, and, at the same time, instructed in seeking remedies for their cure. In a word, whatever may serve to encourage us when we are about to pray to God, is taught us in this book. And not only are the promises of God presented to us in it, but oftentimes there is exhibited to us one standing, as it were, amidst the invitations of God on the one hand, and the impediments of the flesh on the other, girding and preparing himself for prayer: thus teaching us, if at any time we are agitated with a variety of doubts, to resist and fight against them, until the soul, freed and disentangled from all these impediments, rise up to God; and not only so, but even when in the midst of doubts, fears, and apprehensions, let us put forth our efforts in prayer, until we experience some consolation which may calm and bring contentment to our minds. ...

Although distrust may shut the gate against our prayers, yet we must not allow ourselves to give way, whenever our hearts waver or are agitated with inquietude, but must persevere until faith finally come forth victorious from these conflicts. In many places we may perceive the exercise of the servants of God in prayer so fluctuating, that they are almost overwhelmed by the alternate hope of success and apprehension of failure, and gain the prize only by strenuous exertions. We see on the one hand, the flesh manifesting its infirmity; and on the other, faith putting forth its power; and if it is not so valiant and courageous as might be desired, it is at least prepared to fight until by degrees it acquire perfect strength. John Calvin, Introduction to *Commentary on Psalms*, 1557.

D. David Brainerd: Intensity, Sacrifice, and Zeal

1. Missionary to Indians, 1740s

2. Astonishing passion and commitment to prayer

Thursday, June 28. Spent the morning in reading several parts of the Holy Scripture, and in fervent prayer for my Indians, that God would set up his kingdom among them, and bring them into his church.--About nine I withdrew to my usual place of retirement in the woods; and there again enjoyed some assistance in prayer. My great concern was for the conversion of the heathen to God; and the Lord helped me to plead with him for it. Towards noon rode up to the Indians, in order to preach to them; and while going, my heart went up to God in prayer for them; could freely tell God, he knew that the cause was not mine, which I was engaged in; but it was his own cause, and it would be for his own glory to convert the poor

Indians: and blessed be God, I felt no desire of their conversion, that I might receive honour from the world, as being the instrument of it. Had some freedom in speaking to the Indians.”

“*Saturday, June 30.* My soul was very solemn in reading God's word; especially the ninth chapter of Daniel. I saw how God had called out his servants to prayer, and made them wrestle with him, when he designed to bestow any great mercy on his church. And, alas! I was ashamed of myself, to think of my dulness and inactivity, when there seemed to be so much to do for the upbuilding of Zion. Oh, how does Zion lie waste! I longed that the church of God might be enlarged: was enabled to pray, I think, in faith; my soul seemed sensibly to confide in God, and was enabled to wrestle with him. Afterwards walked abroad to a place of sweet retirement, and enjoyed some assistance in prayer again; had a sense of my great need of divine help, and felt my soul sensibly depend on God. Blessed be God, this has been a comfortable week to me.

“*Lord's day, July 1.* In the morning was perplexed with wandering, vain thoughts; was much grieved, judged and condemned myself before God. And oh, how miserable did I feel, because I could not live to God! At ten, rode away with a heavy heart, to preach to my Indians. Upon the road I attempted to lift up my heart to God; but was infested with an unsettled, wandering frame of mind; and was exceeding restless and perplexed, and filled with shame and confusion before God. I seemed to myself to be ‘more brutish than any man;’ and thought none deserved to be ‘cast out of God's presence’ so much as I. If I attempted to lift up my heart to God, as I frequently did by the way, on a sudden, before I was aware, my thoughts were wandering ‘to the ends of the earth;’ and my soul was filled with surprise and anxiety, to find it thus. Thus also after I came to the Indians my mind was confused; and I felt nothing sensibly of that sweet reliance on God, that my soul has been comforted with in days past. Spent the forenoon in this posture of mind, and preached to the Indians without any heart. In the afternoon I felt still barren, when I began to preach; and for about half an hour, I seemed to myself to know nothing, and to have nothing to say to the Indians; but soon after I found in myself a spirit of love, and warmth, and power, to address the poor Indians; and God helped me to plead with them, to ‘turn from all the vanities of the heathen, to the living God:’ and I am persuaded the Lord touched their consciences; for I never saw such attention raised in them before. And when I came away from them, I spent the whole time while I was riding to my lodgings, three miles distant, in prayer and praise to God. And after I had rode more than two miles, it came into my mind to dedicate myself to God again; which I did with great solemnity, and unspeakable satisfaction; especially gave up myself to him renewed in the work of the ministry. And this I did by divine grace, I hope, without any exception or reserve: not in the least shrinking back from any difficulties that might attend this great and blessed work. I seemed to be most free, cheerful, and full in this dedication of myself. My whole soul cried, ‘Lord, to thee I dedicate myself! O accept of me, and let me be thine for ever. Lord, I desire nothing else, I desire nothing more. O come, come, Lord, accept a poor worm. *Whom have I in heaven but thee? and there is none upon earth that I desire besides thee.*’ After this, was enabled to praise God with my whole soul, that he had enabled me to devote and consecrate all my powers to him in this solemn manner. My heart rejoiced in my particular work as a *missionary*; rejoiced in my necessity of self-denial in many respects; and still continued to give up myself to God, and implore mercy of him; praying incessantly, every moment, with sweet fervency. My nature being very weak of late, and much spent, was now considerably overcome: my fingers grew

very feeble, and somewhat numb, so that I could scarcely stretch them out straight; and when I lighted from my horse, could hardly walk, my joints seemed all to be loosed. But I felt abundant *strength in the inner man*. Preached to the white people: God helped me much, especially in prayer. Sundry of my poor Indians were so moved as to come to meeting also; and one appeared much concerned.

E. Adoniram Judson: Winning a Kingdom for Christ on His Knees

1. Had a life of great suffering in the Kingdom of Burma
2. Relied tremendously on prayer to get him through
3. His recommended pattern of prayer:

"Arrange thy affairs, if possible, so that thou canst leisurely devote two or three hours every day not merely to devotional exercises but to the very act of secret prayer and communion with God. Endeavor seven times a day to withdraw from business and company and lift up thy soul to God in private retirement. Begin the day by rising after midnight and devoting some time amid the silence and darkness of the night to this sacred work. Let the hour of opening dawn find thee at the same work. Let the hours of nine, twelve, three, six, and nine at night witness the same. Be resolute in his cause. Make all practicable sacrifices to maintain it. Consider that thy time is short, and that business and company must not be allowed to rob thee of thy God."

F. Charles Simeon: Deep Humiliation, Glorious Exaltation

1. Struggling with the discipline of early rising

Early rising did not appeal to [Simeon's] natural tendency to self-indulgence, however, especially on dark winter mornings. . . . On several occasions he overslept, to his considerable chagrin. So he determined that if ever he did it again, he would pay a fine of half a crown to his "bedmaker" (college servant). A few days later, as he lay comfortably in his warm bed, he found himself reflecting that the good woman was poor and could probably do with half a crown. So, to overcome such rationalizations, he vowed that next time he would throw a guinea into the river. This (the story goes) he duly did, but only once, for guineas were scarce; he could not afford to use them to pave the river bed with gold. [from John Piper's "Brothers, We Must Not Mind a Little Suffering"]

A friend of Simeon's named Housman lived with him for a few months and tells us about this discipline. "Simeon invariably arose every morning, though it was the winter season, at four o'clock; and, after lighting his fire, he devoted the first four hours of the day to private prayer and the devotional study of the Scriptures Here was the secret of his great grace and spiritual strength. Deriving instruction from such a source, and seeking it with such diligence, he was comforted in all his trials and prepared for every duty"

2. Deep humiliation

Handley Moule captures the essence of Simeon's secret of longevity in this sentence: "Before honor is humility,' and he had been '*growing downwards*' year by year under the

stern discipline of difficulty met in the right way, the way of *close and adoring communion with God*". Those two things were the heartbeat of Simeon's inner life: growing downward in humility and growing upward in adoring communion with God.

But the remarkable thing about humiliation and adoration in the heart of Charles Simeon is that they were inseparable. Simeon was utterly unlike most of us today who think that we should get rid once and for all of feelings of vileness and unworthiness as soon as we can. For him, adoration only grew in the freshly plowed soil of humiliation for sin. So he actually labored to know his true sinfulness and his remaining corruption as a Christian.

I have continually had such a sense of my sinfulness as would sink me into utter despair, if I had not an assured view of the sufficiency and willingness of Christ to save me to the uttermost. And at the same time I had such a sense of my acceptance through Christ as would upset my little bark, if I had not ballast at the bottom sufficient to sink a vessel of no ordinary size.

He never lost sight of the need for the heavy ballast of his own humiliation. After he had been a Christian forty years he wrote,

With this sweet hope of ultimate acceptance with God, I have always enjoyed much cheerfulness before men; but I have at the same time laboured incessantly to cultivate the deepest humiliation before God. I have never thought that the circumstance of God's having forgiven me was any reason why I should forgive myself; on the contrary, I have always judged it better to loathe myself the more, in proportion as I was assured that God was pacified towards me (Ezekiel 16:63). . . . There are but two objects that I have ever desired for these forty years to behold; the one is my own vileness; and the other is, the glory of God in the face of Jesus Christ: and I have always thought that they should be viewed together; just as Aaron confessed all the sins of all Israel whilst he put them on the head of the scapegoat. The disease did not keep him from applying to the remedy, nor did the remedy keep him from feeling the disease. By this I seek to be, not only humbled and thankful, but humbled in thankfulness, before my God and Saviour continually

3. Glorious exaltation

Simeon's missionary friend Thomason writes about a time in 1794 when a friend of Simeon's named Marsden entered his room and found Simeon "so absorbed in the contemplation of the Son of God, and so overpowered with a display of His mercy to his soul, that he was incapable of pronouncing a single word," till at length, he exclaimed, "Glory, glory."

G. Hudson Taylor: Learning to Move Men by Prayer Alone

1. Key lesson: taught before he left for China

"To me it was a very grave matter to contemplate going out to China, far from all human aid, there to depend upon the living God alone for protection, supplies, and help of every kind. I felt that one's spiritual muscles required strengthening for such an undertaking. There was no doubt that if faith did not fail, God would not fail. But what if one's faith

should prove insufficient? I had not at that time learned that even 'if we believe not, yet He abideth faithful, He cannot deny Himself.' It was consequently a very serious question to my mind, not whether He was faithful, but whether I had strong enough faith to warrant my embarking in the enterprise set before me.

'When I get out to China,' I thought to myself, 'I shall have no claim on anyone for anything. My only claim will be on God. How important to learn, before leaving England, **to move man though God by prayer alone.**'" Dr. & Mrs. Howard Taylor, *Hudson Taylor*, vol. 1, p. 131

H. Taylor soon put this into practice with his employer, who, while a kindly man, frequently forgot to pay his salary!! Taylor resolved not to mention it to the man, even if it meant going to bed hungry. He relates a marvelous experience in which he had a half-crown coin, and a needy person came to his door. He went with the man and, seeing his sick family, inwardly lamented that all he had was this sizeable coin... if he had several smaller coins, he could give it, and still have some to live on himself. But God led him to give that coin to save the man's wife... he then was surprised the next morning when a letter arrived with four times the amount he had given to the man and his sick wife the night before!!

Practical Issues in Prayer

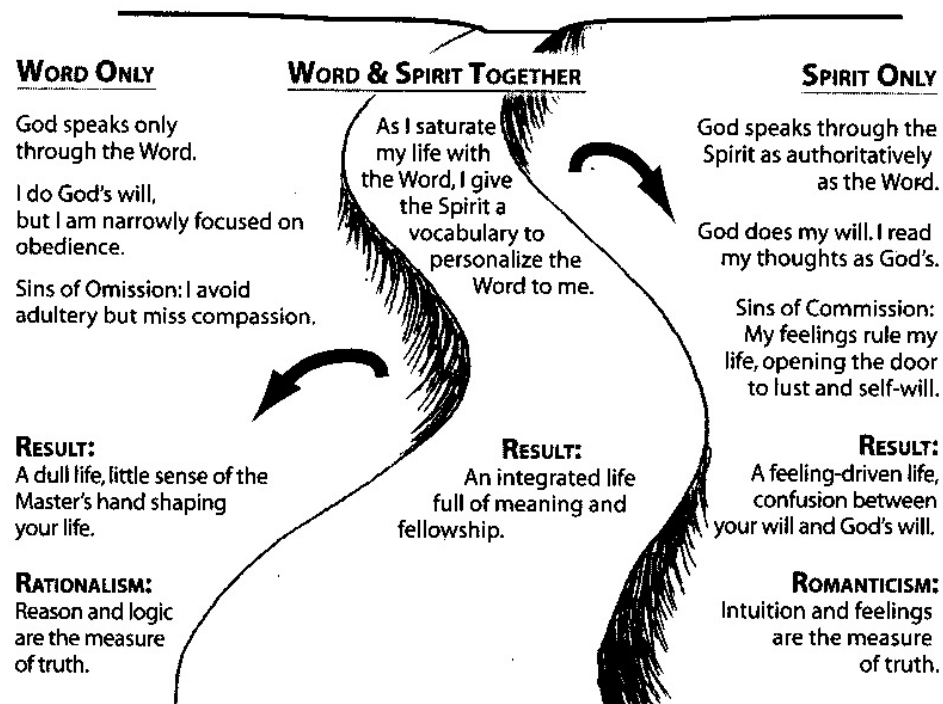
How to Approach Your Personal Prayer Life

III. Basic Issues

- A. Quiet Time Prayer vs. "Prayer without ceasing"
- B. Consistency
- C. Time Spent
- D. "In Jesus' name... Amen"
- E. Word AND Spirit [from Paul E. Miller, *A Praying Life*, p. 246]

A PRAYING LIFE

KEEPING THE WORD AND SPIRIT TOGETHER



F. A Prayer List

Paul E. Miller, *A Praying Life*: [Miller takes a sampling of people at his prayer seminars, asking how many use some sort of calendar, written or electronic, to keep track of appointments. 95% of people use one or the other. But when he asks how many people regularly use a written prayer system, only about 5% of the people do.]

“When I ask why 95 percent write their schedules down, but only 5 percent write their prayer requests, someone usually answers, ‘If you forget an appointment, you pay for it!’ The obvious implication is, if you forget to pray, you don’t ‘pay for it.’ If you don’t do it, no one notices! My favorite response was, ‘Our calendar involves people. That’s why we write it down.’ So prayer doesn’t involve people? We’re back to the influence of the Enlightenment on our modern world. Prayer is in the category of values and opinions. It doesn’t connect with real life. The bottom line is we don’t write down our prayer requests because we don’t take prayer seriously. We don’t think it works.”

1. Use e-mailed prayer lists, from BFL and Keegan Callanan
2. Use the church directory
3. Use prayer cards (some include photos)
4. Or a prayer calendar: some people daily, some weekly, some monthly

G. A Prayer Journal

1. Very encouraging, very time consuming
2. Like a “checkbook” of prayer: date, persons involved, request, answer + date of answer
3. George Mueller: over 50,000 recorded answers to prayer!!

H. Missionaries and Unreached People Groups

IV. The “A.C.T.S.” Model

- A. Adoration
- B. Confession
- C. Thanksgiving
- D. Supplication
- E. BUT... “watch out for systems”

Paul E. Miller, *A Praying Life*: “Systems can become rote, desensitizing us to God as a person. We can become wooden or mindless as we pray. When I come home, I don’t first adore Jill for a couple of minutes, confess my failure to take out the trash, thank her for making dinner, then give her my list. Jill is a Philadelphian. Philadelphians boo their own sports teams! I could probably have an ACTS-conversation entrance once, then Jill would probably roll her eyes and ask if I had a touch of autism. And rightly so. When you are autistic, you have trouble picking up social cues from the other person. You are so lost in your own world that you miss people. None of us wants to be treated like robots... including God. He is, after all, a person.

Many people are so aware of this caution that they are suspicious of all systems. They feel it kills the Spirit. Systems seem to fly in the face of what we learned about childlike praying. But all of us create systems with things that are important to us. Remember, life is both holding hands and scrubbing floors. It is both being and doing. Prayer journals or prayer cards are on the ‘scrubbing floors’ side of life. Praying like a child is on the ‘holding hands’ side of life. We need both.” [p. 223-4]

V. The Lord’s Prayer as a Model

A. Our Father who is in heaven

1. Immanence, intimacy, adoption, love, relationship, commitment, care, concern; promises to care for all of our physical, emotional, spiritual needs; promises to protect us from all harm; PLUS a worldwide family of believers, all with equal access to the same Father
2. Transcendence, power, sovereignty, authority, loftiness, exaltation

B. Hallowed be your name

1. Holiness of God: completely separate from us in exaltation, far above all creation
2. Name: reputation of God worldwide; a missionary request, that God’s name be held in honor
3. For yourself: that you would properly esteem and reverence the name of God; that by your life you would bring glory to the name of God and not shame!
4. For people worldwide: that the gospel would run rapidly and do excellently; that Christ would be exalted by non-Christians; that Christians would live in such a way that God would be glorified and not held in dishonor

C. Your Kingdom come

1. Kingdom: a sense of the sovereign rule of God; but more than that... the “place” where God’s rulership is gladly obeyed... not merely God being sovereign over the hearts of rebels, orchestrating their lives so the church can

prosper... but that more elect people would “enter” the Kingdom and gladly take Jesus’ yoke upon them

2. Come: that the Kingdom of God would advance... again evangelism and missions; also Second Coming of Christ and end times; New Heaven and New Earth

D. Your will be done, on earth as it is in heaven

1. In some ways synonymous with “your Kingdom come”... that place where God is obeyed all the way, right away, and with a happy spirit
2. Prayer for spread of the gospel into unreached areas
3. Prayer for yourself to be gladly obedient to God’s law today
4. Prayer to imitate Christ as He says, “Not my will but yours be done...”
5. Prayer for other Christians and for your family and local church to be gladly and fully obedient to God today by the power of the Spirit
6. Prayer for God’s sovereign plan for the whole world to be fulfilled

E. Give us this day our daily bread

1. Acknowledgement of physical needs, and the dependence we have on God for our basic sustenance
2. Concern for the physical needs of others... “Give US this day OUR daily bread”... thus a preparation for a heart of compassion toward the poor and needy
3. Also a stripping down of luxury from life... daily bread, not daily cake
4. Acknowledgement that even the most basic provision in life comes from God; preparation for thanksgiving for these blessings

F. Forgive us our debts as we forgive our debtors

1. Opportunity to confess sins to God as the Holy Spirit prompts that confession
2. Again, since the request involves others (“our debts” “our debtors”) the request can extend to a community concern for sin, forgiveness, reconciliation, relationships, unity in the Body, etc.

G. Lead us not into temptation, but deliver us from the Evil One

1. Recognition of the great danger we are in spiritually, with the devil on the loose to tempt us and drag us from Christ

2. Recognition that others are in the same danger, since again the request is plural “our”
3. Awareness of personal temptation, of sin, of a need for personal holiness,

VI. Helpful (I Hope) Handouts

A. 31 Ways to Praise our God

1. God the Creator. “Creator God, I praise You because ‘You made the heavens, even the highest heavens, and all their starry host, the earth and all that is on it, the seas and all that is in them. You give life to everything, and the multitudes of heaven worship you’” (Neh. 9:6).
2. The Only God. “God, I praise You because You are ‘the Lord, and there is no other; apart from [You] there is no God’” (Is. 45:5).
3. The Almighty God. “‘O Lord, God Almighty, who is like You? You are mighty, O Lord, and your faithfulness surrounds you’” (Ps. 89:8).
4. The Everlasting Father, the Ancient of Days. “I praise You, Lord, as the ‘Ancient of Days’ (Dan. 7:9), the ‘Everlasting Father’ (Is. 9:6), who lives forever and ever.”
5. A Loving God. “I praise You because You are a loving God, whose very nature is love” (1 Jn. 4:16).
6. A God of Justice. “Lord, I praise and magnify You, who is ‘just and the one who justifies those who have faith in Jesus’” (Ro. 3:26).
7. A Faithful God. “Heavenly Father, I give You my praise and adoration, because You are a ‘faithful God, keeping [Your] covenant of love to a thousand generations of those who love [You] and keep [Your] commands’” (Dt. 7:9).
8. A Merciful God. “‘You are a gracious and merciful God’ (Neh. 9:31), and I praise You for Your great mercy.”
9. God, My Refuge, My Fortress. “I praise You, Lord, for You are ‘my mighty rock, my refuge’” (Ps. 62:7).
10. A Patient, Persevering God. “Father, I praise You because You are ‘patient with [Your children], not wanting anyone to perish, but everyone to come to repentance’ (2 Pet. 3:9). Thank You for Your patience with me.”
11. Eternal, Saving God. “I give praise to You, Father, ‘the only God our Savior.’ To You ‘be glory, majesty, power and authority, through Jesus Christ our Lord, before all ages, now and forevermore’” (Jude 25).

12. The Holy One. “Holy, holy, holy [are You] Lord God Almighty, who was, and is, and is to come” (Rev. 4:8).
13. A Personal God. “I praise You, God, because You are a personal God, who gives me the honor of knowing You personally, even inviting me to feast at Your kingdom’s table with Abraham, Isaac, and Jacob” (Mt. 8:11).
14. A Giving God. “All praise and honor be Yours, O God, because You are a generous God, who did not even stop short of giving Your own Son” (Jn. 3:16).
15. A Provider God. “I praise You today, Lord, as my Jehovah-Jireh (The Lord Will Provide), who makes all grace abound in me and generously provides all I need” (2 Cor. 9:8).
16. God, My Shepherd. “I bless Your name and praise You as my Jehovah-Rohi (The Lord My Shepherd), who will shepherd me and guide me in the paths of righteousness for Your name’s sake” (Ps. 23:1-3).
17. God, My Victory. “Praise to You, my God, because You are my Jehovah-Nissi (The Lord My Banner), God, my victory, ‘who always leads [me] in triumphal procession in Christ’” (2 Cor. 2:14).
18. God, My Peace. “I praise You with all my heart, Lord, because You are my Jehovah-Shalom (The Lord Our Peace), ‘the God of peace [who] will soon crush Satan under [my] feet’” (Ro. 16:20).
19. The God Who Heals. “Father, I praise You because You are the Lord who heals me” (Ex. 15:26).
20. The God of All Comfort. “Praise be to the God and Father of our Lord Jesus Christ, the Father of compassion and the God of all comfort” (2 Cor. 1:3).
21. The God of Miracles. “Lord, I praise You because ‘you are the God who performs miracles; you display your power among the peoples’” (Ps. 77:14).
22. A Forgiving God. “I want to bless You with praise, Father, because ‘you are a forgiving God, gracious and compassionate, slow to anger and abounding in love’” (Neh. 9:17).
23. The Burden Bearer. “Praise be to the Lord, to God [my] Savior, who daily bears [my] burdens” (Ps. 68:19).
24. A Faithful God. “I praise You because ‘your love, O Lord, reaches to the heavens, your faithfulness to the skies’ (Ps. 36:5), and ‘great is your faithfulness’” (Lam. 3:23).
25. King of Kings and Lord of Lords. “All honor and praise be to You, my God, ‘the blessed and only Ruler, the King of kings and Lord of lords, who alone is immortal and who lives in unapproachable light’” (1 Tim. 6:15).

26. God the Liberator. "I will praise You because 'you are my help and my deliverer; O Lord'" (Ps. 70:5).

27. The Lifter of My Head. "Father God, I praise You because 'you are a shield around me, O Lord; you bestow glory on me and lift up my head' when I am weary or despised" (Ps. 3:3).

28. God of Light. "I praise You, Lord, because You are 'my light and my salvation' (Ps. 27:1), and because You know 'what lies in darkness, and light dwells with [You]'" (Dan. 2:22).

29. God of Joy. "I give You praise, O Lord, because 'you have granted [me] eternal blessings and made [me] glad with the joy of your presence'" (Ps. 21:6).

30. The God Who Answers Prayer. "I praise and honor You, Father, because You are a God who loves to answer prayer and who begins to answer even before I pray" (Is. 65:24).

31. The God of All the Earth. "I praise and adore You, Lord, as 'the Holy One of Israel . . . [my] Redeemer . . . the God of all the earth'" (Is. 54:5).

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B. The Attributes of God

- 1) Self-existence: "*I AM WHO I AM*" Exodus 3:14
- 2) Immutability: "*I the Lord do not change.*" Malachi 3:6
- 3) Absolute Perfection: "*As for God, his way is perfect.*" Psalm 18:30
- 4) Eternity: "*Before the mountains were born or you brought forth the earth and the world, from everlasting to everlasting you are God.*" Psalm 90:2
- 5) Immensity: "*But will God really dwell on earth? The heavens, even the highest heavens cannot contain you.*" 1 Kings 8:27
- 6) Perfect Unity: "*Hear, O Israel: The Lord our God, the Lord is one.*" Deuteronomy 6:4;
- 7) Omnipresence: "*'Am I only a God nearby,' declares the Lord, 'and not a God far away? Can anyone hide in secret places so that I cannot see him?' declares the Lord. 'Do I not fill heaven and earth?'"* Jeremiah 23:23-24
- 8) Omniscience: "*Great is the Lord and mighty in power; his understanding has no limit.*" Psalm 147:5
- 9) Omnipotence: "*I know that you can do all things; no plan of yours can be thwarted.*" Job 42:2
- 10) Spirituality: "God is spirit, and those who worship Him must worship in spirit and in truth." John 4:24
- 11) Invisibility: "*No man has seen God at any time.*" John 1:18

- 12) Holiness: *"Holy, holy, holy is the Lord God Almighty. The whole earth is full of His glory."* Isaiah 6:3
- 13) Wisdom: *"...to the only wise God be glory forever through Jesus Christ!"* Romans 16:27
- 14) Truthfulness: *"He who is the Glory of Israel does not lie or change his mind."* 1 Samuel 15:29
- 15) Love: *"God is love."* 1John 4:16; *"God's love endures forever."* 1 Chron. 16:34
- 16) Compassion: *"Our God is full of compassion."* Psalm 116:5; *"Jesus wept."* John 11:35
- 17) Patience: *"The Lord is gracious and compassionate... slow to anger."* Ex. 34:6
- 18) Goodness: *"The earth is full of God's unfailing goodness."* Psalm 33:5
- 19) Grace: *"But you are a forgiving God, gracious and compassionate."* Neh. 9:17
- 20) Mercy: *"For the Lord your God is a merciful God."* Deuteronomy 4:31
- 21) Righteousness: *"Your righteousness reaches to the skies, O God..."* Psalm 71:19
- 22) Justice: *"For I, the Lord, love justice."* Isaiah 61:8
- 23) Wrath: *"God is a righteous judge, a God who expresses his wrath every day."* Psalm 7:11
- 24) Sovereignty: *"[God] works out everything in conformity with the purpose of his will."* Ephesians 1:11
- 25) Glory: *"The city does not need the sun or moon to shine on it, for the glory of God gives it light, and the Lamb is its lamp."* Revelation 21:23
- 26) Happiness: *"Our God is in heaven; He does whatever pleases Him."* Psalm 115:3

C. 31 Ways to Pray for your Kids

- 1. Salvation.** "Lord, let salvation spring up within my children, that they may obtain the salvation that is in Christ Jesus, with eternal glory" (Is. 45:8, 2 Tim. 2:10).
- 2. Growth in grace.** "I pray that my children may grow in the grace and knowledge of our Lord and Savior Jesus Christ" (2 Pet. 3:18).
- 3. Love.** "Grant, Lord, that my children may learn to live a life of love, through the Spirit who dwells in them" (Gal. 5:25, Eph. 5:2).
- 4. Honesty and integrity.** "May integrity and honesty be their virtue and their protection" (Ps. 25:21).

5. Self-control. "Father, help my children not to be like many others around them, but let them be alert and self-controlled in all they do" (1 Thess. 5:6).

6. Love for God's Word. "May my children grow to find Your Word more precious than much pure gold and sweeter than honey from the comb" (Ps. 19:10).

7. Justice. "God, help my children to love justice as You do and act justly in all they do" (Ps. 11:7, Mic. 6:8).

8. Mercy. "May my children always be merciful, just as their Father is merciful" (Lk. 6:36).

9. Respect (for self, others, authority). "Father, grant that my children may show proper respect to everyone, as your Word commands" (1 Pet. 2:17).

10. Biblical self-esteem. "Help my children develop a strong self-esteem that is rooted in the realization that they are God's workmanship, created in Christ Jesus" (Eph. 2:10).

11. Faithfulness. "Let love and faithfulness never leave my children, but bind these twin virtues around their necks and write them on the tablet of their hearts" (Prov. 3:3).

12. Courage. "May my children always be strong and courageous in their character and in their actions" (Dt. 31:6).

13. Purity. "Create in them a pure heart, O God, and let that purity of heart be shown in their actions" (Ps. 51:10).

14. Kindness. "Lord, may my children always try to be kind to each other and to everyone else" (1 Thess. 5:15).

15. Generosity. "Grant that my children may be generous and willing to share, and so lay up treasure for themselves as a firm foundation for the coming age" (1 Tim. 6:18-19).

16. Peace-loving. "Father, let my children make every effort to do what leads to peace" (Rom. 14:19).

17. Joy. "May my children be filled with the joy given by the Holy Spirit" (1 Thess. 1:6).

18. Perseverance. "Lord, teach my children perseverance in all they do, and help them especially to run with perseverance the race marked out for them" (Heb. 12:1).

19. Humility. "God, please cultivate in my children the ability to show true humility toward all" (Titus 3:2).

20. Compassion. "Lord, please clothe my children with the virtue of compassion" (Col. 3:12).

21. Responsibility. "Grant that my children may learn responsibility, for each one should carry his own load" (Gal. 6:5).

- 22. Contentment.** "Father, teach my children the secret of being content in any and every situation, through Him who gives them strength" (Phil. 4:12-13).
- 23. Faith.** "I pray that faith will find root and grow in my children's hearts, that by faith they may gain what has been promised to them" (Lk. 17:5-6, Heb. 11:1-40).
- 24. A servant's heart.** "God, please help my children develop servants' hearts, that they may serve wholeheartedly, as if they were serving the Lord, not men" (Eph. 6:7).
- 25. Hope.** "May the God of hope grant that my children may overflow with hope and hopefulness by the power of the Holy Spirit" (Ro. 15:13).
- 26. Willingness and ability to work.** "Teach my children, Lord, to value work and to work at it with all their heart, as working for the Lord, not for men" (Col. 3:23).
- 27. Passion for God.** "Lord, please instill in my children a soul that 'followeth hard after thee' (Ps. 63:8, KJV), one that clings passionately to you."
- 28. Self-discipline.** "Father, I pray that my children may acquire a disciplined and prudent life, doing what is right and just and fair" (Prov. 1:3).
- 29. Prayerfulness.** "Grant, Lord, that my children's lives may be marked by prayerfulness, that they may learn to pray in the Spirit on all occasions with all kinds of prayers and requests" (Eph. 6:18).
- 30. Gratitude.** "Help my children to live lives that are always overflowing with thankfulness and always giving thanks to God the Father for everything, in the name of our Lord Jesus Christ" (Eph. 5:20, Col. 2:7).
- 31. A heart for missions.** "Lord, please help my children to develop a desire to see your glory declared among the nations, your marvelous deeds among all peoples" (Ps. 96:3).