

WINNING
Life's
BATTLES



THROUGH
Prayer

Dr. Archie Parrish

Winning Life's Battles through Prayer

Archie Parrish

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Do not be afraid
and do not be dismayed
at this great horde,
for the battle is not yours but God's.

2 Chronicles 20:15

Pray then like this:
“Our Father in heaven,
hallowed be your name.
Your kingdom come.”

Matthew 6:9–10a

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Preface

Life in this fallen world is one battle after another. In large measure, these battles are spiritual. This is because the flesh, the Devil, and the world collaborate to attempt to destroy all God's image bearers. Therefore, all devoted followers of Christ are engaged in the cosmic conflict between God and the Devil. One reason God allows these battles is to help believers become more earnest in prayer.¹

Acknowledging the conflict, Paul asked, "Who shall separate us from the love of Christ?" Then he listed the greatest threats he could imagine".

Shall tribulation, or distress, or persecution, or famine, or nakedness, or danger, or sword? As it is written, "For your sake we are being killed all the day long; we are regarded as sheep to be slaughtered." No, in all these things we are more than conquerors through him who loved us. For I am sure that neither death nor life, nor angels nor rulers, nor things present nor things to come, nor powers, nor height nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.²

In the Greek New Testament, the word for victory is *nike*; it is used to describe believers' victory over their enemies: the world³, the Evil One⁴, and death.⁵ But notice that in the passage above, Paul declared "in all these things we are *more than conquerors* through him who loved us" (emphasis added). Paul found the love of Christ so great that the word *nike* was inadequate; he used the stronger *hypernikao*, meaning "supreme victory." In every battle, supreme victory is available to believers. This victory is the work of the loving Christ.⁶ His love enables His followers to overcome evil with good.⁷ This is why Paul said that nothing "will be able to separate us from the love of God in Christ Jesus our Lord."

To His followers, Jesus said: "In the world you will have tribulation. But take heart; I have overcome the world."⁸ Christ achieved victory by encountering hardship and suffering, and overcoming them.⁹ The author of Hebrews wrote, "For the joy that was set before him [Christ] endured the cross, despising the shame, and is seated at the right hand of the throne of God."¹⁰

Jesus' followers also promised us spiritual battles. Peter explained: "If when you do good and suffer for it you endure, this is a gracious thing in the sight of God. For to this you have been called, because Christ also suffered for you, leaving you an example, so that you might follow in his steps."¹¹ Paul strengthened "the souls of the disciples, encouraging them to continue in the faith, and saying that through many tribulations we must enter the kingdom of God."¹²

Christ's supreme victory is *available* to all believers,¹³ but it must be appropriated by faith.¹⁴ James, the half-brother of Jesus, explained: "You do not have, because you do not ask."¹⁵ The following pages describe how Kingdom Intcessors' Training (KIT) can help you appropriate Christ's supreme victory in the battles of your life and be used of God to extend His kingdom of grace, prepare for His kingdom of glory, and destroy the kingdom of Satan and sin.

As you read, I urge you to follow the example of the believers in Berea. When Paul proclaimed the gospel to them, "They received the word with all eagerness, examining the Scriptures daily to see if these things were so."¹⁶ I have provided numerous endnotes listing Scripture references and quotations from authorities that are the basis of what I have said about prayer. First read through the book quickly; underline or highlight key thoughts and jot notes in the margin. Then turn to the endnotes and check on your questions. After you have done this, discuss this book with a Fireteam facilitator or participate in a group discussion. Reading and discussing this material will enable you to determine whether God is calling you to participate in KIT.

May the Lord use this book to help you in all the battles of your life to be more than a conqueror through Him who loved us, and to equip you to help other believers to do the same.

In closing, I want to thank J. C. Poole and Greg Bailey for their invaluable assistance in the production of *Winning Life's Battles through Prayer*.

-Archie Parrish

Chapter 1

Preparing for War

“We cannot know what prayer is for until we know that life is war.”¹⁷ If this is true (and I believe it is), a book that seeks to help believers become kingdom intercessors must deal with war.

The Story of Civilization by Will and Ariel Durant is a massive work that was written over a lifetime. It totals two million words and nearly ten thousand pages in eleven volumes. After completing this gigantic work the Durants concluded, “War is a constant on the stage of human history.”¹⁸ I believe they were right: In my lifetime, there has not been one day without war somewhere in the world.

War is a constant in the Christian life, too. This is so because the flesh, the Devil, and the world reject God as the Ruler of His universe and collaborate in a relentless effort to destroy His image-bearers. War with these three ruthless foes is reality! Therefore, the Bible says that each believer is to be “a good soldier of Christ Jesus,” one who is called to “fight the good fight of faith” and to “wage the good warfare.”¹⁹

In this warfare, prayer is the primary weapon. General of the Army Douglas MacArthur, in his farewell address to the cadets at the U.S. Military Academy at West Point, said, “The soldier, above all other people, prays for peace, for he must suffer and bear the deepest wounds and scars of war.”²⁰ In combat, few soldiers, if any, do not pray.

When I was eighteen years old, I suffered the wounds of war. I was one of the Chosin Frozen, the ten thousand men of the 1st Marine Division who, in fifteen days, trekked more than sixty miles from the Chosin Reservoir to Hungnam Harbor in North Korea. I was a hospital corpsman; my job was to keep as many marines as possible firing as many guns as possible for as many days as possible. The arctic-like cold ranged between 20 and 40 degrees below zero as we fought our way down the only road to survival; it was icy, twisting, and treacherous. The overwhelming force of about 120,000 Chinese troops contested every mile. Between November 27 and December 11, 1950, an estimated forty thousand Chinese were killed and another 12,500 were wounded; during this same time, 561 marines were killed in action, 182 were reported missing in action, 2,894 were wounded, and another 3,600 suffered from non-battle injuries, mostly frostbite.

Time magazine said the Chosin Reservoir Campaign “was unparalleled in U.S. military history. It had some of the aspects of Bataan, some of Anzio, some of Dunkirk, some of Valley Forge.” To this day, historians consider the battle the most savage of modern times.

For more than a year after I returned home, I relived the horrors of that war almost every night in my dreams. No one wanted to talk about it; even while it was still being fought, the Korean conflict became “the forgotten war.” Eventually, Christ brought me to the end of myself; I trusted Him and He took my nightmares away. My wounded soul was healed, but the scars still remind me of the war.

Very quickly, I found that the Christian life is war with far greater consequences than anything I experienced in Korea. John White puts it this way:

War is not something that illustrates aspects of Christian living. Christian living is war. Indeed I would go further. Earthly warfare is not the real war. It is but a faint, ugly reflection of the real thing. It is into the real war that the Christian is to plunge. Wars on earth are but tremors felt from an earthquake light-years away. The Christian’s war takes place at the epicenter of the earthquake. It is infinitely more deadly, while the issues that hang on it make earth’s most momentous questions no more than village gossip.²¹

Christians are fighting in a war to extend God’s kingdom and to destroy the kingdom of Satan and sin.

Problem or Solution

The Bible is filled with battles and warfare, from Genesis to Revelation. After their exodus from Egypt, the Israelites' first major battle was with the Amalekites. As Israel and Amalek closed in combat, the Bible says, "Whenever Moses held up his hand, Israel prevailed, and whenever he lowered his hand, Amalek prevailed."²²

Like Moses, Christians can affect the outcome of the battles of our time by their prayers—or by their prayerlessness. When Christians intercede, they are a part of the solution; when Christians don't intercede, they are a part of the problem. Paul told Timothy to pray "for kings and all who are in high positions, that we may lead a peaceful and quiet life, godly and dignified in every way."²³ When we pray as God's Word urges us to pray, He hears and answers in His time and in His way.²⁴ Biblical prayer is the only weapon all ordinary Christians can use to deal in a significant way with the complex problems of our day.

Christians can shape the course of history by their prayers. Stephen was the first Christian to seal his witness for Christ with his blood. He proclaimed the gospel to the Jews and they became enraged. When Stephen said, "Behold, I see the heavens opened, and the Son of Man standing at the right hand of God," the mob's rage turned to murderous fury. They dragged Stephen out of the city and began stoning him. As the stones pelted life from his body, he fell to his knees and cried out with a loud voice, "Lord, do not hold this sin against them."

The mob's violence against Stephen was approved by a zealous young Pharisee named Saul, who then went from house to house, dragging off men and women and putting them in prison. But as Saul headed for Damascus to arrest any who belonged to the Way, whether men or women, he was suddenly dazed by a blinding flash of light. As he fell to the ground, he heard a voice: "Saul, Saul, why are you persecuting me?" He said, "Who are you, Lord?" "I am Jesus, whom you are persecuting."

I believe there is a direct connection between Stephen's prayer, "Lord, do not hold this sin against them," and the conversion of Saul. In response to Stephen's prayer, God transformed Saul of Tarsus, a fanatical killer of Christians, into Paul the apostle, the greatest missionary in the history of the Christian church.²⁵

Prayer and God's Decrees

Prayer is conversation in which God is a Partner. He is not an equal partner, nor even a senior partner; He is the Controlling Partner, and He graciously allows humans to be junior partners. Humans always have been and always will be finite creatures; God always has been and always will be the infinite Creator. As Controlling Partner, God designed His master plan for His kingdom, and by His providence He controls the timeline for fulfilling that master plan.

As the sovereign Creator, He did not need people's prayers for His kingdom to come, but because God is also gracious, He chose before creation to use His people's prayers as a means for establishing His kingdom, thus making the prayers of His people a necessary secondary cause for the events of history.

This does not mean that by prayer humans can change what God has decreed to happen. Humans can never be as wise and powerful as God. According to the Bible, God gave Solomon a wise and discerning mind greater than that of anyone before or after him.²⁶ But wise as Solomon was, he was still a finite man and understood only a tiny fragment of God's vast universe; also, his sinful bias contaminated the little that he knew. Because humans are finite, sinful creatures, they cannot properly pray without the help of the Holy Spirit. He reveals the will of God and guides believers to pray as they should.²⁷ The Holy Spirit inspired the Scriptures, and He uses them to illuminate believers to help them pray. He also bears witness directly to the believer's spirit; His direct witness never contradicts His written Word.

God decrees both the end and the means to achieve the end; the intercession of Christ and His people is one means God uses in spiritual warfare to extend His kingdom of grace, prepare for His kingdom of glory, and destroy the kingdom of Satan and sin.

America's Last Hope?

I believe the best and maybe the last hope for America is increased vitality in local churches and God-sent revival. Below we will consider how Kingdom Intercessors' Training helps believers increase church vitality and prepare for revival, but for now let me define the terms.

Vitality refers to the strength of the Lord and the power of His might.²⁸ God supplies supernatural strength to individuals and churches²⁹ so that they are able to be His people, faithfully continuing Christ's mission on earth.

In the army of saints, the strength of every individual saint, the strength of every local church outpost of saints, and the strength of the whole army of saints flows from the Lord of Hosts. One of God's names is "the Strength of Israel."³⁰ God can overcome His enemies without our hands, but we cannot so much as defend ourselves without His arm. Vitality in local churches increases when the Holy Spirit, using the ordinary means of grace—the Word, sacraments, and prayer—enables a significant percentage of its leaders and members to be on God's agenda, walking in loving obedience.

Revival means the restoration of something to the purpose for which it was made. When a fire dies down, it can be "revived" by adding fuel. When believers give their agendas priority over God's, they fail to achieve the purpose for which God made them. Revival of the church is God's sovereign, extraordinary restoration of His people to "glorify God and enjoy him forever."³¹

Why Believers and Churches Lose Vitality

We live in a sin-cursed fallen world;³² all things are winding down. Physicists call this the principle of *entropy*. This principle also applies to the spiritual vitality of individual believers and local churches. Cotton Mather described the process as "religion giving birth to prosperity and then the daughter devouring the mother." Just when it appears that things can get no worse, the Lord intervenes. The revival cycle goes like this:

1. Godliness produces industry and frugality;
2. Industry and frugality produce wealth;
3. Wealth usually causes self-sufficiency and pride;³³
4. Self-sufficiency and pride cause God to move in judgment;
5. Judgment causes some to repent;
6. Repentance prepares Christians for local church revitalization and/or God-sent revival;
7. Revival produces godliness.³⁴

The book of Judges shows a similar cycle; it is repeated seven times in fourteen chapters.³⁵ These cycles repeat in a descending spiral; the low of each cycle is lower than the previous cycle and the high of each cycle is lower than the previous cycle.

Today, a similar cycle is playing out in the United States. American Christians in general are moving from self-sufficiency and pride to God's judgment, which is imminent (if it has not already started).

When a significant percentage of the members of a congregation grasp the reality of what God can do by revival, they will never be satisfied with mere maintenance or survival; they will become bold, militant, biblical believers and God will use them to make their local churches more bold, militant, and biblical.

Why Are You Still Here?

In contrast with this imperfect and troubled world, heaven is perfect; there God dwells with His people.³⁶ As soon as anyone trusts Christ as Lord and Savior, he or she is eligible to enter heaven. Why, then, if you trust Christ, are you still in this world?

"Man's chief end is to glorify God and to enjoy him forever."³⁷ God through the psalmist declared, "Whoever offers praise glorifies Me."³⁸ Jesus commanded, "Let your light shine before others, so that

they may see your good works and give glory to your Father who is in heaven.”³⁹ Believers are to “glorify God in your body”⁴⁰ and to “do all to the glory of God.”⁴¹ No matter how diligently I try, I still do these things imperfectly, but one day in heaven I will do them perfectly.

Jesus said, “By this my Father is glorified, that you bear much fruit and so prove to be my disciples.”⁴² This fruit is the internal fruit of the Spirit: “love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control.”⁴³ As the Holy Spirit produces this internal fruit in believers, He also seeks to produce through them the external visible fruit of evangelism.⁴⁴ Winning people to faith in Christ and helping them win still others to Him is one thing believers can do to glorify God in this life that they cannot do in the life to come. When God grips you with the gospel, you will passionately desire to see God grip still more people with the gospel.⁴⁵ Any professing Christian content to go to heaven alone probably is not going there.

Jesus indicates that prayer is essential to “bear much” evangelistic fruit. He promised, “If you abide in me, and my words abide in you, ask whatever you wish, and it will be done for you.”⁴⁶ Because Jesus’ chosen and loved ones are commissioned by Him, they can make their petitions in Jesus’ name.⁴⁷

If you have truly trusted Christ as your Lord and Savior, you are destined to be like Him⁴⁸ and to reign with Him.⁴⁹ Jesus now sits at His Father’s right hand until all His enemies are subdued.⁵⁰ In this exalted position, He intercedes for all His people and is the Advocate for each one when the Devil accuses him or her of specific sins.⁵¹ John Bunyan said:

As a believer you should not rest at the cross for your comfort. Justification you should look for there; but, being justified by his blood, you should ascend up after him to the throne. At the cross you will see Him in His sorrows and humiliations, in His tears and blood. But follow him to where He is now, and then you shall see Him in His priestly robes. Then you shall see Him wearing the breastplate with your name among the names of all the people of God written upon his heart. Then you shall perceive your place as a member of the whole family in heaven and earth named by Him, and you will know how He prevails with the Father of mercies for you. Stand still awhile and listen; yes, enter with boldness into the holiest, and see your Jesus as he now appears in the presence of God for you; observe His work against the devil and sin, and death, and hell, for you. Ah! It will make you brave when you follow Jesus Christ to the holiest. There you will see the veil is torn from top to bottom opening a new and living way to the Father. There you may see with open face as in a glass, the glory of the Lord.⁵²

Christ is the Great High Priest⁵³ for all believers, and believers are “a kingdom of priests,”⁵⁴ “a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ . . . a royal priesthood.”⁵⁵ One implication of the priesthood of all believers is that all Christians should be Christ’s coworkers in His ministry of intercession.⁵⁶

Christ’s high priestly prayer in John 17:1–26 provides insight into the content of Jesus’ present intercession. In that prayer, Jesus said, “I do not ask for these only, but also for those who will believe in me through their word.”⁵⁷ In a similar manner, believers should pray for those who are yet to believe in Jesus, and especially for the people in their circles of influence. When you enter heaven, you will never again intercede for or witness to the lost.

Christ made it clear that He desires His disciples to continue His mission by bearing much fruit, and that to bear much fruit, they must pray. As Christ’s Word lives in believers and they live in Him, Jesus produces abundant, lasting internal fruit of the Spirit,⁵⁸ as well as the external fruit of evangelism through them.⁵⁹

Believers can turn this possibility into reality if they understand and act upon four truths. We will look more closely at these truths in the next chapter.

Chapter 2

Bearing Fruit through Prayer

Believers can increase their ability to bear fruit through prayer if they understand and act on four truths. These truths are: (1) Crises call for prayer; (2) Creation compels all people to pray; (3) Christ commands His disciples to pray with kingdom focus; and (4) God uses Kingdom Intercessors' Training to help Christ's followers pray with kingdom focus. Let us look at these truths more closely.

Crises Call for Prayer

Crises are unstable conditions involving impending abrupt and decisive changes. The twenty-first century promises unprecedented crises on many levels; the crises of individual believers must be seen in the context of the local church, and the crises of local churches must be seen in the context of the community, the nation and the world surrounding them.

Crises embracing the entire world. The daily news tells us of ungodly leaders seeking to build their own empires. Jihadi Islamists are using barbaric terror tactics in an attempt to destroy Jews and Christians and control the world with *Shari'a Law*. Christians in the Middle East, Asia, and Africa are already engaged in this battle, but most American Christians, instead of preparing for this conflict, ignore, minimize, or deny the danger. Like Rip Van Winkle, they are sleeping through the revolution. That's frightening because, as historian Arnold Toynbee warns, "History teaches us that when a barbarian race confronts a sleeping culture, the barbarians always win."⁶⁰

Crises focused within the United States. The United States is experiencing a spiritual and moral meltdown. Insatiable greed threatens the nation's economy. Egotistical lust for personal and political power is corrupting elected officials; increasingly they place personal ambition and partisan politics above what is right and good. The clash of worldviews is escalating to a lethal level. A vicious anti-Christian spirit is growing; the family is under attack; marriage is being redefined to accommodate the homosexual agenda; and civility is declining.

The culture of life is locked in mortal combat with the culture of death. The body count of infants murdered through abortion now exceeds fifty million; that's more than eight times the number of Jews killed by Adolf Hitler in the Holocaust. When Cain killed Abel, God said, "The voice of your brother's blood is crying to me from the ground."⁶¹ God places a curse on any person who takes money to "shed innocent blood."⁶² When innocent blood is spilled, it pollutes the land, and if the guilty are not punished, the people bring blood guiltiness on themselves.⁶³

As belief in absolute truth diminishes, the use of lawless tyranny grows. Sometimes God uses tyrants to punish His wayward people. (However, He always holds tyrants accountable for what they do; none are so powerful that God cannot bring them down.)

John Adams, a founding father and the second president of the United States, warned: "We have no government armed with power capable of contending with human passions unbridled by morality and true religion. Our constitution was made only for a moral and religious people. It is wholly inadequate to the government of any other. . . . Human passions unbridled by morality and religion . . . would break the strongest cords of our Constitution as a whale goes through a net."⁶⁴

Today the differences between the radical right and the liberal left in the United States are greater than the differences between George Washington and King George III. It took the bloody Revolution to deal with those latter differences. America may be heading toward a second civil war.

Crises in the U.S. Christian church. Consumerism and the insatiable appetite to be entertained in the affluent American culture have penetrated the American evangelical church, which has become selectively worldly. The church protests the world's values at some points (sexual morality; family life; abortion), but has been seduced by the world at others (materialism; personal and institutionalized self-interest; styles of leadership, motivation, and organization; the uses of power). Many Christians are convinced that technology changes things, even if they are unsure that prayer does. They think technology works better than grace in the technological society.

Howard Snyder observes: “Certainly the church can powerfully use the ways of the world. But is it then still the church of *God’s* kingdom? Take a Madison Avenue approach, and you get a Madison Avenue Church.”⁶⁵ Very few churches are “Houses of prayer for all nations.”⁶⁶

Crises of individual believers. Many modern Americans Christians are more like spectators at an athletic event than warriors engaging the enemy in mortal combat. They are like preschoolers watching *Sesame Street*—they are so used to being entertained that they cannot consistently study the Scriptures and pray for themselves. They are not spiritually self-supporting; they improperly rely on others. They also lack the ability to be properly interdependent and work as members of a team. Half-hearted nominal Christians lack discipline, piety, and power because they pray instinctive, consumer prayers, and God in His wisdom does not grant their narcissistic wishes. They have been spoon-fed so long that they cannot feed themselves. They are deluged with data that they do not process into godly living. Many believers know that the Bible declares that their bodies are temples of the Holy Spirit,⁶⁷ but very few understand that this means they are to be “houses of prayer for all nations.” The majority of professing American Christians are Christian in name only. In spite of all this, God preserves a remnant of devoted believers for Himself, sinners chosen by grace.⁶⁸

These four types of crises all cry out for the efforts of committed prayer warriors.

Creation Compels All People to Pray

When crises arise, all people pray because God created them with the instinct to pray.⁶⁹ I have seen this instinct in action on the battlefield.

Miller thought of himself as a marine’s marine! He prided himself on his total self-sufficiency. He believed in nothing but the Corps and needed nothing but the Corps! He frequently made fun of the marines who went to chapel services. He scornfully declared there was no God and religion was a waste of time.

Miller performed well during the first sixty days of combat in Korea, but in the battle approaching the village of Koto-ri, something happened. An overwhelming force of Chinese swarmed over us like devouring locusts. There was a continuous cacophony of mortars, grenades, and artillery; small arms and machine guns clattered through the night. Frequently heard above the noise of war were the screams of the wounded and the cry, “Corpsman!”

At dawn, air support drove the enemy back. When we regrouped, Miller was not present. At first we thought he might have been taken prisoner, but then he was discovered huddling in the bed of a disabled truck. He had taken a rosary from the hand of a dead marine. Miller didn’t know how to use the rosary properly, but he knew the beads were used to pray. For hours he had been moving from bead to bead, frantically pleading, “God! God! God!” Miller, the arrogant, self-sufficient atheist, prayed to the God he said did not exist because his basic instinct for survival overruled the foolishness of his God-denying heart and activated his basic instinct to pray.⁷⁰

Basic instincts are inborn, involuntary reactions. As dogs have the basic instinct to chase cats and cats have the basic instinct to stalk mice, so humans have a basic instinct to pray. Faced with a life-threatening situation, all normal humans resort to prayer. Cultural anthropologists have never found a tribe of people anywhere in the world that did not pray.

The Bible reveals that hearing prayer is one of God’s inherent characteristics, and that humans are made in the image of this prayer-hearing God.⁷¹ This explains why prayer is in the spiritual DNA of every human. At its deepest level, prayer is the drawing and pressing of God’s impressed image in humans toward its Original, the three-in-one God.

Sadly, Adam’s disobedience shattered God’s image in him and all his descendants, and corrupted the prayer instinct; this corruption is manifested in cursing, blasphemy, and self-centeredness.

Christ Commands His Disciples to Pray with Kingdom Focus

Not only is man created with the instinct to pray, Christ commands His disciples to pray with kingdom focus.

Training their children to pray was a very high priority of devout Jewish couples. A typical day was punctuated with eleven specific times for prayer. Jesus and His disciples had been taught to pray in their homes, yet after a brief time with Jesus the Twelve concluded that they had much more to learn about prayer from Him. So one of them asked, “Lord, teach us to pray.”⁷²

Jesus responded, “Pray then like this . . .”⁷³ and “When you pray, say. . .”⁷⁴ Jesus used two similar words (*pray* and *say*), but both words are imperative verbs, i.e. commands. He then gave His disciples what the early Christians called “The Prayer” and is now called the Lord’s Prayer or the Pattern Prayer.⁷⁵

“Your kingdom come” is the second petition of the Pattern Prayer; it “encapsulates the entire purpose of God in this world. It is at the heart of the message of the Bible.”⁷⁶ A “kingdom” is a king’s domain and dominion. The “domain” is the territory over which the king exercises control; the “dominion” is the sovereign exercise of the king’s control. God is King over the universe He has created.⁷⁷ “The LORD has established his throne in the heavens, and his kingdom rules over all.”⁷⁸

When God created the last species of new things, “he rested on the seventh day from all his work that he had done.”⁷⁹ Then He began His work of providence. By “His almighty and everywhere present power . . . He upholds and governs heaven, earth, and all creatures; so that herbs and grass, rain and drought, fruitful and barren years, meat and drink, health and sickness, riches and poverty, yea, and all things come, not by chance, but by his fatherly hand.”⁸⁰ Because God’s providence permeates His kingdom, it is often called the kingdom of God’s providence.⁸¹ In simple terms, the doctrine of God’s providence means that nothing moves in the world without God moving it; He sets every wheel at work. This is the original kingdom from which all other kingdoms derive. Earthly kings do only what God permits and orders by His providence.

The word *Your* in the second petition refers back to King of the kingdom, “Our Father in heaven.” The kingdom belongs to “the God and Father of our Lord Jesus Christ,”⁸² who is God’s only begotten Son.⁸³ His finished work makes it possible for those who trust in Him to see and enter the kingdom⁸⁴ as God’s adopted sons.⁸⁵ “Our Father” is “in heaven,” the place of supreme power.

Christ commanded His followers to “Seek first the kingdom of God,”⁸⁶ but He made “Your Kingdom come” the second petition of the Pattern Prayer. P. T. Forsyth comments:

We may be all aglow for the coming of the kingdom, but there is a prior petition. It is the kingdom’s one condition, “Hallowed be Thy Name.” That hallowing was done in Christ’s death which founded the kingdom. We are in some danger of inverting the order of these prayers today. “Thy kingdom come” is not the first petition. The kingdom comes from the satisfaction of holiness. It does not make it. “God is Love” is not the whole gospel. Love is not evangelical till it has dealt with holy law. In the midst of the rainbow is a throne. There is a kind of consecration which would live close to the Father, but it does not always take seriously enough the holiness which makes the fatherhood of the cross—awful, inexhaustible, and eternal, as full of judgment of salvation.⁸⁷

What did Jesus mean when He told His followers to pray, “Hallowed be your name”? The word *hallowed* means “sanctified” or “set apart.”⁸⁸ The Father in heaven is set apart or “separate.” R. C. Sproul observes: “When the Bible calls God holy, it means primarily that God is . . . so far above and beyond us that He seems almost totally foreign to us. To be holy is to be other, to be different in a special way.”⁸⁹

When the word *holy* is applied to God, it does not signify one single attribute. On the contrary, God is called holy in a general sense. The word is used as a synonym for His deity. That is, the word *holy* calls attention to all that God is. It reminds us that His love is holy, His justice is holy, His mercy is holy, His

knowledge is holy, and His Spirit is the Holy Spirit. A right comprehension of God's holy character lies at the root of all true prayer.⁹⁰

The Lord placed this petition first because He wanted His followers to see that the primary thing they are to seek in their prayers is not the satisfaction of their personal needs but the public display of His holiness. The Father permits nothing in answer to prayer that will desecrate His character before the watching universe.

Praying "Hallowed be your name" does not make God more holy—rather, it enables those who thus pray to recognize that God is more holy than they imagined Him to be. This petition asks that He will become more glorious in our eyes and will help us to publicly display His holiness to others.⁹¹ The goal toward which all prayer should move is that God's holiness would be manifested to all. This will happen when the second petition, "Your kingdom come," is answered.

Jesus' command to pray, "Your kingdom come," implies that, in some way, the kingdom is not now here. Ever since Lucifer rebelled against God, war has existed between God and the Devil.⁹² When Adam and Eve disobeyed God at Satan's suggestion, the human race was drawn into this conflict. Eve was deceived; she tempted Adam to disobey God. The Devil usurped the dominion of the earth God had given to Adam and became the god of this world.⁹³ Under the Devil's dominion, Adam's fallen family developed a fallen culture. The New Testament calls this fallen culture "the world"; it is the environment in which all humans are raised. When believers pray, "Your kingdom come," they are asking the Father to destroy Satan's kingdom—that is, every work that revolts against God and every conspiracy against His word.⁹⁴ This is achieved by advancing God's kingdom of grace—Christ's present reign in believers' hearts and through believer's lives. This process prepares believers for God's kingdom of glory—Christ's future righteous reign over the whole world.⁹⁵

Having considered the concepts of providence, grace, and glory in God's kingdom, it needs to be stated clearly that *God has only one kingdom*. The kingdoms of providence, grace, and glory differ in degree only, not in nature. The kingdom of grace is glory in the seed, the kingdom of glory is grace in the flower, the kingdom of providence is the well-tended garden, and Satan is the enemy who sows weeds in the garden.⁹⁶ The kingdom of grace is glory in the daybreak, the kingdom of glory is grace at high noon, the kingdom of providence is the sun itself, and the kingdom of Satan is darkness that seeks to extinguish the light.⁹⁷ The kingdom of grace is glory militant and the kingdom of glory is grace triumphant. There is such an inseparable connection between the kingdoms of grace, glory, and providence that one cannot function without the others.

Praying with kingdom focus assumes wholehearted confidence in God's providence. It is the Spirit-enabled,⁹⁸ loving, obedient,⁹⁹ conversational response of God's adopted sons¹⁰⁰ to their heavenly Father¹⁰¹ in harmony with His self-revelation in the Bible and most specifically in the person, work, and teaching of His only begotten Son¹⁰² for the purpose of advancing God's kingdom of grace,¹⁰³ preparing for God's kingdom of glory,¹⁰⁴ and destroying the kingdom of Satan and sin.¹⁰⁵

Jesus' followers believed He was the King of the kingdom. They saw Him continuously trust the Father's providence and use prayer to extend God's kingdom of grace in and through His disciples and to destroy the kingdom of Satan and sin.¹⁰⁶ They sought to follow His example. A biblical example of praying with kingdom focus is found in Acts 4:23–31, where the disciples prayed for boldness in the face of Jewish threats.

If we follow the biblical precedent, all our prayer will be intentionally focused, directly or indirectly, on God's kingdom.

Let me illustrate the use of these precepts by sharing how I have prayed for my wife during her war with cancer over the past seven years. I pray:

"Father, I rely on Your kingdom of providence. By Your almighty power, You uphold and govern heaven and earth. All things come, not by chance, but by Your fatherly hand. You cause all things to work together for good to those who love You, to those who are called according to Your purpose.¹⁰⁷ You protect all who are born of God, so that the evil one can touch them only when You allow this.¹⁰⁸ You are the Lord our Healer¹⁰⁹; Jean's cancer is under the control of Your providence.

“Father, destroy Satan’s kingdom of sin. You permitted Satan to test Job’s confidence in You by striking Job’s body with loathsome sores.¹¹⁰ The Devil is our adversary, and he prowls around like a roaring lion; he is seeking to devour Jean.¹¹¹ Help her submit to You and to resist the Devil. Put the Devil to flight!¹¹² Defeat all the Devil’s attempts to destroy Jean.

“Father, extend Your kingdom of grace in us. Search Jean and me, O God, and know our hearts! Try us and know our thoughts! See if there be any grievous way in us, and lead us in the way everlasting!¹¹³ Help us keep our hearts with all vigilance.¹¹⁴ We present our bodies as living sacrifices, holy and acceptable to You.¹¹⁵

“Extend Your kingdom of grace through us. Guide us to the doctors who will provide the care You desire Jean to have. Help me intercede for her and for them. Teach me what to pray for the doctors, nurses, technicians, staff, and other patients and members of their families. By Your Spirit, enable me to compassionately and boldly minister the gospel to them.

“Father, help me to love Jean as Christ loved the church—a love marked by giving, not getting. As Christ’s love makes the church whole, use my love to make Jean whole. As everything Christ does and says is designed to bring the best out of the church, so may all my words and actions bring out the best in Jean.

“To win this war with cancer, we must be on Your agenda and help others to be on Your agenda, so that together we can seek and do Your will on earth. Help me pray and minister to our children and their families, our pastor, the elders of our church, associates with whom I work, and our neighbors.¹¹⁶

“Father, prepare us for Your kingdom of glory, when You will make the kingdom of the world into the kingdom of our Lord and of Your Christ.¹¹⁷ Come quickly, Lord; make us like You when we see You as You are.¹¹⁸ Swallow up death forever, wipe away tears from all faces.¹¹⁹ I pray this in the name above all names, that of the Lord Jesus Christ. Amen.”

Today, throughout Asia, Africa, and Latin America, more people are investing more time in prayer than I have seen in my lifetime. Professing American Christians are also showing increased interest in prayer.¹²⁰ But in spite of this widespread interest in prayer, many still pray instinctive prayers. Instinctive prayer is a self-generated, sometimes involuntary attempt to connect with the supernatural. It is self-serving and man-centered; it is driven by emotion rather than reason. This instinctive prayer happens automatically, but kingdom-focused prayer requires disciplined training, like that provided in Kingdom Intercessors’ Training.

Insanity has been defined as doing the same thing over and over and expecting a different result. Should people who pray the same instinctive prayers expect different results than they have already received?

God Uses KIT to Help Christ’s Followers Pray with Kingdom Focus

If God calls you to participate in and complete KIT, what might the results be in your life?

Each day you become more aware that you are participating with Jesus in His ministry of intercession. Erratic, occasional, instinctive prayer becomes consistent, daily, kingdom-focused prayer. The Lord’s Prayer, the Ten Commandments, and the Apostles’ Creed are imprinted on your heart; they become the tracks on which your daily prayer moves toward heaven.

You live in an atmosphere of answered prayer. Your heart burns within you as the resurrected Christ, by His Holy Spirit, walks with you day by day. By kingdom-focused prayer, you control five strategic defensive targets: your heart, your leadership, your home, your church, and your world. You build a living legacy by facilitating a Fireteam.

Your family life becomes stronger and more meaningful. You are more aware of God’s holy presence in your personal life and in corporate worship. Your home becomes an outpost of heaven. God blesses and protects your family; each member actively seeks God’s will for his or her life.

You consistently pray for your local church leaders, workers, and members. Both you and your church become stronger in the Lord. As you consistently put on the whole armor of God and pray at all times in the Spirit, you are able to stand against the schemes of the flesh, the Devil, and the world. Your witness

for Christ becomes more joyful, bold, and fruitful. You proactively intercede for those you influence—your family, friends, associates, and neighbors who are yet to trust Jesus. You use all kinds of prayer for all kinds of people, especially for those who influence you, such as the president, governor, mayor, business and educational leaders, etc. As you pray for these leaders, you ask the Father that we might lead a “peaceful and quiet life, godly and dignified in every way.”¹²¹ Both you and those for whom you pray become more gripped with the gospel.

As the flesh, the Devil and the world attack, you consistently defeat them. You are a trained spiritual warrior, thoroughly equipped to use spiritual weapons (especially kingdom-focused prayer). You are not alone in life’s battles. You are accomplishing your God-given life purpose and mission. Each day you are growing in your ability to love God and your neighbor. You are better able to deal with chaos, and you expect God to transform the greatest of enemies into ambassadors for Christ. You and your home are becoming “houses of prayer for all nations.” As you grow more spiritually vital, you are a force for increasing the vitality of your local church. You are preparing for revival.

Would you like your life to be like what you have just read? Then read on to discover how KIT works.

Chapter 3

Kingdom Intercessors' Training

The Purpose of KIT is to help believers participate effectively with the Lord Jesus Christ in His ministry of intercession by igniting their passion for kingdom-focused prayer and training them to pray with kingdom focus so they can effectively engage in both defensive and offensive spiritual warfare, increase the vitality of their local churches, and prepare for revival.

The Example of Jesus

KIT uses insights gained from Jesus' example in the biblical record of how He selected, organized, and equipped the Twelve to select, organize, and equip kingdom intercessors.

Jesus told the Twelve, "I have given you an example that you also should do just as I have done to you."¹²² With these words, Jesus encouraged the Twelve to build a living legacy following His example as a humble servant leader. Jesus' example shows us what we should be; the Holy Spirit provides the power to become what we should be. Jesus did everything by prayer; His example and teaching on prayer are the ultimate source for believers to learn how to pray properly.

Jesus' public ministry lasted about three and a half years. During the first half of that time, He primarily ministered publicly to multitudes. Ministering to the many provided Jesus with the opportunity to find the few. Most of the many were only curious, some were casually interested, but others were serious followers. Out of the serious followers, He selected twelve men "so that they might be with him."¹²³

Jesus selected His successors prayerfully. Before He made the selections, He spent an entire night in prayer. While He communed with the Father among the jagged rocks, some of His followers spent the night at the base of the mountain. During this vigil, He and His Father agreed on the twelve men in whom Jesus was to invest His time, energy, and His very life for the next eighteen months.

Jesus called the Twelve to be witnesses to the facts of His sinless life, His atoning death, His resurrection, and His ascension. Jesus, the unique God-man, was the only one qualified to do the work of redemption.¹²⁴ And having finished that work, He appointed twelve men, equipped them, and at the appropriate time, sent them to proclaim what they had witnessed.

All those selected to be apostles were very ordinary Jewish men; they were not wealthy, famous, or influential. Like most Jewish boys, they probably had been homeschooled and had received elementary training in their local synagogues. Jesus did not look for people of noble birth or ecclesiastical or political power. From a human standpoint, there was nothing special about the men He chose. Because of their lowly positions in society, they were more likely to sense their inadequacies and depend on God to do His work in and through them.

Christ's call was the most significant qualification; the apostles are proof that when God calls believers, He enables them to accomplish what He calls them to do.

Jesus sought men who were willing without reservation to serve the kingdom. The rabbis, the rich, and the rulers were self-centered and proud. The Twelve were chosen to be witnesses; this did not require great men, but for Jesus to equip them for their future mission, they had to make themselves available to Him for that purpose.

Twelve was a manageable number of men for Jesus to work with. Jesus had compassion on the multitudes, but He knew that continuation of His ministry beyond His death required that He train successors. He called the selected men "apostles," that is, "sent ones," indicating His high expectation that they would continue His mission on earth.

In some ways, Jesus and the Twelve resembled a Marine Corps rifle squad composed of three Fireteams and a squad leader. Jesus was the leader of the Twelve; He organized them into three groups of four, each with its leader.¹²⁵ In each of the three groups of four, the same names are always found, though the order of arrangement in each group of four varies.¹²⁶ The same three apostles are found at the head of each group of four: Peter, Philip, and James. This apostolic squad consisted of three concentric circles, with the innermost being in the closest relationship with Jesus.¹²⁷

During the last half of Jesus' ministry, He spent most of His time equipping the Twelve to continue His ministry and become the foundation on which God's household would be built.¹²⁸

KIT Fireteams

Christians who follow Jesus' example will intentionally select, organize, and equip others to continue His mission and be His living legacy. This will not happen automatically; building a living legacy requires time and effort. Believers who follow Jesus' example seek to be examples to others, who in turn become examples to still others. The vehicle KIT uses to achieve this objective is the Fireteam.

The word *Fireteam*, as used here, does not mean firefighters who extinguish blazes; it describes an incendiary fellowship ignited by the Holy Spirit and in turn igniting others. Like Elijah, Fireteam members call down the fire of heaven to overcome the evil of the day.¹²⁹

When I served with the U.S. Marine Corps, I learned the value of combat Fireteams. They consisted of four marines: the team leader, the automatic rifleman, the grenadier, and the rifleman. Four marines on patrol in enemy territory can watch in all directions: the front, the rear, the right, and the left. When they engage in hand-to-hand combat, they protect each other's backs. Four warriors fighting as a team are much more effective than they would be if they fought as individuals. Fireteams of four marines are the core of the Corps.

How does KIT use this concept? As Jesus organized the Twelve into three groups of four, each with a leader, so KIT organizes participants into four-person Fireteams, each with a facilitator and three participants.

Any person can read a KIT manual and gain information. But participating in a KIT Fireteam can transform your life; then you read knowing you will discuss and do what you read. In this way, participating in a KIT Fireteam will stimulate your personal growth. You will be sharpened by the others in the Fireteam, just as "iron sharpens iron."¹³⁰ As you grow in your friendship, you will give each other "earnest counsel"¹³¹ and strengthen each other's hands in God.¹³² The discussion in Fireteam meetings will help "stir up one another to love and good works."¹³³ You will "rejoice with those who rejoice, weep with those who weep."¹³⁴ The strong will "bear with the failings of the weak . . . [and] please his neighbor for his good, to build him up."¹³⁵ Being in a Fireteam will help you keep watch on yourself, lest you be tempted.¹³⁶

Fireteam facilitators help their teams stay on the agenda. They are not highly visible, like preachers or teachers; rather, they are behind-the-scenes enablers who quietly seek to be on "God's agenda and help other believers to be on God's agenda, so that together they can seek and do God's will on earth."¹³⁷

Facilitators seek to serve, to share from experience, and to be godly examples.¹³⁸ Facilitators usually go through a course as a learner before they become facilitators. However, many believers are able to study the material in advance and then facilitate a Fireteam or squad of Fireteams. Facilitators are responsible to see that the members of their teams work together to make the greatest impact on the most strategic defensive and offensive targets with kingdom-focused prayer.¹³⁹

Fireteam members are called participants because they are not passive spectators; they actively engage in the training.

A wide variety of believing men and women is now participating in KIT. They range in age from sixteen to eighty years of age. They are of all races and social and economic levels. Some are highly educated while others have little education, but most of them are average. Some are wealthy but most are not. They live in cities, suburbs, small towns, and rural communities.

KIT uses Fireteams to accomplish four objectives: (1) Training believers for spiritual warfare; (2) Engaging trained believers in ongoing spiritual warfare; (3) Increasing local church vitality; and (4) Preparing for revival. Let's look at these objectives more closely.

1. Training Believers. Regular preaching and teaching on prayer are essential. Special prayer conferences also can be helpful. But ongoing equipping and encouragement are essential to produce men and women of prayer. For believers to be equipped to pray with kingdom focus, they must willingly "submit to one another in the fear of God."¹⁴⁰ They also must willingly apply themselves. Training in Fireteams requires preparation and meetings. Preparation is both general and specific

Disciplined daily prayer should be part of every Christian's lifestyle. To encourage this, KIT participants are urged to invest about fifteen minutes daily in disciplined kingdom-focused prayer exercises for the strategic target featured in each course. This exercise should be done, as much as possible, at the same time and in the same place every day; it should not be done in leftover spare minutes. The entire fifteen-minute exercise should be prayerful. The participant's guide¹⁴¹ provides personal coaching steps for each day.

In addition to general preparation, participants also should prepare specifically for each Fireteam discussion. Once each week they should review the past week's daily exercises and select three things to discuss in their Fireteam meeting: what they want to understand better, things they might find hard to do, and the one most significant thing they learned from the daily exercises.

Fireteams can meet alone or in Squads. Usually members of stand-alone Fireteams are made up of people of the same gender; however, in a Squad of Fireteams, it is often necessary to mix genders.

Some Fireteams meet face to face; others connect virtually on the Internet. Face-to-face meetings can be as a single team or with other teams in Squads.

Meetings can be weekly for about one hour or monthly for about two hours. Most of the meeting time is spent discussing and praying.

When participants meet in Fireteams, they should claim Christ's promise: "Where two or three are gathered in my name, there am I among them."¹⁴² And they should rely on "the Spirit of truth" to guide them "into all the truth."¹⁴³

As participants discuss, they should remember that "The fear of the LORD is the beginning of wisdom, and the knowledge of the Holy One is insight."¹⁴⁴ And they should dialog with the Lord by silently asking, "Lord, teach us to pray."¹⁴⁵

To discuss does not mean to listen to a lecture or sermon. KIT participants discuss what they are learning from the daily exercises. This discussion is the means for processing insights gained from the exercises into actual kingdom-focused prayer.

After discussion, participants use insights gained from exercises and discussion to pray with their team members for each other and the people on their prayer lists. They conversationally communicate with God as they would talk to a friend, praying sentence prayers. Participants are free to pray, or not to pray, as the Spirit directs. They don't worry about silence.

2. Engaging trained believers. In addition to being a vehicle to train believers for spiritual warfare, Fireteams are also an effective medium for trained believers to use as they engage in ongoing spiritual warfare.

Anticipating the battles to be fought, Paul commanded the Ephesian church, "Be strong in the Lord and in the strength of his might."¹⁴⁶ This command is in the present tense, indicating continuous action; Paul is saying, "Keep on being strong." Also, his command is in the passive voice, meaning the strength is not the result of believers acting but being acted upon. Finally, his command is in the second person plural, meaning believers are not being addressed as individuals in isolation but in the fellowship of the local church.

Spiritual warfare uses a wide variety of spiritual weapons, but for victory, the warrior does not trust his weapons; rather, he trusts *Jehovah Tsabaoth*, the Lord of heaven's armies. After comparing six pieces of spiritual armor to the armor of a Roman soldier, Paul urges the Ephesians: "[Pray] at all times in the Spirit, with all prayer and supplication. To that end keep alert with all perseverance, making supplication for all the saints, and also for me, that words may be given to me in opening my mouth boldly to proclaim the mystery of the gospel, for which I am an ambassador in chains, that I may declare it boldly, as I ought to speak."¹⁴⁷

Paul does not compare prayer with any weapon in the arsenal of his day, for there was no earthly weapon that could do what prayer can do (and, I would add, there never will be). Prayer is an individual weapon, but prayer is also necessary for the effective use of all the other weapons on Paul's list; each must be used prayerfully.

After participants complete Kingdom Intercessors' Training, they can continue meeting to proactively support each other as they engage in ongoing spiritual warfare concerning the strategic defensive battlefields of

their hearts, their leadership, their homes, their neighborhoods, their workplaces, their churches, and their personal worlds. They also cover one another's backs when they are attacked by the flesh, the Devil, and the world.

3. Increasing local church vitality. KIT also uses Fireteams to help believers increase vitality in their local churches.

The temple in Jerusalem began as “a house of prayer for all nations.”¹⁴⁸ By Jesus' time, the temple was a shopping mall¹⁴⁹ and a hangout for thieves.¹⁵⁰ This change happened over time because those responsible for the temple ministry—the Jewish Supreme Court, the high priest, the priests, the scribes, the Pharisees, the Sadducees, and the Herodians—replaced God's agenda with their own agendas. Sadly, the rank-and-file people of Israel allowed it. Jesus' attempts to reform the corrupted temple ministry only served to infuriate leaders with vested interests.

Paul and Peter develop Jesus' teaching on the temple to its logical conclusion; they show that God's people *are* His temple. The body of each believer is “a temple of the Holy Spirit.”¹⁵¹ Each local church is a temple.¹⁵² The universal church is a temple.¹⁵³ After the destruction of the Jerusalem temple in 70 AD and the scattering of the Jewish nation into exile, the rabbis began referring to the home as a “small sanctuary” or “miniature temple.” The rabbis taught that the home, as a small sanctuary, was to be set apart for special purposes like the temple. These purposes included worship of God (a house of prayer), the learning of Torah (a house of study), and service to community needs (a house of assembly). Each home was to reflect God's glory through prayer and praise.¹⁵⁴

As the temple in the Old Testament was to be “a house of prayer for all the nations,” so the temple in the New Testament—each believer, each local church, and the church universal—is to be “a house of prayer for all the nations.” Also, each Christian home should be a house of prayer for all nations.

By divine design, believers and local churches have a symbiotic relationship. The word *symbiosis* is a combination of two words, “*syn*,” meaning “with,” plus “*bios*,” meaning “life.” This word describes the close association of two different kinds of living organisms that benefits both. For example, pilot fish and sharks have a symbiotic relationship. The pilot fish eats malignant parasites from a shark's teeth and skin, and the shark protects the pilot fish. The pilot fish gets free food and protection; the shark remains healthy and alive.

One area of symbiosis between local churches and their individual members is the ability to be houses of prayer for all nations. A local church becomes a house of prayer by inspiring and equipping individual members to become houses of prayer and to make their homes houses of prayer. This house of prayer symbiosis is significant; the local church influences its members and their homes; the members and their homes influence the local church. The higher the percentage of members who become houses of prayer and make their homes houses of prayer, the greater the vitality of the church.

Today, many local church leaders find their time consumed with activities that maintain the institutional status quo. As the temple ministry degenerated because its leaders devised their own agendas, so the ministry of local churches degenerates when leaders are not on God's agenda. To local churches that are not on God's agenda, the Lord says, “If my people who are called by my name humble themselves, and pray and seek my face and turn from their wicked ways, then I will hear from heaven and will forgive their sin and heal their land.”¹⁵⁵

Members who are on God's agenda will seek to help others get on God's agenda so that together they can do God's will in this world. But they must always remember that the flesh, the Devil, and the world continually collaborate to destroy all God's image-bearers by encouraging them to disobey God. Spiritual warfare is continuous, but trained believers supporting each other in Fireteams can remain strong in the Lord and the power of His might, and together they can increase the vitality of their local churches.

4. Preparing for revival. In addition to training believers for spiritual warfare, engaging trained believers in ongoing spiritual warfare, and increasing local church vitality, Fireteams can be used to prepare believers for revival.

When God chooses to revive His people, He works in a direct, extraordinary manner, convicting, cleansing, and empowering His people. Revival is like a prairie fire ignited by lightning strikes

from heaven. J. I. Packer comments: “The divine visitation that revives cannot be precipitated by human effort, but our not caring for it and not seeking it can effectively quench the Spirit and block it. To acknowledge our present impotence and cry to God for such a visitation is a supreme priority in the church today. We shall not do this until we grasp the need for revival, and that will not happen until we see that nothing else can help us.”¹⁵⁶

The First Great Awakening in America began in 1732, and traces of it could be found as late as 1770. Its impact was extraordinary in its extent and the numbers and variety of people it impacted. In varying degrees, it extended to several provinces covering hundreds of miles in New England. It spread in some of the most populous towns, the chief places of social gathering, and the seats of learning.

Sinners by hundreds and thousands were under the Spirit’s conviction to a degree they had never experienced before. The people touched were of all ages and stations in life. Some of them were great and rich, but most of them were low and poor. Some were learned, but most were not. Some of those touched by the Spirit came from other nations. Some who were crude and disorderly become civil; the shallow became earnest and serious; some of the most scandalous sinners become godly; drunkards became temperate; many immoral people and adulterers became pure in conduct; and blasphemers and profane persons learned to fear the name of the Lord, seeking first the kingdom of God and His righteousness. Even some of those who treated the awakening with contempt, mocking it and its messengers, came under its conquering power. The virtuous and civil became convinced that morality was not to be relied on for life and were motivated to seek the new birth and a vital union with Jesus Christ by faith. Those who merely professed formal religion were awakened out of their dead formalism when brought under the power of godliness; they turned from their false confidence and built their hope only on the Mediator’s righteousness. At the same time, many of the children of God were greatly refreshed, revived, and awakened out of their slumbering state and moved to diligently make their calling and election sure.¹⁵⁷

The awakening began and was sustained as a movement of extraordinary prayer. A Scottish Presbyterian minister in Edinburgh named John Erskine wrote a pamphlet pleading with the people of Scotland and elsewhere to unite in prayer for a revival of religion. He sent a copy of his pamphlet to Jonathan Edwards in New England. Edwards was so moved by this pamphlet that he wrote a book titled *A Humble Attempt to Promote Explicit Agreement and Visible Union of All God’s People in Extraordinary Prayer for the Revival of Religion and the Advancement of Christ’s Kingdom*. This book was a major factor in moving people to pray; some got up at 6 o’clock in the morning to pray, while others prayed till midnight. Some gave up their lunchtimes to go to noonday prayer meetings. Extraordinary prayer became the norm.¹⁵⁸ Edwards wrote:

It is God’s will that the prayers of His people be one of the principle means of carrying on the designs of Christ’s kingdom in the world. When God has something very great to accomplish for His church, it is his will that there should precede it the extraordinary prayers of His people; as is manifest in Ezekiel 36:37 “This also I will let the house of Israel ask me to do for them.” And it is revealed, that when God is about to accomplish great things for His church, He will begin with a remarkable outpouring of grace and supplication.¹⁵⁹ If we are not to expect that devils should go out of a particular person, under a bodily possession, without extraordinary prayer,¹⁶⁰ or prayer and fasting; how much less should we expect him to be cast out of the land, and the world, without it.¹⁶¹

Believers should prepare for revival by asking the Lord to convict, cleanse, and empower them. They also should ask Him to pour out on them the “Spirit of grace and of supplication.”¹⁶² And they should pray that He would help them participate effectively and earnestly with the Lord Jesus Christ in His ministry of intercession, igniting their passion for kingdom-focused prayer and training them to pray with kingdom focus so that they effectively engage in both defensive and offensive spiritual warfare, increase the vitality of their local churches, and prepare for revival.

We must learn from history or we will repeat its mistakes. Reading about the history of revival can help us discern the true work of God from the Devil’s imitations.¹⁶³

Great spiritual awakenings have come during the darkest periods of church history. Richard Owen Roberts observes, “Throughout history, when the church has found itself in moral and spiritual decay, God’s people have banded together in prayer, fasting, repentance, and in seeking after his face. Time after time God has come among his returning people in profound power, reviving his church.”¹⁶⁴

We should be aware that revivals come suddenly. God gives an extraordinary outpouring of the Spirit of Supplication¹⁶⁵ and humbles His people. Rev. Vernon Higham was a renowned pastor in Cardiff, Wales. His parents came to Christ during the 1904 revival. They told him they went to bed one night and woke up the next morning different people in a different church in a different country.

God seeks out His wayward people. When Adam and Eve disobeyed God and sought to hide, God called to them, “Where are you?” Then God replaced the fig leaf aprons they had sewed for themselves and clothed them with coats of skins, picturing the supernatural work Jesus would do.¹⁶⁶

When children play hide and seek, the one who is *it* closes his or her eyes, counts to one hundred and then shouts, “Ready or not, here I come.” I believe God may be doing something similar today with His church. The church throughout the Northern Hemisphere is in desperate need of revival. If we listen carefully, we may hear God calling “Ready or not, here I come.” Maybe today He will bring supernatural revival that transforms His people from a valley of dry bones to a mighty army.¹⁶⁷ KIT Fireteams can help believers be ready.

The 120³ Vision

KIT participants also should ask the Lord to use them to ignite and equip still others to pray with kingdom focus for revival.¹⁶⁸ Mobilizing an army that intercedes with extraordinary prayer is the goal of the 120³ Vision.¹⁶⁹ By God’s grace and for His glory, we pray that through KIT He will produce a supercritical mass of kingdom intercessors (120 kingdom intercessors in 120 churches in 120 cities or regions of the world).

God put the 120³ Vision in my heart years ago, and each year the burden for it grows. Some tell me that, compared to the number of people now embracing the vision, it is too grandiose; others tell me that, compared to the need of America and the world, it is too small to accomplish much. I urge you to ask the Lord what He thinks and then embrace or reject it according to what He impresses on you. In the final analysis, if the vision is from Him, He will bring it to pass, but if the vision is not of Him, no human effort can make it happen.

Let me explain the 120³ Vision a bit further and put it in its context. *Supercritical mass* is a term borrowed from the realm of physics. In 1945, scientists learned how to bring uranium²³⁵ to supercritical mass. Supercritical mass occurred when the number of neutrons increased exponentially in each new generation. *Exponential* is a mathematical term indicating the number of times a quantity is multiplied by itself; the larger the quantity gets, the faster it grows. In nuclear science, this is called a chain reaction; it is the concept behind nuclear weapons. Each uranium nucleus undergoes fission, producing multiple neutrons, each of which can be absorbed by adjacent uranium atoms, causing them to undergo fission in turn. One pound of uranium²³⁵ was about the size of a baseball, but when brought to supercritical mass, it produced the first atomic bomb, which contained more power than twenty thousand tons of TNT. This bomb, named “Little Boy,” was dropped on Hiroshima, Japan, on Aug. 6, 1945; it killed sixty thousand people and destroyed the city.

In the early church, God built a supercritical mass of kingdom-focused prayer starting when about 120 believers “with one accord were devoting themselves to prayer” in the upper room.¹⁷⁰ This spiritual supercritical mass caused a spiritual chain reaction. Vertically, Christianity extended through the different strata of society. Intensively, Christianity transformed the thinking and life of the age. Extensively, Christianity grew numerically from Jerusalem to embrace the entire Roman Empire.¹⁷¹

Today, the total population of planet earth is approximately 6.5 billion (6,500,000,000). The total U.S. population is approximately three hundred million (300,000,000)—that’s about 5 percent of the world population. In my lifetime, I have traveled in more than forty countries; in every one of them, I have seen the influence of the United States. When the 120³ Vision is achieved, there will be a total of 1, 728,000

kingdom intercessors; this equals only about 0.6 percent of the population of the United States and less than 0.027 percent of the world's population.

In this context, 120³ seems small. However, we have already seen what one pound of uranium²³⁵ could do when it was brought to supercritical mass. Kingdom-focused prayer does not seek to harness the puny power of the atom; it seeks to release the infinite power of Almighty God. In contrast to the military superweapon that is used for killing and destroying, the spiritual superweapon of kingdom-focused prayer relies on God's kingdom of providence, extends His kingdom of grace, prepares for His kingdom of glory, and destroys the kingdom of Satan and sin.

Achieving this vision depends on God moving in and through His people. David said, "Your people shall offer themselves as free-will offerings in the day of Your prowess, when You muster Your army for battle. And they shall come clad in holy garments, in priestly vestments, for Your soldiers are also priests; and as dew is born of its mother the morning, so Your army shall come to You numerous, fresh, and powerful."¹⁷² I pray He will grip the hearts of all KIT participants with this vision, and enable them to make it their own and pass it on to another generation.

All normal living creatures should desire to multiply after their kind.¹⁷³ The prophet Malachi makes it clear that God expects humans to multiply both physically and spiritually.¹⁷⁴ Spiritual multiplication was in Paul's mind when he commanded Timothy: "What you have heard from me in the presence of many witnesses entrust to faithful men who will be able to teach others also."¹⁷⁵ Four generations are implied in these words: Paul, Timothy, "faithful men," and "others." What he taught Timothy, Paul expected Timothy to teach "trustworthy men," who, in turn, would teach still "others."

As believers participate in a KIT course, they are urged to be the kind of believers who should be multiplied and then to multiply after their kind by recruiting and equipping others through each course they complete. Being the kind who should be multiplied does not mean being perfect super-saints; rather, it means continually giving as much of themselves as they can to as much of Christ as they know. When participants do this, they not only multiply more kingdom intercessors, they also increase the breadth and depth of what they learn.

In the Great Commission, Christ commands His followers to "make disciples"¹⁷⁶ To settle for a vision less than this commission is to fall short, and to fall short is sin.¹⁷⁷ One of the most frequently practiced sins in the American church is settling for a vision that is less than our commission. To deal with this challenge, believers need to think and pray globally while acting locally, recruiting and equipping kingdom intercessors. Each time God burns this vision into the heart of a believer so that he or she passes it on to at least three other believers, the vision moves closer to becoming reality.

KIT Qualifications

We have seen that Fireteams can be used to train believers for spiritual warfare, to engage trained believers in ongoing spiritual warfare, to increase local church vitality, and to prepare for revival. Now let us consider the qualifications for participating in a KIT Fireteam. These qualifications are similar to the abilities Jesus looked for when He selected the Twelve. A Fireteam participant should be:

1. A follower of Christ. Jesus selected twelve of the Jewish men who, in spite of the growing hostility of the religious authorities toward Jesus, gathered at the base of the mountain and waited for Him all night. They were more than casual followers of Christ.

KIT participants should be professing Christians who show by their actions that they are more than casual followers of Christ.

2. Available. Jesus selected twelve men from among those who chose on their own to wait the entire night at the foot of the mountain while He prayed. By this they showed that they were willing and able to give Jesus the time needed for them to be and do what He required of them.

KIT participants are expected to give the time needed to do what is required to become a kingdom intercessor. The way people use their time reveals their priorities. Jesus tells us plainly that every believer's first priority is seeking the kingdom of God.¹⁷⁸ Kingdom-focused prayer is an essential means for achieving this priority.¹⁷⁹

3. Teachable. Devout Jewish men of Jesus' day were usually taught in their homes and the synagogue to read the Scriptures aloud and memorize them. Those who waited the entire night were eager to learn from Him.

KIT participants should be able to read KIT texts and follow directions in the participant's guides to develop the ability to pray with kingdom focus to learn more of Jesus.

4. Called of God to KIT. God calls all believers to participate with the Lord Jesus Christ in His ministry of intercession. As we saw above, believers are "a kingdom of priests," "a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ . . . a royal priesthood." When God calls a believer to a specific mission, He also provides the means to achieve that mission.

The question you need to answer is this: Does God desire to use KIT to help you improve your ability to participate with the Lord Jesus Christ in His ministry of intercession? When the Lord Jesus selected twelve "nobodies from nowhere," He enabled them to achieve God's purpose for their lives. If He is calling you to participate in KIT, He will use it to help you achieve God's purpose for your life.

If you are called of God to participate in KIT, you can draw on God's sufficiency to become a kingdom intercessor. Paul put it this way: "Our sufficiency is from God, who also made us sufficient as ministers of the new covenant, not of the letter but of the Spirit; for the letter kills, but the Spirit gives life."¹⁸⁰

Counting the Cost

Jesus asked: "Which of you, desiring to build a tower, does not first sit down and count the cost, whether he has enough to complete it? Otherwise, when he has laid a foundation and is not able to finish, all who see it begin to mock him, saying, 'This man began to build and was not able to finish.'"¹⁸¹

We began this book with the statement that life in this fallen world is one battle after another. We have seen that the flesh, the Devil, and the world collaborate to destroy all God's image bearers, but that "supreme victory" is available to those who are in Christ and ask God for it. We have seen that believers should pray with kingdom focus and that God uses KIT to help believers to pray in this way. Now as you decide what to do, it is important that you count the cost. If you decide to participate in KIT, what will it cost you and those around you? On the other hand, if you decide *not* to participate in KIT, what will it cost you and those around you?

Before you finalize your decision, reflect on the following prayer until you can pray it with your whole heart:

Lord, I am not my own. I have been bought with a price. I have been redeemed, not with corruptible things like silver and gold, but with the precious blood of Your Son. I present my body as a living sacrifice, holy and acceptable to You. This is my reasonable service. You tell me not to be conformed to this world but to be transformed by the renewing of my mind so that I can prove Your good, acceptable, and perfect will.¹⁸²

I want Your perfect will concerning my participation in KIT. Give me ears to hear, eyes to see, and a heart to obey. I pray this in the name of Jesus, Your Son and my Great High Priest, who calls me to be His coworker in His ministry of intercession. Amen.

When the Spirit has enabled you to pray this prayer with your whole heart, go back to the beginning of this book and reflect on what you have underlined or highlighted and your notes.

One last thought before you make your decision about being in KIT. Above we asked, "What if God called you to participate in and complete KIT?" If you have read this book, you should now know whether you need what KIT provides and whether God is calling you to participate in KIT. You may have one of four basic responses: 1. Yes, I need KIT. God is calling me to participate in it and I am ready to start. 2. Yes, I need KIT. God is calling me to participate in it, but I cannot do this now. 3. I'm not sure; I have specific questions that I need to have answered before I will know. 4. No, I do not need KIT. God is not calling me to participate in KIT.

If this book was given to you, consider the following options:

1. If your answer is number 1, complete the commitment on the last page and give it to the person who gave you this book.

2. If your answer is number 2, indicate on the commitment when you might be able to participate and give it to the person who gave you this book.

3. If your answer is number 3, indicate this on the commitment, give it to the person who gave you this book, and set up a time when you can discuss your questions.

If this book was not given to you but you downloaded it and would like to participate in a Fireteam consider these three options:

1. If you know local believers in a Fireteam get involved with them.

2. Start your own Fireteam. Begin by downloading the *A Simple Way to Pray (SWP) Facilitator's Guide* from our website (www.kingdomprayer.org) and work through that. Let us know if you have questions about it.

3. Participate online in a virtual Fireteam. These are in the initial stage; contact us through our website and we will help you get involved.

May the Lord guide your decision, and may He be glorified by it.

My Group Discussion Commitment

Options

- 1. The Lord is calling me to now participate in a Fireteam discussing *A Simple Way to Pray (SWP)*. I will: 1. Invest fifteen minutes doing daily exercise in the Participant's Guide, 2. Prepare for discussion by selecting three things from the past week's exercises to discuss, 3. Discuss what I gain from the daily exercises, and 4. Pray for and with the other members in my Fireteam.
- 2. God is calling me to participate in *A Simple Way to Pray*, but I cannot do this now.
- 3. I'm not sure; I have specific questions that I need to have answered before I will know.

Signature

Complete this commitment form and give it to the person who gave you this book.

All KIT participants are urged to register on Serve International's website www.kingdomprayer.org.
Those who register will receive periodic updates from Serve International.

A Simple Way to Pray,
Archie Parrish

The purpose of *A Simple Way to Pray* is to help believers participate more effectively with the Lord Jesus Christ in His ministry of intercession by discussing Martin Luther's example in prayer and advice on prayer so that their prayer becomes more biblical, bold, powerful, and proactive, resulting in blessing for them, their families, their churches, and the people in their circles of influence.

For 18 years Luther developed his prayer life and prepared tools to train pastors to train parents to train children. Then, in 1535, he wrote *A Simple Way to Pray*, in which he describes his own personal practice of prayer. Many versions of Luther's *A Simple Way to Pray* are available.

Over the past 20 years, more than 60,000 people have used KIT's version of this book. With input from many of these people Serve International has developed tools to maximize the benefits available in the book. First, with the addition of the chapter "Martin Luther, Man of Prayer" Luther's prayer was put in the context of his life and times. In his letter to his friend, Luther mentions that he "warmed his heart with the Psalms." Many wanted to know how he did this, so another chapter, "Praying the Psalms", was added. Many said that they followed Luther's guidance and recited the Ten Commandments, the Apostles' Creed, and the Lord's Prayer but it did little for them; therefore, "Discipline Born of Grace" was added to help them see the place of spiritual discipline in building the life of prayer. The Participant's Guide was developed to supply coaching for personal devotions and/or preparation for group discussion. Lastly, the Facilitator's Guide was developed to coach facilitators through starting and maintaining group discussions.

Some people choose only to read the book; others read the book and use the Participant's Guide for forty-two days of personal devotions; still others read the book, use the Participant's Guide for personal devotions, and participate in regularly scheduled group discussions.

These enhancements can help you maximize the benefits you gain from *A Simple Way to Pray*. Each successive level requires more effort than the previous. What you get out of this book and training will be in direct proportion to what you put into it.

Four benefits others have gained from Group Discussion of Martin Luther's *A Simple Way to Pray*:

1. Your prayer becomes more biblical, bold, powerful, and proactive.
2. Gaps between what you say you believe about prayer and how you actually pray decrease.
3. Conformity to the likeness of Christ increases (Rom 8:29).
4. Your joy and fruitfulness increase.

To order *A Simple Way to Pray* or other prayer tools, use one of the following methods:

Phone: 770-642-2449

Online catalog: www.kingdomprayer.org

Kingdom Intercessors' Training Resources

Kingdom Intercessors' Training resources consist of books, Participant's guides, and facilitator's guides. Books can be read for personal benefit or used as the basis of group discussion. Participant's guides provide coaching for daily devotional exercises and group discussion. Facilitator's guides provide session plans and feedback forms. The time required for group discussion varies from six to thirteen weeks.

The three primary KIT resources should be completed first; they are: 1. *A Simple Way to Pray*, 2. *Improve Your Prayer Life*, and 3. *Ignite Your Leadership*. Three secondary resources are: 1. *Intercede for and with Your Family*, 2. *Invigorate Your Church*, and 3. *Impact Your World*. Also three resources KIT supplies to help equip families and local churches to be "houses of prayer for all nations" are: 1. *Armorbearer Intercessor Ministry* (which mobilizes members of churches to intercede for each other, building an atmosphere of answered prayer), 2. *Neighborhood Spiritual Watch* (which mobilizes members to intercede for their neighborhoods), and 3. *Heaven's Outpost: Making Your Home a House of Prayer* (which mobilizes members to dedicate their homes for a variety of possible ministries to their neighborhoods).

Endnotes

¹ Luke 22:44; Acts 12:5.

² Romans 8:35–39.

³ 1 John 5:4.

⁴ 1 John 2:13–14.

⁵ 1 Corinthians 15:54–58.

⁶ 1 John 2:13–14.

⁷ Romans 12:21.

⁸ John 16:33.

⁹ Hebrews 4:15.

¹⁰ Hebrews 12:2.

¹¹ 1 Peter 2:20–21.

¹² Acts 14:22.

¹³ 1 John 4:4; 1 John 5:4–5.

¹⁴ 1 John 5:4–5.

¹⁵ James 4:2.

¹⁶ Acts 17:11.

¹⁷ John Piper, *Let the Nations Be Glad! The Supremacy of God in Missions* (Grand Rapids: Baker, 1993), 41.

¹⁸ Will and Ariel Durant, *The Lessons of History* (New York: Simon and Schuster, 1968), 81.

¹⁹ 2 Timothy 2:3; 1 Timothy 6:1; 1:18

²⁰ Douglas MacArthur, *Reminiscences* (New York: McGraw-Hill, 1964), 426.

²¹ John, White, *The Fight* (Downers Grove, Ill.: InterVarsity, 1976), 216.

²² See Exodus 17:8–16, especially verse 11.

²³ 1 Timothy 2:1–4.

²⁴ 1 John 5:14–15.

²⁵ See Acts 7:54–8:3; 9:1–31.

²⁶ See 1 Kings 3:13

²⁷ Romans 8:26–27.

²⁸ Ephesians 6:10.

²⁹ See Judges 16:28; Job 17:9; 33:24–26; Psalm 103:5; 138:3; Isaiah 40:28–31; 2 Corinthians 4:16; 12:9–10.

³⁰ 1 Samuel 15:29.

³¹ Westminster Shorter Catechism, Question 1.

³² Romans 8:19–23.

³³ 1 Timothy 6:9.

³⁴ Richard Owen Roberts, "Cycles of Revival," in *Revival Commentary*, Vol. 1, No. 2, 2.

³⁵ Under Othniel (3:1–11); under Ehud (3:12–31); under Deborah (4:1–5:31); under Gideon (6:1–8:23); under Abimelech (9:1–57); under Jephthah (10:6–12:7); and under Samson (13:1–16:31).

³⁶ Revelation 21:3–4.

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- ³⁷ WSC Question 1.
- ³⁸ Psalm 50:23 (NKJV).
- ³⁹ Matthew 5:16.
- ⁴⁰ 1 Corinthians 6:20.
- ⁴¹ 1 Corinthians 10:31.
- ⁴² John 15:7–8.
- ⁴³ Galatians 5:22–23.
- ⁴⁴ Proverbs 11:30. See also Daniel 12:3; Matthew 4:19; Luke 5:9–10; John 4:36; 1 Corinthians 9:19–23; 1 Thessalonians 2:19; James 5:20.
- ⁴⁵ See Paul’s example in Romans 9:1–3.
- ⁴⁶ John 15:7.
- ⁴⁷ “You did not choose me, but I chose you and appointed you that you should go and bear fruit and that your fruit should abide, so that whatever you ask the Father in my name, he may give it to you” (John 15:16).
- ⁴⁸ See Romans 8:29; 1 Corinthians 15:49; 2 Corinthians 3:18; 1 John 3:2.
- ⁴⁹ 2 Timothy 2:12; Revelation 5:10.
- ⁵⁰ See Psalm 110:1.
- ⁵¹ Romans 8:34; Hebrews 4:14–16; 7:25; 9:24; 1 John 2:1–2.
- ⁵² John Bunyan, *Works* (Oxford: Clarendon Press, 1985), 1:206.
- ⁵³ Hebrews 7:24–25; 4:15–16.
- ⁵⁴ Exodus 19:6.
- ⁵⁵ 1 Peter 2:5, 9.
- ⁵⁶ Luke 18:1; Romans 12:12; Ephesians 6:18; Colossians 4:2.
- ⁵⁷ John 17:20.
- ⁵⁸ Galatians 5:22–23.
- ⁵⁹ John 14:10–14; 15:7–8, 16; 20:20
- ⁶⁰ Arnold J. Toynbee, *A Study of History* (Oxford: Oxford University Press, 1956), 106.
- ⁶¹ Genesis 4:10.
- ⁶² Deuteronomy 27:25.
- ⁶³ See Deuteronomy 19:10, 13; 21:8.
- ⁶⁴ John Adams, *The Works of John Adams, Second President of the United States*, Charles Francis Adams, ed. (Boston: Little Brown and Co., 1854), IX:229.
- ⁶⁵ Howard A Snyder, *Liberating the Church* (Downers Grove, Ill.: InterVarsity, 1983), 14.
- ⁶⁶ Mark 11:17.
- ⁶⁷ 1 Corinthians 6:19–20.
- ⁶⁸ See 1 Kings 19:18; Romans 11:4–5; Isaiah 10:20–22.
- ⁶⁹ See 1 Kings 8:22–53. Solomon begins and ends his prayer of dedication for the temple by dealing with individuals who sin. The body of the prayer deals with crises that might befall Israel because of her sin; being defeated by an enemy or besieged by drought, famine, pestilence, blight, mildew, locust, caterpillar, plague, or sickness. In these circumstances, if the Israelites prayed in or toward the temple, God would hear from heaven, forgive, and render to each one.
- ⁷⁰ See Psalm 14:1; 53:1.
- ⁷¹ See Psalm 65:2; Genesis 1:21.
- ⁷² Luke 11:1.
- ⁷³ Matthew 6:9.
- ⁷⁴ Luke 11:2.
- ⁷⁵ See Matthew 6:10–13; Luke 11:1–4.
- ⁷⁶ Derek Thomas, *Praying the Saviour’s Way: Let Jesus’ Prayer Reshape Your Prayer* (Ross-shire: Christian Focus, 2002), 52. The rabbis of Jesus’ day had different opinions on what the kingdom of God was, but they agreed that “any prayer which makes no mention of the kingdom is not a prayer at all.” (Alfred Edersheim, *The Temple, Its Ministry and Services as they were at the Time of Jesus Christ* [London: Religious Tract Society, n.d.], 127.)
- ⁷⁷ “A great King above all gods” (Psalm 95:3); “King of kings” (Revelation 19:16).
- ⁷⁸ Psalm 103:19; see also 1 Samuel 2:8.
- ⁷⁹ Genesis 2:2.
- ⁸⁰ The Heidelberg Catechism, Question 27.
- ⁸¹ Thomas Watson, “The Providence of God,” in *A Body of Divinity* (Edinburgh: Banner of Truth Trust, 1970), 119–127.
- ⁸² 1 Peter 1:3.
- ⁸³ John 1:14, 18; 3:16, 18.
- ⁸⁴ See John 3:3, 5.
- ⁸⁵ See Romans 8:14–17.

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- ⁸⁶ Matthew 6:33.
- ⁸⁷ P. T. Forsyth, "The Holy Father," in *A Sense of the Holy: An Introduction to the Thought of P. T. Forsyth through His Writings* (Eugene, Ore.: Wipf & Stock, 1996), 21.
- ⁸⁸ 1 Peter 3:15; Isaiah 8:13.
- ⁸⁹ R. C. Sproul, *The Holiness of God* (Wheaton, Ill.: Tyndale House, 1985).
- ⁹⁰ Thomas, Derek, *Praying the Saviour's Way*, 113
- ⁹¹ Hebrews 12:28–29.
- ⁹² Isaiah 14:12–17; Ezekiel 28:13–17; Revelation 12:7–10.
- ⁹³ See Genesis 1:26–30; 1 Timothy 2:14; 2 Corinthians 4:4; John 12:31; 14:30; 16:11; Ephesians 2:2; 6:12, 1 John 5:19; Revelation 20:2.
- ⁹⁴ Matthew 6:13; John 17:15; 1 John 3:8; 5:18–19; Hebrews 2:14–15.
- ⁹⁵ Revelation 22:7, 12, 20.
- ⁹⁶ Matthew 13:25.
- ⁹⁷ John 1:5; 3:19; Acts 26:18; Romans 13:12; 2 Corinthians 4:3–6; Ephesians 5:8; 6:12; Colossians 1:13; 2 Peter 2:4.
- ⁹⁸ Luke 11:1–13; Jude 1:20; Zechariah 12:10; Romans 8:26–27; 1 Corinthians 14:15; Galatians 4:6; Ephesians 6:18.
- ⁹⁹ Matthew 6:9; Luke 11:2; 1 John 3:22; John 14:21.
- ¹⁰⁰ Matthew 6:9; Romans 8:14–17; Galatians 4:6.
- ¹⁰¹ Matthew 6:9; Luke 11:2.
- ¹⁰² John 1:14, 18; 3:16, 18.
- ¹⁰³ Romans 14:17.
- ¹⁰⁴ Revelation 22:7, 12, 20.
- ¹⁰⁵ Matthew 6:13; 1 John 5:18–19; John 17:15; Hebrews 2:14–15; 1 John 3:8.
- ¹⁰⁶ See Luke 11:20; Matthew 12:28; John 14:12–14; 17:9–11; Romans 8:34; 2 Corinthians 10:3–6; Luke 22:31–32; Hebrews 7:25; 1 John 2:1–2.
- ¹⁰⁷ Romans 8:28.
- ¹⁰⁸ 1 John 5:18.
- ¹⁰⁹ Exodus 15:25–26.
- ¹¹⁰ See Job 1–2.
- ¹¹¹ 1 Peter 5:8.
- ¹¹² James 4:7; 1 John 2:13–14; Revelation 12:7–9; 20:10.
- ¹¹³ Psalm 139:23–24.
- ¹¹⁴ Proverbs 4:23.
- ¹¹⁵ Romans 12:1–2
- ¹¹⁶ See Ephesians 5:25–27; Ephesians 2:10.
- ¹¹⁷ See Revelation 11:15.
- ¹¹⁸ See 1 John 3:2; see also 2 Corinthians 5:1–8; Romans 8:16–23.
- ¹¹⁹ See Isaiah 25:8; Titus 2:11–14, Philippians 3:18–21, 1 Corinthians 15:42–44; 48–55; Isaiah 26:19; John 5:25–29;
- ¹²⁰ Technology is being used extensively to facilitate prayer. The Presidential Prayer Team facilitates intercession for the president, his family, the Cabinet, and specific issues. Operation World expedites prayer for the advancement of the gospel in each nation on earth. Most denominations have Web pages devoted to intercession. Most local churches devote portions of their Web pages to prayer. I searched for the word *prayer* on the Internet and found about 94,100,000 entries dealing with the topic. *Books in Print* now lists more than two thousand titles on prayer.
- ¹²¹ 1 Timothy 2:2.
- ¹²² John 13:14–15.
- ¹²³ Mark 3:14.
- ¹²⁴ Acts 4:12; John 3:36; 14:6; 1 Corinthians 3:11; 1 Timothy 2:5–6; 1 John 5:11–12.
- ¹²⁵ See Matthew 10:2; Mark 3:16; Luke 6:12; Acts 1:13.
- ¹²⁶ See Matthew 10:2–4; Mark 3:16–19; Luke 6:14–16; Acts 1:13, 26.
- ¹²⁷ See Matthew 3:17; 17:1; 23:13; 26:37; Mark 5:37; 9:2; 14:33; Luke 9:28.
- ¹²⁸ See Ephesians 2:19–22.
- ¹²⁹ See 1 Kings 18:36–39.
- ¹³⁰ Proverbs 27:17.
- ¹³¹ Proverbs 27:9.
- ¹³² 1 Samuel 23:16.
- ¹³³ Hebrews 10:24.
- ¹³⁴ Romans 12:15.
- ¹³⁵ Romans 15:1–2.
- ¹³⁶ Galatians 6:1.
- ¹³⁷ Archie Parrish, *Ignite Your Leadership* (Marietta, Ga.: Serve International, 2002), 18.

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- ¹³⁸ See 1 Peter 5:1–3; John 13:12–15, Mark 9:33–37. The use of example is frequently found in the New Testament; it is used of individuals and churches. See 1 Thessalonians 1:3–8; 2:11–15; 2 Thessalonians 3:6–9; Philippians 3:15–17; 1 Corinthians 4:14–16; 10:31–11:1; Galatians 4:12; Ephesians 4:32–5:2.
- ¹³⁹ Serve International’s facilitator’s guide provides guidelines for starting Fireteams, feedback forms, agendas, etc. It is available free from www.kingdomprayer.org.
- ¹⁴⁰ See Ephesians 5:21.
- ¹⁴¹ Participant’s guides for each course are available from Serve International at www.kingdomprayer.org.
- ¹⁴² Matthew 18:20.
- ¹⁴³ John 16:13.
- ¹⁴⁴ Proverbs 9:10.
- ¹⁴⁵ Luke 11:1.
- ¹⁴⁶ Ephesians 6:10.
- ¹⁴⁷ Ephesians 6:18–20.
- ¹⁴⁸ See 1 Kings 8:22–53.
- ¹⁴⁹ See John 2:13–17.
- ¹⁵⁰ See Mark 11:17; Matthew 21:13.
- ¹⁵¹ 1 Corinthians 6:19–20.
- ¹⁵² See Ephesians 2:19–22; 1 Corinthians 3:16–17.
- ¹⁵³ See 1 Peter 2:4–5.
- ¹⁵⁴ Marvin R. Wilson, *Our Father Abraham—Jewish Roots of the Christian Faith* (Grand Rapids: Eerdmans, 1989), 214–220.
- ¹⁵⁵ 2 Chronicles 7:14.
- ¹⁵⁶ J. I. Packer, foreword to D. Martyn Lloyd-Jones, *Revival* (Wheaton, Ill.: Crossway Books, 1987), iv.
- ¹⁵⁷ See William Cooper, “Preface,” in *The Spirit of Revival: The Wisdom of Jonathan Edwards* (Wheaton, Ill.: Crossway Books, 2000), 43–51.
- ¹⁵⁸ J. Edwin Orr, *The Role of Prayer in Spiritual Awakening* (soundtrack, Campus Crusade for Christ, Inc.).
- ¹⁵⁹ See Zechariah 12:10.
- ¹⁶⁰ See Matthew 17:20.
- ¹⁶¹ Jonathan Edwards, “Thoughts on Revival,” *Works, Vol. 1* (Carlisle, Pa.: Banner of Truth Trust, n.d.), 426.
- ¹⁶² Zechariah 12:10.
- ¹⁶³ Archie Parrish, *The Spirit of Revival: The Wisdom of Jonathan Edwards* (Wheaton, Ill.: Crossway Books, 2000). This book and a leader’s guide to facilitate group discussion is available from Serve International, PO Box 71716, Marietta, GA 30007, or www.kingdomprayer.org. See also *Revival Literature: An Annotated Bibliography with Biographical and Historical Notices* (Wheaton, Ill.: Roberts Publishers, 1987).
- ¹⁶⁴ Richard Owen Roberts, *Revival* (Carol Stream, Ill.: Tyndale House Publishers, 1982), 147.
- ¹⁶⁵ See Zechariah 12:10.
- ¹⁶⁶ Genesis 3:1–21.
- ¹⁶⁷ Ezekiel 37:1–14.
- ¹⁶⁸ The following Scripture passages can be used as a basis to pray for revival: Psalm 71:20; 80:18; 85:6; 119:25, 37, 40, 88, 107, 149, 154, 156, 159; 143:11; Isaiah 57:15; Habakkuk 3:2.
- ¹⁶⁹ 120³ should be read as one twenty to the third power.
- ¹⁷⁰ See Acts 1:13–15.
- ¹⁷¹ James Orr, *Neglected Factors in the Study of the Early Progress of Christianity* (London: Hodder and Stoughton, 1897), 22–23.
- ¹⁷² Psalm 110:3 paraphrase, W. Graham Scroggie, *The Psalms* (London: Pickering & Inglis, 1948), 85.
- ¹⁷³ See Genesis 1:20–26.
- ¹⁷⁴ See Malachi 2:14–15; Psalm 78:1–7.
- ¹⁷⁵ 2 Timothy 2:2.
- ¹⁷⁶ Matthew 28:18–20; See also Mark 16:15–16; Luke 24:45–48; John 20:21–22; Acts 1:8.
- ¹⁷⁷ Romans 3:23.
- ¹⁷⁸ Matthew 6:33.
- ¹⁷⁹ See Matthew 6:10; 1 Timothy 2:1.
- ¹⁸⁰ 2 Corinthians 3:5–6.
- ¹⁸¹ Luke 14:28–30.
- ¹⁸² See Romans 12:1–2.