

PRAYER

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Part 1

Open Hymn: 274, "Sweet Hour of Prayer"; ABSP version

Close Hymn: 119, "I Need Thee"; ABSP version

Part 2

Open Hymn: 274, "Sweet Hour of Prayer"; ABSP version

Close Hymn: 143A, "More Holiness Give Me"; ABSP version

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1 Play hymn 274, "Sweet Hour of Prayer"

2

Prayer

The purpose of prayer is communion and conversation with God and waiting plays an enormous role in our relationship with Him. Waiting and timing are God's oft repeated way of teaching us His power is real and that He can and will answer our prayers without our interference and manipulation. The period of waiting for the granting of some request is often rewarded by a far greater gift than what we asked for. It is a deeper understanding, a revelation of God himself to us. What is delayed or denied is according to a much greater plan and wisdom than we possess in our finite perspective.

What seems to be unanswered prayer is part of His doing and invitation to fellowship and conversation with Him on a deeper level than before. Our Father in heaven wants us to know Him more profoundly than before. When we feel our prayers are not answered according to our desires or on our timetable, perhaps that feeling is really a longing for Him and not just for what He can do for or give us. *Lloyd John Ogilvie*

It is when we learn to wait, to acquiesce, to submit our will to His, that we discover that what we thought was a period of unproductiveness, is actually a period of harvest. The fruitage of that effort is often a spurt of spiritual growth, a deeper insight or appreciation, or a growth in character development, manifested by greater patience, more love for Him and His, a deeper sensitivity to the pitch and timbre of His voice, and a greater willingness to obey.

Prayer changes things. Sometimes prayer changes the circumstances of our lives, sometimes it changes the way we view our circumstances, and sometimes it changes our attitude about the circumstances we are in. One thing is for sure, prayer connects us to God. It is a lifeline from which we draw hope, courage, peace, understanding, and blessing, to name a few.

Disclaimer

Some of what I am going to share next may make you uncomfortable.

I do ask, though, that you identify why you may be uncomfortable. Is it because I misapplied or misrepresented God's principles? Is it because I'm asking you to think outside your comfort zone?

Whatever the reason, it is not my intention to misrepresent God's principles. It is not my intention to offend anyone, nor to encourage the violation of your conscience. Please forgive me if I do, and share with me how I did so.

I. Ten Prayers

I am going to share ten prayers that have deeply touched me. They are prayers that another dear brother in Christ, my natural brother, Brian, shared with me that he prays. I was so affected by them that I have made them my own and now I petition our Father in heaven to grant them as well. It is because of the value and blessing that I have found in them that I share them with you. While these prayers are not recorded in the Bible, they are based on His word, His promises, and His principles.

3 

1. That I would be faithful throughout life.

What does it mean to be “faithful”?

The dictionary says ‘faithful’ means, “To be true to a cause, to keep a promise, vow, or a commitment”.

The scriptures share many examples of individuals who exercised faith, as well as many examples of those who didn't. If we think for a moment, we will be able to recall examples from both camps.

Being faithful, I think, means taking advantage of the day-to-day decisions, activities, and opportunities that life presents us and turning them to Christ.

I think it also means believing the word of God, the promises, the helps, so deeply that they become convictions, and those convictions become reality, and are evidenced by our decisions based on the word of God - not on natural circumstances.

For example:

Widow's Mite: Mk. 12:42-44

Mk 12:42 But there came one poor widow and dropped in two farthings, equal in value to a halfpenny.

Mk 12:43 So He called His disciples to Him and said, "In solemn truth I tell you that this widow, poor as she is, has thrown in more than all the other contributors to the Treasury;

Mar 12:44 for they have all contributed out of what they could well spare, but she out of her need has thrown in all she possessed--all she had to live on."

The natural circumstances of life would say to save that money because she will need it to support herself and/or her family. And it would be well spent in doing so, and the Lord would understand such a decision. She, however, had to have trusted the OT promises and was so convicted of them that she acted, even when it meant a great cost to herself.

Psa 55:22 Cast your burden on the LORD, and he will sustain you; he will never permit the righteous to be moved.

I hope that you never experience such a hardship situation in your life, but then, I do hope that your experiences allow you to act on your conviction of the reality of God's word in your life.

This prayer gives me the most concern of all the prayers. I am familiar with Rev. 2:10. I think most of us can quote it, and quite easily at that... "Be thou faithful unto death, and I will give thee a crown of life." It is the ease with which it rolls off my tongue that makes me pause and gives me concern.

When I was younger and newly consecrated, it was easy for me to read and to claim with boldness Rom. 8:31 – 39. It reads...

Rom 8:35 Who shall separate us from Christ's love? Shall affliction or distress, persecution or hunger, nakedness or danger or the sword?

~~Rom 8:36 As it stands written in the Scripture, "FOR THY SAKE THEY ARE, ALL DAY LONG, TRYING TO KILL US. WE HAVE BEEN LOOKED UPON AS SHEEP DESTINED FOR SLAUGHTER."~~

- Rom 8:37 Yet amid all these things we are more than conquerors through Him who has loved us.
- Rom 8:38 For I am convinced that neither death nor life, neither the lower ranks of evil angels nor the higher, neither things present nor things future, nor the forces of nature,
- Rom 8:39 nor height nor depth, nor any other created thing, will be able to separate us from the love of God which rests upon us in Christ Jesus our Lord. Weymouth

I stated in sincerity and intent. I also stated with the boldness of an untested confidence. Imagine an athlete psyching themselves up before a contest by telling themselves what they are going to do and what they are going to accomplish, and by doing so encouraging themselves. That process girds up the mind and the confidence of the individual, but the fact of the matter is, in my case, there was no past record of success upon which to frame such statements.

In I Kings 20, Ben-ha'dad, King of Samaria, tells Ahab, King of Israel, that Ben-ha'dad's servants will come and take away Ahab's wives, his gold and silver, and anything else that the servants see that they want to claim for their master. Ahab replied that he would not allow this. In verse 10 of I Kings 20 we are told...

- 1Ki 20:10 Ben-ha'dad sent to him and said, "The gods do so to me, and more also, if the dust of Sama'ria shall suffice for handfuls for all the people who follow me."
- 1Ki 20:11 And the king of Israel answered, "Tell him, 'Let not him that girds on his armor boast himself as he that puts it off.'"

God tells King Ahab, through a prophet, that Israel would be victorious and so they were.

So, how can one know they will be faithful through out their life? We know it is possible because we are told in [2Pe 1:10](#) , that if we do these things, we shall never fall.

- 2Pe 1:10 For this reason, brethren, be all the more in earnest to make sure that God has called you and chosen you; for it is certain that so long as you practice these things, you will never stumble.

What things? Vs. 3-8 tell us.

- 2Pe 1:5 But for this very reason--adding, on your part, all earnestness-- along with your faith, manifest also a noble character: along with a noble character, knowledge;
- 2Pe 1:6 along with knowledge, self-control; along with self-control, power of endurance;
- 2Pe 1:7 along with power of endurance, godliness; along with godliness, brotherly affection; and along with brotherly affection, love.
- 2Pe 1:8 If these things exist in you, and continually increase, they prevent your being either idle or unfruitful in advancing towards a full knowledge of our Lord Jesus Christ.

So, how can one know they will be faithful through out their life? Quite simply by growing our faith. This is what Reprint 2642 says,

*“Each should **cultivate** faith in his own heart: (a) By refreshing his memory continually with the Divine promises, becoming very familiar with these in the Father’s Word. (b) He should seek more and more to remember that having made his covenant with the Lord these promises are his, and in his heart and with his lips he should claim them as his before the Lord in prayer with thanksgiving. He should claim them as his in his own thoughts, and in his conferences on holy things with the brethren. When trials or difficulties or perplexities arise, he should think of these promises, remembering that they **belong** to him—because God has promised them to such as love Him,—who have made a covenant by self-sacrifice.” R. 2642, c.2, p.7.*

The Apostle Paul penned the letter to the Roman brethren about 57 AD, 10 years before he died. Romans was written by a very experienced and spiritually minded man. He could say with tested confidence that he would not let anything sway him in his love, devotion and service to God.

Friends, our fellowship is dying out; just look at the ages of our ecclesia members, look at the ages of our brethren attending conventions. Individually we are close to finishing our walks with Christ, and our ecclesias are close to disbanding as well. We recognize that we live at the end of the Gospel Age. That means that we, you and I, should be

close to or able to express the same convictions that the Apostle Paul did in Rom 8.

So, I pray this prayer because I want to be with Him, to see Him as He is. I pray it because I know who and what I am. And I am not pleased with the sins in my life and the temptations that throw me. I pray it because I need His help in my life to be faithful.

4□

2. That I would have a large sphere of influence for righteousness and truth.

We are told:

- To be ambassadors, [2Co 5:20](#) We are ambassadors therefore on behalf of Christ, as though God were entreating by us: we beseech *you* on behalf of Christ, be ye reconciled to God.
- to let our light shine
[Mat 5:16](#) Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven.
- to preach the word,
[2Ti 4:2](#) proclaim God's message, be zealous in season and out of season; convince, rebuke, encourage, with the utmost patience as a teacher. Weymouth
- to explain our hope,
[1Pe 3:15](#) but sanctify the Lord God in your hearts, and *be* ready always to *give* an answer to everyone who asks you a reason of the hope in you, with meekness and fear;

This prayer is that I might be effective in doing all the above and more.

Have you ever noticed that some brethren are like a breath of fresh air, they are like a spring shower, like a cold drink of water. When you are with them you find yourself refreshed and you are attracted to them, like a moth attracted to a light. This refreshing comes from their love for Christ and their love for Him. The attraction we feel is the very manifestation of Him in their lives. They talk about Him, about what they have learned about Him, about what He has done for them and

others, and they talk about what He will do, or is doing. Everything about them is about Him.

Think a moment about those individuals in your own lives who have influenced you for righteousness and holiness. Perhaps, their impact upon your life was because of:

- their wisdom and ability to handle God's word
- their lifestyle of giving and sharing,
- their willingness or ability to help when needed
- their faith and convictions and how they lived them
- or, perhaps, through other ways and means

That is what the sentiment of this prayer is about. It is about being a light that illumines and makes things easier for others, a light that attracts others to the light and not the vessel containing the light.

The influence Na'omi had on Ruth and the influence John the Baptist had on Israel are examples.

Rth 1:16 But Ruth said, "Entreat me not to leave you or to return from following you; for where you go I will go, and where you lodge I will lodge; your people shall be my people, and your God my God;

Rth 1:17 where you die I will die, and there will I be buried. May the LORD do so to me and more also if even death parts me from you."

[Mat 3:5-6 NASB95] 5, "Then Jerusalem was going out to him, and all Judea and all the district around the Jordan; 6, "and they were being baptized by him in the Jordan River, as they confessed their sins. "

This prayer for a large sphere of influence for righteousness and holiness is not about glory, fame, or recognition. It is not about deaconship, eldership, about being published, or about being on committees, or serving at conventions, funerals or weddings.

In I. Cor. 1:26-29 we are told,

1Co 1:26 For behold your calling, brethren, that not many wise after the flesh, not many mighty, not many noble, *are called*:

1Co 1:27 but God chose the foolish things of the world, that he might put to shame them that are wise; and God chose the weak things of the world, that he might put to shame the things that are strong;

1Co 1:28 and the base things of the world, and the things that are despised, did God choose, yea and the things that are not, that he might bring to nought the things that are:

1Co 1:29 that no flesh should glory before God. ASV

We are the weak and the ignoble. It is this very weakness that cries out to God that we may be effectual as His sons and servants. Hence, this prayer for a large sphere of influence for righteousness and truth.

5□

3. That I would promote God's Word and Christ's Kingdom.

This prayer and the next are related but different. This prayer is about proclaiming the message of God's plan, its purpose, and its accomplishments. The intended results of this prayer are for a fear-filled world to find rest in the knowledge that God is sovereign, that He cares about His creation, that He has control of the events of the world and of our lives, and that Christ is central in the restoration of mankind.

This prayer is for opportunities for public witness, for wisdom to know what to say, and for courage to say it. This prayer is about providing hope for the hopeless, peace for the restless, comfort for the mourning, solace for the afflicted. These are good and wonderful things, but a lot easier to say than to do. This prayer is about being in the right place mentally, physically, and spiritually to be able to do this. Isaiah says in Isa. 61:1-3,

Isa 61:1 The Spirit of the Lord GOD is upon me, because the LORD has anointed me to bring good tidings to the afflicted; he has sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound;

Isa 61:2 to proclaim the year of the LORD's favor, and the day of vengeance of our God; to comfort all who mourn;

Isa 61:3 to grant to those who mourn in Zion-- to give them a garland instead of ashes, the oil of gladness instead of mourning,

the mantle of praise instead of a faint spirit; that they may be called oaks of righteousness, the planting of the LORD, that he may be glorified.

We all recognize this verse applying to the Lord Jesus. You and I can claim this as well. We have also been anointed with the Holy Spirit for the purpose of [bringing good tidings to the afflicted; binding up the brokenhearted, proclaiming liberty to the captives, etc.](#) This prayer is about using the anointing we have received to speak of the things we have learned and know to be real, for the purpose of uplifting others.

When the Apostle Paul gave his defense before King Agrippa regarding the accusations of the Jews against him, he said in Acts 26:19-23,

- Act 26:19 ["Wherefore, O King Agrippa, I was not disobedient to the heavenly vision,](#)
- Act 26:20 [but declared first to those at Damascus, then at Jerusalem and throughout all the country of Judea, and also to the Gentiles, that they should repent and turn to God and perform deeds worthy of their repentance.](#)
- Act 26:21 [For this reason the Jews seized me in the temple and tried to kill me.](#)
- Act 26:22 [To this day I have had the help that comes from God, and so I stand here testifying both to small and great, saying nothing but what the prophets and Moses said would come to pass:](#)
- Act 26:23 [that the Christ must suffer, and that, by being the first to rise from the dead, he would proclaim light both to the people and to the Gentiles."](#)

This prayer is about the promotion of God's word and Christ's kingdom.

6□

4. That I would always be bold in declaring His word and truths.

In contrast to the previous prayer, this prayer is of a more personal and practical nature. This prayer is about standing for truth. Be careful how you interpret what "standing for truth" means. By it, I do not mean that I divide from my brethren over some point of prophecy or doctrine because I do not agree with their understanding. I do not mean that we divide because they are more liberal or conservative than I. I have

observed that too often this phrase, “standing for truth” is used in the context that the one using it is right, and the other is wrong.

I am so thankful that our fellowship today has moved beyond where we were in the ‘60s through the ‘80’s. When I started attending conventions, we were divided into camps and conventions; the Dawn, the Herald, etc. and I/O, General, etc. If you associated with one, you were shunned by others. Whether or not someone fellowshiped with you depended upon how you answered their questions. Questions like, “If you were stranded on an island, which would you prefer, the Volumes or the Bible?”, or “Does your ecclesia study the Volumes or the Bible?” Both of these types of questions are fundamentally wrong. I was actually asked that last question, and when I said we studied the Bible, the brother walked away not letting me tell him that we also study the Volumes.

I never understood how Elders, who could handle the word of God, could not even handle, and get along, with their fellow believers?

I can not help but think how childish we are in our Lord Jesus’ eyes when we behave like that. I also can not help but think how forbearing the Lord Jesus was with his Apostles, and more importantly, with you and with me. Of all men, the Lord Jesus could rightly assume a ‘holier than thou’ attitude, but he never did. Instead, he allowed others to grow from what they are to what they should be, even as he does so with us.

Do we do the same? Do we love our brethren enough to let them be tomorrow what we want them to be today? Do we love them enough to help them grow starting from where they are? Do we love our brethren so much that we would be willing to die for them, but yet not love them enough to fellowship with them because they differ in their interpretation or understanding of Scripture? This should not be!

There is a lot to unpack in this prayer.

We know Moses had 3 stages of 40 years each in his lifetime. They were his 1st 40 years under the tutelage of his parents for a short time where he learned about his people’s faith. Then he moved into Pharaoh’s house and was educated and trained and became a successful military leader. (We know this from Josephus and other Jewish traditions.)

His second 40 years was in the wilderness of Midian with his father-in-law learning how to tend sheep.

His third 40 years was in leading Israel out of bondage and through the wilderness experiences up to the entering of the promised land. Moses doesn't record these stages in Exodus, Luke does in Acts in the account of the stoning of Stephen.

We may not have those divisions in our lives, but we do have a progression from which we can draw a parallel.

From the perspective of a Christian, we have 3 stages also: Learning, Leveraging and Leaving.

From about the age of 20 to 40 we are in the "Learning" phase learning about God's word, and His faithfulness. We are, so to speak, sponges.

The next stage, the stage of "Leveraging" is about from 40-60 years of age. Here we know more about our strengths and weaknesses, we are applying the things we have learned practically and are developing wisdom in Christ through our experiences.

The third stage of 60+ is "Leaving". Not that we are leaving and abandoning God, but we are sharing our faith and training up those younger than we. We do this through example, teaching, mentoring, support, and letting others assume responsibility so that they grow.

Do you see these groupings in your own life?

There are several ways the answer to this prayer, "That I would always be bold in declaring His word and truths." may be manifested:

- Compassionately speaking truth to displace error, Correcting improper teachings and understandings gently, meekly, yet authoritatively. We can speak in such a way that we correct and encourage, or in such a manner that our correction discourages and/or tears down.
- Sharing what we understand the scriptures to say to those who ask

1Pe 3:15 but in your hearts reverence Christ as Lord. Always be prepared to make a defense to any one who calls you to account for the hope that is in you, yet do it with gentleness and reverence;

It is important that when we share with others the things we learned that we do not overwhelm them. Most of us like sweets; a little is enjoyable, too much upsets our stomachs and make us ill. In our fellowship we can be so enamored with the sharing of the sweet we find in God's word, that we over feed the one we are sharing with. The result is that it is too much for them to take in all at once.

- Rebuking sin and unrighteousness appropriately.
I wonder if I would have had the conviction of John the Baptist to rebuke Herod. What I can know is whether I have the strength of character to let my bosses, coworkers, family, friends, etc., know where I stand on issues of right and wrong. Do I speak up against immorality, profanity, cursing, and derogatory comments, or racist, ethnic, or demeaning jokes, or statements? There is a time and season to speak up and a time to be quiet. The question is, "Do I find that it is always time to be quiet?"
- Am I sharing with others the goodness of the Lord on my behalf and how they can enjoy His goodness also?
Do my friends, outside of the brethren, know who I am, who I love, and what my hopes and expectations are? Am I passing through this life sowing righteousness and truth, sowing comfort and peace, sowing compassion, sympathy, and empathy, sowing encouragement and grace wherever I go? Or am I invisible, living my life, but leaving no trace of my living behind?
- Do I communicate to others God's faithfulness?
We all experience pain and loss in our lifetimes. While we may not be able to explain why things happen, we can direct them to our Father in heaven who understands completely and has compassion far beyond our expectation. When we remind others of promises in God's word relating to their experiences, God uses our words and efforts to revive them. When we share how God is dealing with us we encourage them in their experiences.

- Am I living my faith?
Am I transparent? Do others see the Master in me, or do they just see me? Am I trusting God, or my own abilities?

In the Gospel of John, Peter is fearful, yet in the book of Acts he is fearless. Why? I think it is because our Lord Jesus reaffirmed Peter, and the relationship Peter had with our Lord Jesus. Once Peter was confident in his relationship with the Lord Jesus, we was committed and the record of Acts records his fearlessness. Brethren, we have a relationship of sonship also. We, like Peter must be confident in our relationship with the Lord Jesus. We must, like Peter in Acts, have boldness to declare His word and truths.

7□

5. That I would be merciful, compassionate, and forgiving to others.

When we read in the Gospels our Lord Jesus was moved with compassion for the distressed sheep of Israel, it gives us a deeper appreciation of his kindness, his love, and his mercy.

Mt. 9:35-36 says...

Mat 9:35 And Jesus was going up and down all the cities and the villages, teaching in their synagogues, and proclaiming the good news of the reign, and healing every sickness and every malady among the people.

Mat 9:36 And having seen the multitudes, he was moved with compassion for them, that they were faint and cast aside, as sheep not having a shepherd,

In Zech 7:9 God tells us to have compassion one for another.

[Zec 7:9 NASB95] "Thus has the LORD of hosts said, 'Dispense true justice and practice kindness and compassion each to his brother

This prayer is about having a heart like our Lord Jesus'. Hatred, malice, and anger dries up and shrinks the humanity of a person, while mercy,

compassion and forgiveness expands the heart of those extending it to others.

If we don't extend mercy and compassion towards others, how can we, sinners ourselves, expect the same from our Father in Heaven?

Leave your gift at the altar reconcile with your brother then come back and make your offering. 10 commandments: 4 +1 + 5

This very principle is taught in [Mt. 18: 21-35](#) in the Parable of the Unforgiving Servant. You may recall that the servant who was forgiven a debt of ten thousand talents, would not forgive another's debt of a hundred pence. The unforgiving servant was imprisoned until he paid off his ten thousand talent debt. Jesus, at the end of the parable, instructs us, *"So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses."*

Peter tells in [1Pe 1:3-5](#) that it is because of God's mercy that we have an inheritance incorruptible and undefiled, reserved in Heaven.

[1Pe 1:3](#) Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has regenerated us again to a living hope through *the* resurrection of Jesus Christ from *the* dead,

[1Pe 1:4](#) to an inheritance incorruptible and undefiled, and unfading, reserved in Heaven for you

[1Pe 1:5](#) by *the* power of God, having been kept through faith to a salvation ready to be revealed in the last time;

Lastly, we are pointedly reminded in [Eph 4:32](#), *"And be kind to one another, tenderhearted, forgiving one another, even as God for Christ's sake has forgiven you"*

The alternative to mercy and compassion is hard heartedness. The alternative to forgiveness is hatred, and if we retain the right to be hard hearted and to hate, then we forfeit the privilege of God's mercy, compassion, and forgiveness.

So, we pray to be merciful, compassionate, and forgiving.

Closing Hymn: 119, "I Need Thee"

8  Start here.... Screenshot review of first 5 prayers

9 

6. That He would multiply my tithes and gifts to His glory.

There are two components to this prayer. The first has to do with who I am; the second has to do with what I have.

I have never been the best at anything. The most that I can claim is that I may be proficient at some things. But the fact of the matter is, I am not much of anything at all.

One has to be careful about this acknowledgment. Should a person make such a statement, "I am not much of anything at all." they may have self-esteem, discouragement, or depression issues. An ecclesia member, hearing this kind of statement from a member, should follow-up and try to determine the genesis of that statement. It could also be that they really understand their place before the creator of the universe.

But there is something you and I are, and that is worth far more than being the best at something. We are sons of God, called, and chosen. I do not know why, of all the people on the earth, that God has called me, or you. It may very well be because we are nothing so that God can make something of us. This is not a new concept. Before there was any creation there was nothing, and God created something of tremendous worth, His son, from nothing.

Paul tells us this, in the verses we mentioned earlier. He says in I. Cor. 1:26-29 ["God chose the foolish things of the world, that he might put to shame them that are wise; and God chose the weak things of the world, that he might put to shame the things that are strong; and the base things of the world, and the things that are despised, did God choose, yea and the things that are not, that he might bring to nought the things that are: that no flesh should glory before God.](#)

The second component of this prayer is what we have to give. Logically speaking, if we are nothing, we have nothing. But because we become something, we therefore have something to give. Well, what do we

have to give? We all have time, desire, love, devotion, possessions, and life itself.

When we acknowledge what we are, and who we are, we are able to build our prayer structure upon the firm foundation of truth, not deception, not delusion, and not on an inflated perspective of who or what we are.

Sometimes we have an under-inflated perspective of who we are. Sometimes we magnify the truth of what we are to the point that it overshadows, WHO we are. We think we are so good at sinning that we are not or can not be Sons. This is plainly not true, and it is defeatist thinking! It is true we sin; it is also true we have been redeemed from sin and have become Sons. When we find ourselves thinking along the lines of not being good enough, a review of Ephesians chapters 1 and 2 helps provide clarity.

Conversely, we may have an over-inflated perspective of who we are. This is just as debilitating as having an under-inflated value, because in both cases, we are not very useful. The under-inflated opinion recuses themselves from service and engagement, while the over-inflated is dismissed or discounted by those around. In God's providence and in the Ecclesia they are set aside until their heart catches up in size with their head.

This prayer, "*That He would multiply my tithes and gifts to His glory.*" is a very simple request that the Lord would take our few loaves and fishes, and our mind, heart, and body, painfully aware of its imperfection, and use them to achieve a far greater work.

It is a prayer to exponentially increase the little offered in the Master's service, for His honor.

10 

7. That my home would be a place of peace, rest, and refuge to all who enter.

When the Lord Jesus sent out his disciples, he gave them some basic instructions first. He read in Mt. 10: 11-13...

Mat 10:11 And into whatever city or village you enter, inquire who within it is worthy. And there abide until you go away from there.

Mat 10:12 And when you come into a house, greet it.

Mat 10:13 And if the house is worthy, let your peace come on it. But if it is not worthy, let your peace return to you.

The Lord Jesus told his disciples to share with their host a blessing of peace, if the host was worthy of it. Here we have instruction that we can use when we are a guest in another's home. We have the authority to bless the home of another with peace.

We know that one can not give to another something one does not possess. This prayer works on that principle; it asks that our home would be a place of peace, rest and refuge for those who abide there, so that it can be the same to all who enter.

This prayer also claims a promise of God.

Isa 32:17 And the work of righteousness shall be peace; and the service of righteousness shall be quietness and hope forever.

Isa 32:18 And my people shall dwell in a peaceable home, and in secure dwellings and quiet resting places.

Finally, Paul, in his closing of his second letter to the church of God at Corinth wrote,

2Co 13:11 Finally, brothers, rejoice. Perfect yourselves; encourage yourselves; mind the same thing; be at peace. And the God of love and peace will be with you.

The ideal home should be a respite from the world, a place where love, encouragement and support is automatic, where respect of one another is the norm, and where humor and laughter bring smiles. And most importantly, home is a place where the spirit of God, both his Holy Spirit and a love for the word and principles of God dwells.

We should all be striving for this ideal in our homes, and when it is not achievable, we want to remember that peace comes from within and can flourish and radiate outwards. The peace of God, a confidence in who He is and what He has promised, allows quietness and

contentment to be found even when the circumstances around may be chaotic and uncertain.

That is what this prayer is about, a place where quietness and contentment can comfort, support, and encourage a troubled or worried head.

11 

8. That each of our children and their posterity would serve Him without fail, forever.

This prayer claims God's promise and looks forward to the fruition of His plan, a kingdom on earth in which none shall say, ["Know the Lord?, for all shall know him from the least unto the greatest."](#) Jer. 31:34

It claims the promise in Psa. 103:17, 18, ["But the mercy of the Lord is from everlasting to everlasting upon them that fear Him, and His righteousness unto children's children: to such as keep His covenant, and to those that remember His commandments to do them."](#)

It also claims as a promise what Mary said when she visited Elizabeth after the foretelling of Jesus' birth.

[Luk 1:49](#) for he who is mighty has done great things for me, and holy is his name.

[Luk 1:50](#) And his mercy is on those who fear him from generation to generation.

Since I originally put this service together in 2006 all three of our daughters have symbolized their consecration and married. I think God has already answered this prayer. This prayer still looks forward to the kingdom; that God would work in our grandchildren lives, should we be blessed to have them, such that they might always stand before Him in service, in adoration and in love.

So we ask that our children and their posterity would serve Him without fail, forever.

12 

9. That both my life and my death would bring honor to our Heavenly Father, and Christ Jesus, His son.

This prayer is not about martyrdom, or the desire to flame out in a blaze of glory, even if to God's credit.

Our convention theme is 2Pet 1:10 KJV "...give diligence to make your calling and election sure...".

The NASB translation says, "Therefore, brethren, be all the more diligent to make certain about His calling and choosing you; for as long as you practice these things, you will never stumble;"

It is a simple and humble request, that when it comes my time to die, that the life I lived, the decisions and choices I made, and the experiences I had, have developed in me a character that brings joy to God and Christ Jesus. My goal is that both life and death, in whatever forms it takes, can not shake, or break my love for, my faith in, and my commitment to Him.

It is about attaining a level of spiritual development that will be true to Him, no matter what. It is about making my calling and election sure!

13 

10. That I would leave a noble, Godly legacy.

So, we've come to the tenth and final prayer. This prayer is unique in that it is independent of the previous nine, yet it is inextricably connected to them. It is both the fruition of and the answer to the previous nine prayers.

It is a very simple prayer.

When God records your epithet, what would you want His epithet to say about you?

Would it be like Noah's?

[Gen 6:8](#) But Noah found favor in the eyes of the LORD.

Would it be like David's?

Act 13:22 ... I have found David the *son of Jesse to be* a man after My own heart, who shall fulfill all My will.

Would it be like John the Baptist's?

Mat 11:11 Truly I say to you, Among *those who have been born of women there has not risen a greater one than John the Baptist...*

As you petition for and live a life of action toward each of the nine previous prayers, this one, the tenth, will automatically be answered because it is in alignment with an age abiding principle of God.

What is that principal? It is the law of the harvest found in Gal 6:7-9, which simply states that:

- One will reap what they sow
- One will reap more than they sow
- One will always reap later than when they sowed.

Gal 6:7, Do not be deceived; God is not mocked, for whatever a man sows, that he will also reap.

Gal 6:8, For he who sows to his own flesh will from the flesh reap corruption; but he who sows to the Spirit will from the Spirit reap eternal life.

Gal 6:9, And let us not grow weary in well-doing, for in due season we shall reap, if we do not lose heart.

14  Summary slide of Prayers 6-10; screenshot

15 

II. Other Prayers

There are many things not included in this list of ten (10) prayers. You probably noted some of them already.

There are no requests for wisdom, guidance, understanding, or for God's spirit. There are no expressions of joy, peace, thankfulness, or contrition. There are no requests for daily provision and care. There are no requests for forgiveness. Neither are there expressions of sorrow, grief, pain, shame, regret, or failure. All of which are proper Scripturally sanctioned prayers.

You may have also noticed there are no requests for ease, fame, or wealth. There are no requests for health, long life, or physical looks. There are no requests for job security, employment, or financial security.

Quite frankly, these ten (10) prayers are just the proverbial tip of the iceberg.

I encourage you to think about your walk. What has been your successes and areas of improvement. Then make up your own list and record it. The simple exercise of thinking through, wording, and then recording them will prove to be a significant blessing for you.

16 

III. *What Shall I Pray For*

Sometimes our prayer life is strong and vibrant; sometimes it is weak, ineffectual, or temporarily non-existent. It is during these times, when our prayers are unfulfilling, that it may seem our prayers do not ascend past the ceiling and bounce back to us.

Sometimes we may not even know what to pray for.

When you feel you are not able to pray, ask yourself three simple questions,

- 1). "What do I have to be thankful for?"
- 2). "What areas in my life do I want to improve spiritually?"
- 3). "Who do I know that needs help?"

Your answers to these questions will provide you avenues of prayer. I believe that the more you reflect on these questions, the more you will have to pray for. As you pray about these items you will work into a deeper and more intimate communion with our Lord Jesus and our Heavenly Father.

17 

IV. *Me, Myself, and I*

There is one more thing you probably noted already, and perhaps, it has made you uncomfortable. So, let's talk about the elephant in the room. It is the prominence of the personal pronoun, "I". Yes, each of those prayers was for my benefit, or for my family, or for those whom I come into contact with and interact with. You are right, there is a lot of the use of the pronoun "I".

Quite correctly so, you may say that we are to prefer one another.

Rom 12:10 As for brotherly love, be affectionate to one another;
 in matters of worldly honour, yield to one another.
 Weymouth

~~When we believe God will take care of me, then we can begin to think about how God may want to work through me to help others. Paul reminds us of this also in Phil. 2:4, "Let each of you look not only to his own interests, but also to the interests of others." RSV~~

So, brethren, change these prayers so you can pray them and then do so. Think of a brother or sister in Christ, and replace the pronoun, "I" with their name, or change the pronoun from "I" to "we" and ask the Lord for these things. When you do, you will lift up, encourage, and strengthen your fellow brethren, and discover a deeper, richer, more intimate prayer life of your own.

V. Conclusion

Let me conclude.

What seems to be unanswered prayer is part of His doing and invitation to fellowship and conversation with Him. It is in acquiescence and submission to His will, that we are able to reap, even when there doesn't seem to be a harvest at all.

We shared with you ten prayers, nine specific, the tenth, a composite of the previous nine.

The purpose of prayer is communion and conversation with God. It is our lifeline to God from which we draw hope, courage, peace, understanding, and blessing. Prayer often changes our attitude about the circumstances we are in.

Prayer is effective when we acknowledge to ourselves and admit to Him our helplessness, our need, our sin, and our hope.

18 

Lastly, loved” ones, *Persevere in prayer, for a smooth sea never made a skilled mariner.* English proverb.

Prayer is a conversation with God we have about things He can change; worry, on the other hand, is a conversation we have with ourselves about things we can not.

When we live by faith we win, when we live by sight we lose!


19 

What is prayer?

Is it measured words that are memorized,
Forcefully said and dramatized,
Offered with pomp and with arrogant pride
In words unmatched to the feelings inside?

20 

No...prayer is so often just words unspoken
Whispered in tears by a heart that is broken...
For God is already deeply aware
Of the burdens we find too heavy to bear,
And all we need do is to seek Him in prayer
And without a word He will help us to bear
Our trials and troubles – our sickness and sorrow
And show us the way to a brighter tomorrow...
There’s no need at all for impressive prayer
For the minute we seek God, He is already there!
Helen Steiner Rice

21  Closing Hymn: 119, “I Need Thee”