

**God's Man Talks to God: Cultivating a Lifestyle of Prayer –
Re:Men's Conference, Feb 2015**

From Paul Miller's *A Praying Life*

I NEVER STARTED OUT to write a book on prayer. I simply discovered that I'd learned how to pray. Life's unexpected turns had created a path in my heart to God; God taught me to pray through suffering.

“WHAT GOOD DOES IT DO?”

I WAS CAMPING FOR the weekend in the Endless Mountains of Pennsylvania with five of our six kids. My wife, Jill, was home with our eight-year-old daughter, Kim. After a disastrous camping experience the summer before, Jill was happy to stay home. She said she was giving up camping for Lent. I was walking down from our campsite to our Dodge Caravan when I noticed our fourteen-year-old daughter, Ashley, standing in front of the van, tense and upset. When I asked her what was wrong, she said, “I lost my contact lens. It's gone.” I looked down with her at the forest floor, covered with leaves and twigs. There were a million little crevices for the lens to fall into and disappear. I said, “Ashley, don't move. Let's pray.” But before I could pray, she burst into tears. “What good does it do? I've prayed for Kim to speak, and she isn't speaking.” Kim struggles with autism and developmental delay. Because of her weak fine motor skills and problems with motor planning, she is also mute. One day after five years of speech therapy, Kim crawled out of the speech therapist's office, crying from frustration. Jill said, “No more,” and we stopped speech therapy.

Prayer was no mere formality for Ashley. She had taken God at his word and asked that he would let Kim speak. But nothing happened. Kim's muteness was testimony to a silent God. Prayer, it seemed, doesn't work. I wondered, Does prayer make any difference? Is God even there?

Few of us have Ashley's courage to articulate the quiet cynicism or spiritual weariness that develops in us when heartfelt prayer goes unanswered. We keep our doubts hidden even from ourselves because we don't want to sound like bad Christians. No reason to add shame to our cynicism. So our hearts shut down.

Praying exposes how self-preoccupied we are and uncovers our doubts. It was easier on our faith not to pray. After only a few minutes, our prayer is in shambles. Barely out of the starting gate, we collapse on the sidelines — cynical, guilty, and hopeless. *American culture is probably the hardest place in the world to learn to pray. We are so busy that when we slow down to pray, we find it uncomfortable. We prize accomplishments, production. But prayer is nothing but talking to God. It feels useless, as if we are wasting time. Every bone in our bodies screams, “Get to work.”* When we aren't working, we are used to being entertained. Television, the Internet, video games, and cell phones make free time as busy as work. When we do slow down, we slip into a stupor. Exhausted by the pace of life, we veg out in front of a screen or with earplugs. If we try to be quiet, we are assaulted by what C. S. Lewis called “the Kingdom of Noise.” Everywhere we go we hear background noise. If the noise isn't provided for us, we can bring our own via iPod. Even our church services can have that same restless energy. There is little space to be still before God. We want our

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money's worth, so something should always be happening. We are uncomfortable with silence.

It's worse if we stop and think about how odd prayer is. When we have a phone conversation, we hear a voice and can respond. When we pray, we are talking to air. Only crazy people talk to themselves. How do we talk with a Spirit, with someone who doesn't speak with an audible voice? And if we believe that God can talk to us in prayer, how do we distinguish our thoughts from his thoughts? Prayer is confusing. We vaguely know that the Holy Spirit is somehow involved, but we are never sure how or when a spirit will show up or what that even means. Some people seem to have a lot of the Spirit. We don't. Forget about God for a minute. Where do you fit in? Can you pray for what you want? And what's the point of praying if God already knows what you need? Why bore God? It sounds like nagging. Just thinking about prayer ties us all up in knots.

Let's imagine that you see a prayer therapist to get your prayer life straightened out. The therapist says, "Let's begin by looking at your relationship with your heavenly Father. God said, 'I will be a father to you, and you shall be sons and daughters to me' (2 Corinthians 6: 18). What does it mean that you are a son or daughter of God?" You reply that it means you have complete access to your heavenly Father through Jesus. You have true intimacy, based not on how good you are but on the goodness of Jesus. Not only that, Jesus is your brother. You are a fellow heir with him. The therapist smiles and says, "That is right. You've done a wonderful job of describing the doctrine of Sonship. Now tell me what it is like for you to be with your Father? What is it like to talk with him?" You cautiously tell the therapist how difficult it is to be in your Father's presence, even for a couple of minutes. Your mind wanders. You aren't sure what to say. You wonder, Does prayer make any difference? Is God even there? Then you feel guilty for your doubts and just give up. Your therapist tells you what you already suspect. "Your relationship with your heavenly Father is dysfunctional."

Would I make the problem worse by praying? If we prayed and couldn't find the contact, it would just confirm Ashley's growing unbelief. Already, Jill and I were beginning to lose her heart. Her childhood faith in God was being replaced by faith in boys. Ashley was cute, warm, and outgoing. Jill was having trouble keeping track of Ashley's boyfriends, so she started naming them like ancient kings. Ashley's first boyfriend was Frank, so his successors became Frank the Second, Frank the Third, and so on. Jill and I needed help. I had little confidence God would do anything, but I prayed silently, Father, this would be a really good time to come through. You've got to hear this prayer for the sake of Ashley. Then I prayed aloud with Ashley, Father, help us to find this contact. When I finished, we bent down to look through the dirt and twigs. There, sitting on a leaf, was the missing lens. Prayer made a difference after all. Miller, Paul E. (2014-02-01). *A Praying Life: Connecting with God in a Distracting World* (Kindle Locations 191-192). NavPress. Kindle Edition.

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What is Prayer?

From Tim Keller's *Prayer: Experiencing Awe and Intimacy with God*

PRAYER

What It Is

- Work: Prayer is a duty and a discipline.
- Word: Prayer is conversing with God.
- Balance: Prayer is adoration, confession, thanks, and supplication.

What It Requires

- Grace: Prayer is "In Jesus' name," based on the gospel.
- Fear: Prayer is the heart engaged in loving awe.
- Helplessness: Prayer is accepting one's weakness and dependence.

What It Gives

- Perspective: Prayer reorients your view toward God.
- Strength: Prayer is spiritual union with God.
- Spiritual Reality: Prayer seeks a heart sense of the presence of God.

Where It Takes Us

- Self-Knowledge: Prayer requires and creates honesty and self-knowledge.
- Trust: Prayer requires and creates both restful trust and confident hope.
- Surrender: Prayer requires and creates surrender of the whole life in love to God.

Keller, Timothy (2014-11-04). *Prayer: Experiencing Awe and Intimacy with God* (p. 141). Penguin Group US. Kindle Edition.

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Why Pray?

A praying life feels like our family mealtimes because prayer is all about relationship. It's intimate and hints at eternity. We don't think about communication or words but about whom we are talking with. Prayer is simply the medium through which we experience and connect to God. Oddly enough, many people struggle to learn how to pray because they are focusing on praying, not on God. Making prayer the center is like making conversation the center of a family mealtime. In prayer, focusing on the conversation is like trying to drive while looking at the windshield instead of through it. It freezes us, making us unsure of where to go. Conversation is only the vehicle through which we experience one another. Consequently, prayer is not the center of this book. Getting to know a person, God, is the center.

So don't hunt for a feeling in prayer. Deep in our psyches we want an experience with God or an experience in prayer. Once we make that our quest, we lose God. You don't experience God; you get to know him. You submit to him. You enjoy him. He is, after all, a person. —Paul Miller, *A Praying Life*

Jesus and Prayer in the Gospel of Luke (from the ESV Study Bible)

References The Prayers of Jesus

| | |
|-----------|---|
| 3:21 | Jesus is praying as the heavens are opened at his baptism |
| 5:16 | Jesus would often withdraw to desolate places and pray |
| 6:12 | Jesus goes to the mountain to pray and continues all night in prayer before he chooses the Twelve |
| 9:18 | Jesus is praying alone before asking who the crowds say he is |
| 9:28–36 | Jesus goes with Peter, James, and John up on the mountain to pray and is transfigured |
| 10:21–22 | Jesus prays to thank God the Father in the Holy Spirit for concealing and revealing |
| 11:1–4 | Jesus is praying and then teaches his disciples to pray |
| 22:17, 19 | Jesus prays to give thanks to God for the cup and for the bread |
| 22:32 | Jesus tells Peter that he has prayed that Peter's faith may not fail |
| 22:41 | Jesus prays about "the cup" |
| 22:44 | Jesus prays more earnestly |

References Jesus' Teachings on Prayer and Exhortations to Pray

| | |
|---------|--|
| 6:28 | Jesus teaches people to pray for those who abuse them |
| 10:2 | Jesus teaches people to pray earnestly for the Lord of the harvest to send out laborers |
| 11:5–13 | Jesus teaches the disciples to persist in prayer and assures them the Father will give the |

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| | |
|-----------|--|
| | Holy Spirit |
| 18:1 | Jesus tells the parable of the unjust judge to teach his disciples always to pray and not to lose heart |
| 18:9–14 | Jesus tells the parable of the Pharisee and the tax collector, contrasting their prayers |
| 19:46 | Jesus says that the temple is to be a house of prayer |
| 20:47 | Jesus warns against the scribes, who make long prayers for show |
| 21:36 | Jesus warns his disciples to pray for strength to escape the things that will take place at the end and to stand before the Son of Man |
| 22:40, 46 | Jesus tells his disciples to pray that they may not enter into temptation |

How to Pray (Some practical thoughts)

From DA Carson's *A Call to Spiritual Reformation: Priorities from Paul and His Prayers*

1. Plan to Pray

Much Prayer is not done because we do not plan to pray...

This is the fundamental reason why set times for prayers are important: they ensure that vague desires for prayer are concretized in regular practice. Paul's many references to his "prayers" (e.g., Rom. 1: 10; Eph. 1: 16; 1 Thess. 1: 2) suggest that he set aside specific times for prayer— as apparently Jesus himself did (Luke 5: 16). Of course, mere regularity in such matters does not ensure that effective praying takes place: genuine godliness is so easily aped, its place usurped by its barren cousin, formal religion. It is also true that different lifestyles demand different patterns: a shift worker, for instance, will have to keep changing the scheduled prayer times, while a mother of twin two-year-olds will enjoy neither the energy nor the leisure of someone living in less constrained circumstances. But after all the difficulties have been duly recognized and all the dangers of legalism properly acknowledged, the fact remains that unless we plan to pray we will not pray. The reason we pray so little is that we do not plan to pray. Wise planning will ensure that we devote ourselves to prayer often, even if for brief periods: it is better to pray often with brevity than rarely but at length. But the worst option is simply not to pray— and that will be the controlling pattern unless we plan to pray. If we intend to change our habits, we must start here.

2. Adopt practical ways to impede mental drift...

- Vocalize
- Pray over Scripture
- Adopt Biblical prayers as models (as this morning Eph 1)
- Pray through good hymns and spiritual songs
- Pace
- Journal

3. *Develop a prayer partner relationship*

4. Choose good models (read this section about his dad and mom)

5. Develop a system for your prayer life

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6. Mingle praise, confession, and intercession; but when you intercede, try to tie as many requests as possible to Scripture.
 - Not hyper-Calvinism extreme (no need to pray)
 - Not “prayer changes things” extreme

Anticipating the argument there, we must remember that the Bible simultaneously pictures God as utterly sovereign, and as a prayer-hearing and prayer-answering God. Unless we perceive this, and learn how to act on these simultaneous truths, not only will our views of God be distorted, but our praying is likely to wobble back and forth between a resigned fatalism that asks for nothing and a badgering desperation that exhibits little real trust. Even a little reflective acquaintance with the God of the Bible acknowledges that he is not less than utterly sovereign, and not less than personal and responsive. Correspondingly, the Bible boasts many examples of praise and adoration, and no fewer examples of intercession. Indeed, “Christian prayer is marked decisively by petition, because this form of prayer discloses the true state of affairs. It reminds the believer that God is the source of all good, and that human beings are utterly dependent and stand in need of everything.”⁵ Of the various models that usefully capture both of these poles, the model of a personal relationship with a father is as helpful as any. If a boy asks his father for several things, all within the father's power to give, the father may give him one of them right away, delay giving him another, decline to give him a third, set up a condition for a fourth. The child is not assured of receiving something because he has used the right incantation: that would be magic. The father may decline to give something because he knows it is not in the child's best interests. He may delay giving something else because he knows that so many requests from his young son are temporary and whimsical. He may also withhold something that he knows the child needs until the child asks for it in an appropriate way. But above all, the wise father is more interested in a relationship with his son than in merely giving him things. Giving him things constitutes part of that relationship but certainly not all of it. The father and son may enjoy simply going out for walks together. Often the son will talk with his father not to obtain something, or even to find out something, but simply because he likes to be with him.

*We ask our heavenly Father for things because **he has determined that many blessings will come to us only through prayer.** Prayer is his ordained means of conveying his blessings to his people. That means we must pray according to his will, in line with his values, in conformity with his own character and purposes, claiming his own promises. Practically speaking, how do we do that? Where shall we learn the will of God, the values of God, the character and purposes of God, the promises of God? We shall learn such things in the Scriptures he has graciously given us. But that means that when we pray, when we ask God for things, we must try to tie as many requests as possible to Scripture. That is an immensely practical step. ... A very useful book could be written on this subject, provided it were written by someone not only learned in the Scriptures but also schooled in years of prayer. No matter how well done, such a book would have a lot of loose ends, precisely because effective prayer is the fruit of a relationship with God, not a technique for acquiring blessings. Besides, there are countless situations in which we simply do not know what to pray for. Then the Christian who is diligent at prayer learns what Paul means when he writes that “the Spirit helps us in our weakness. We do not know what we ought to pray, but the Spirit himself intercedes for us with groans that words cannot express. And he who searches our hearts knows the mind of the Spirit, because the spirit intercedes for the saints in accordance with God's will” (Rom. 8: 26– 27). When we pray, our intercessions may be off the mark; on many matters we do not know the Scriptures well enough, we do not know God well*

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enough, to be confident about what we should be praying. But the Holy Spirit helps us by interceding for us with unuttered groanings offered to the Father while we Christians are praying.

7. If you are in any form of spiritual leadership, work at your public prayers.
 - Follow Jesus' example
 - Rigorously guard against praying in order to be honored by men...
8. Pray until you pray

Carson, D. A. (1992-06-01). Call to Spiritual Reformation, A: Priorities from Paul and His Prayers (Kindle Locations 424-429). Baker Publishing Group. Kindle Edition.

Thoughts and quotes on the “Lord’s Prayer” “Teach us to pray...”

Few Christians have anything but a vague idea of the power of prayer; fewer still have any experience of that power. The church seems almost wholly unaware of the power God puts into her hand. This spiritual carte blanche on the infinite resources of God’s wisdom and power is rarely, if ever, used—never to the full measure of honoring God. It is astounding how little we use it, and how little we reap its benefits. Prayer is our most formidable weapon, but the one in which we are the least skilled and the most averse to using. –E.M. Bounds

***Our Father in heaven, hallowed be your name.
Your kingdom come, your will be done, on earth as it is in heaven.
Give us this day our daily bread, and forgive us our debts, as we also have forgiven our debtors. And lead us not into temptation, but deliver us from evil.***

Jesus’ outline for corporate prayer:

I. The address: *Our Father in heaven,*

You sum up the whole of the New Testament teaching in a single phrase, if you speak of it as a revelation of the Fatherhood of the holy Creator. In the same way you sum up the whole of New Testament religion if you describe it as the knowledge of God as one’s holy Father. If you want to judge how well a person understands Christianity, find out how much he makes of the thought of being God’s child, and having God as his Father. If this is not the thought that prompts and controls his worship and prayers and his whole outlook on life, it means that he does not understand Christianity very well at all. —J.I. Packer

I cannot enough admire the extraordinary cheerfulness, constancy, faith and hope of the man in these trying and vexatious times. He constantly feeds these gracious affections by a very diligent study of the Word of God. Not a day passes in which he

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does not employ in prayer at least three of his very best hours. Once I happened to hear him at prayer. Gracious God! What spirit and what faith are there in his expressions! He petitions God with as much reverence as if he were in the divine presence, and yet with as firm a hope and confidence as he would address a father or a friend. "I know," he would say in his prayers, "You are our Father and our God; and therefore, I am sure You will bring to naught the persecutors of Your children. For if You fail to do this, Your own cause, being connected with ours, would be endangered. It is entirely Your own concern. We, by Your providence, have been compelled to take a part. You, therefore, will be our defense." While I was listening to Luther praying in this manner, at a distance, my soul seemed on fire within me, to hear the man address God so like a friend, yet with so much gravity and reverence; and also to hear him, in the course of his prayer, insisting on the promises contained in the Psalms, as if he were sure his petitions would be granted. —from a letter to Philip Melancthon, friend and co-worker of Luther

II. The 1st petition—for God's glory: *hallowed be your name.*

The first clause of the model prayer is distantly related to the command to honor the name of God (Ex 20:7; Dt 5:11). These and many other biblical texts assume that one's name is more than a label, but actually communicates something essential or substantive about the nature of its bearer: the name is related to the essence of a person. More distinct are the reverberations of Ez 36:16-32 in the prayer of Jesus. There God asserts that He will bring eschatological vindication and restoration for the sake of His name: "I shall sanctify my great name...and the nations shall know that I am the Lord, says the Lord God, when through you I display my holiness before their eyes." God's eschatological work to reestablish the holiness of his name...invites [his people] to embrace practices that honor him. —Joel Green

III. The 2nd petition—for God's rule: *Your kingdom come, your will be done, on earth as it is in heaven.*

Sinclair Ferguson states that praying for God's kingdom and God's will implies 4 things:

A. Bowing to God's sovereign purposes—including a willingness to take up our crosses and follow Jesus daily

"For God establishes his kingdom through the cross, first of all by Jesus dying on it, and then by Jesus' disciples taking it up daily as his followers. Unlike the kings of this world, God establishes his kingdom through suffering, self-denial and service. To pray for that kingdom means committing yourself to the way of the cross."

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B. Seeking the spread of the gospel and the building of the kingdom before any personal concerns

"The Lord's prayer is a missionary prayer. As a model prayer, it teaches us to put the spread of the gospel before our own needs and ... the support of world missions—which includes local evangelism—further up the scale of priorities than we do.

C. Actively searching out God's will in Scripture—finding out what will please Him

"When we pray that God's will should be done, we are not blindly committing ourselves to 'let things happen' with a fatalistic attitude. No, such a prayer implies that we ourselves will seek out and then do the will of God. In a nutshell, we discover that will as we become familiar with God's revealed will in scripture and subsequently develop the wisdom to apply biblical teaching to the different situations and experiences of our lives."

D. Praying for Christ's return—looking and living for "That Day"

"Only the children of God can have this view of the future. Only Christians can be long-term optimists and live without debilitating anxiety because they know that their own lives and the history of the world have a final destiny that Jesus Christ controls. That prospect influences the way we live here and now. No one can rightly pray, 'Your kingdom come,' or 'Come, Lord Jesus' without here and now bringing his life into conformity with the will of God."

1 John 5:14-15 (ESV) And this is the confidence that we have toward him, that if we ask anything according to his will he hears us. [15] And if we know that he hears us in whatever we ask, we know that we have the requests that we have asked of him.

"Now if we are always falling back on to the safety of these "if-it-be-Thy-will prayers" we are debasing this most well-known prayer promise of the apostle John...and making it a useful carpet under which we can sweep all our unanswered prayers. We imply that what he is really saying is this: 'And this is the lack of confidence which we have in Him, that unless we happen to ask according to His will, He will not hear us, and we shall not have our petition.' How then are we to reconcile these two facts—we are ignorant of the will of God, and yet, in order to receive, are required to pray according to it? Here is a weakness serious enough to render all our praying ineffectual. But the apostle points us to this wonderful fact that Someone has been sent to help us who has a perfect knowledge of the will of God. "The Spirit helps us in our weakness...the Spirit Himself intercedes for us...the Spirit intercedes for the saints according to the will of God." —Arthur Wallis

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IV. The 3rd set of petitions—for God's grace

A. God's grace for the present: *Give us this day our daily bread,*

"The meaning of [this] phrase is most probably "the bread pertaining to the coming day." This may connote nothing more than "the bread needed for the rest of today" or, like the divine promise of manna for Israel in the wilderness, "enough bread for today and the promise of bread for tomorrow as well." This would underscore the disciples' freedom, in light of God's care, from the torment of tomorrow's worries. "Bread for the coming day" may also refer to the "bread of the kingdom" in which case the disciples would have been instructed by Jesus to entreat God to make available now the blessings of the eschaton. What is most clear about this petition is its concern with the reliance of Jesus' followers on God's provision for the basics of daily life. —Joel Green

B. God's grace for the past: *and forgive us our debts, as we also have forgiven our debtors.*

C. God's grace for the future: *And lead us not into temptation, but deliver us from evil.*

Who is able to stand when indwelling sin is incited by the temptations of the world and worldly people, and stirred up by the activity of Satan, either spurring us on to sin or hiding its dire consequences from us? This is the 'evil day' of which Paul spoke, for which we need the 'full armour of God' if we are to remain standing...Jesus urges us to pray to be delivered...We are weak, but He is strong. The Christian who does not know his weakness can, therefore, neither pray this prayer, nor experience God's strength. The Christian who knows his weakness, but is a *praying* Christian, will be garrisoned by the Lord's strength. —Sinclair Ferguson

Whether we like it or not, asking is the rule of the kingdom. "*Ask, and ye shall receive*" (Jn 16:24). It is a rule that never will be altered in anybody's case. Our Lord Jesus is the elder brother of the family, but God has not relaxed the rule even for Him. Remember this text: Jehovah says to His own Son, "*Ask of Me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession*" (Ps 2:8). If the royal and divine Son of God cannot be exempted from the rule of asking that He may have, you and I cannot expect the rule to be relaxed in our favor. Why should it be? What reason can be given why we should be exempted from prayer? What argument can there be why we should be deprived of the privilege and delivered from the necessity of supplication? I can see none; can you? God will bless Elijah and send rain on Israel, but Elijah must pray for it. If the chosen nation is to prosper, Samuel must plead for it. If the Jews are to be delivered,

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Daniel must intercede. God will bless Paul, and the nations will be converted through him, but Paul must pray. Indeed, he did pray without ceasing; his epistles show that he expected everything by asking for it. If you may have everything by asking, and nothing without asking, I beg you to see how absolutely vital prayer is, and I beseech you to abound in it. —Charles Spurgeon

“Why Pray with the Church?”

Chapter Eleven from *Spiritual Disciplines Within the Church*, by Donald Whitney

“The hallmark of Western civilization has been rugged individualism. Because of our philosophy of life, we are used to the personal pronouns I and my and me. We have not been taught to think in terms of we and our and us. Consequently we “individualize” many references to corporate experience in the New Testament, thus often emphasizing personal prayer, personal Bible study, personal evangelism and personal Christian maturity and growth. *The facts are that more is said in the Book of Acts and the Epistles about corporate prayer, corporate learning of biblical truth, corporate evangelism and corporate Christian maturity and growth than about the personal aspects of these Christian disciplines.* Don't misunderstand. Both are intricately related. But the personal dimensions of Christianity are difficult to maintain and practice consistently unless they grow out of a proper corporate experience on a regular basis...The emphasis in the scriptural record is clearly on corporate prayer being the context in which personal prayer becomes meaningful.”—Gene Getz

1. Prayer with the Church is a mark of New Testament Christianity

See Acts 2:42. “If you have ever read the book of Acts, you know it is impossible to imagine the members of the church in Jerusalem *not* gathering to pray with each other. This was Christianity in the New Testament. Congregational prayerlessness ought to be just as unimaginable for us in our own churches. If we want to see in our churches what they saw in theirs, we should pray with our churches as they prayed with theirs.”

2. Prayer with the Church brings the power of united prayer

See Mt 18:19-20. While Dr. Whitney acknowledges that this promise is given in the context of a passage on church discipline, he also notes: “There is...one word in this verse that makes it broad enough to encompass all corporate prayer. Notice that Jesus says in verse 19 that ‘if two of you agree on earth concerning *anything* that they ask, it will be done for them by My Father in heaven’. Thus we can take this promise and apply it to any united prayer...”

3. United prayer is linked with the effectiveness of the Gospel and the Church (See Acts 4:24-31)

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a. The preacher and his sermons need your prayers (See the example of Paul)

b. Prayer should be made for revival and reformation

“It is true that revival is the absolute prerogative of a sovereign God, yet in a strange way His purposes are joined to the prayers of His people.” Erroll Hulse

c. Believers need to pray for evangelism and missions

4. You need others to pray for you

See James 5:14-16, Mt 26:38, 40-41 and the many examples of Paul. “...there are many who are quick to ask for prayer *from* people in the church and who will even pray for others in return, but who will not commit themselves to pray *with* these same brothers and sisters. This is neither normal nor healthy Christianity. Beware of the spiritual independence of a completely privatized prayer life. The Bible tells us to pray together. As...Andrew Murray helps us see, “Nothing would be more unnatural than that the children of a family should always meet their father separately, but never in the united expression of their desires or their love.”

- Is corporate prayer important to you?
- Will you become an active part of the prayer life of your church?
- Participate in congregational prayer meetings (Monthly, Sunday morning)
- Volunteer for the prayer ministry of your church
- Start or join a small prayer group

Recommended Resources

A Praying Life, Paul Miller

A Call to Spiritual Reformation, D.A.Carson

Prayer: Experiencing Awe and Intimacy with God, Tim Keller

Life's Ultimate Privilege, DeVern Fromke

Spiritual Disciplines for the Christian Life, Donald Whitney

Spiritual Disciplines Within the Church, Donald Whitney

CM (Christian Meditation), Edmund Clowney

Pray in the Spirit, Arthur Wallis