

College of Prayer

Module Guidebook

<https://www.alliancepray.ca>

Schedule

Day 1	1:30 pm	Arrival and registration
	7:00 pm	First Session: Introduction, Vision, GAP groups
Day 2	DAY OF PRAYER AND FASTING	
	9:00 am	Session 2
	10:15 am	Break
	10:30 am	Session 3
	12:00	Solo Time - Use "A Spiritual Inventory" (page 12)
	1:30 pm	Men & Women in separate sessions
	4:30 pm	Break / personal time
	7:00 pm	Session 4
Day 3	9:00 am	Session 5
	10:15 am	Coffee break
	10:45 am	Session 6
	12:00 - 2 p.m.	Lunch: GAP groups members must sit together <i>-facilitated by the National Prayer Mobilization Team</i>
	2:00 pm	Session 7
	3:30 pm	Break
	4:00 - 6 pm	GAP groups and meal
	6:00 pm	Free time - book table available
	7:00 pm	City-Wide Concert of Prayer
Day 4	9:00 am	Final Session and Wrap-up meeting
	12:00 noon	Module ends
Day 4 (if on a Sunday)		
	11:00 am	Church service / Session
	12:30 pm	Lunch
	2:00 pm	Wrap up meeting
	3:00 pm	Debrief - National Prayer Mobilization Team only.

Welcome to College of Prayer

We have been praying for this time and we come expecting that God will do great things in our lives during this time together.

Let us set aside our own agendas for this Module and allow God to meet us as individuals. Christ wants to come and make Himself known to us, and He will, as we allow Him. The hardest part is laying aside our desires and accepting His agenda. Instead of coming to this Module so that God will bless our ministry and make us more successful, let us come with the intention that God will take hold of us and do through us exactly what He wants to do.

Remember to focus on Christ through the next few days. Networking and conversations with others need to be secondary.

A few guidelines to help you:

Wear your name tags whenever you are on campus to facilitate others in getting to know you.

It is level ground around the cross. We want to lay aside our titles and positions as we meet with God.

On Day Two we encourage everyone who can do so to make it a day of fasting. Apple juice and water will be available in the meeting rooms all day for your use.

If you sense you have a word from God or a prophecy, write it down and give it to the director, Julius Tiangson or the registrar, Al Willems.

Gaining Ground through GAP Groups

“Intentionally linking participants in relational networks for the mutual mentoring of leaders who will become more effective catalysts for revival praying in their circle of influence.”

General Information

1. Separate men and women’s meetings will be held on Day Two in the afternoon. You will be directed where to meet.
2. The Concert of Prayer on the evening of Day Three is open to everyone in the city and area.
3. Please plan to be present for both meals on Day 3 since the Growth and Accountability Groups (GAP) will meet at this time.
4. A book table will be set up on Day 3 that will offer for sale the books for this Module and the next Module.

GAP GROUPS ARE DESIGNED TO PROVIDE:

Growth: through "iron sharpening iron" contact

Accountability: through mutual mentoring relationships

Prayer: through opportunities to pray with and for one another.

YOUR GAP GROUP NEED YOU TO:

- Actively participate in all group sessions.
- Share openly and honestly from your heart.
- Be an encourager to others as God leads.
- Initiate relationships for mutual mentoring.
- Be sensitive to others and their need to share.
- Realize that your input is very important.

LET'S GAIN GROUND IN THE FOLLOWING AREAS:

5. Our own personal prayer journey with God
6. Our prayer life with spouse and family.
7. Our local church influence through mentoring others in prayer
8. Our identifying and encouraging intercessors that God is raising up to pray.
9. Our involvement in community-wide prayer initiatives.
10. Our confidence that God will use each of us as a catalyst for revival.

You will only get out of the GAP group experience what you are willing to put in. Go for it.

The Chair

In the afternoon of Day Two, we will meet in two separate groups. The men will meet together and the women will gather in their own group. In this group setting, we will come before the throne of God to give and receive in true Christian caring and love. To prepare for this afternoon, the following information is provided as background.

A Seat of Humility

We must agree with our Lord that, in the natural, we “love the most important seats.” (Luke 11:43) We pay top dollar for the “best seats in the house” or to fly “first class”.

Christ cautions us, “Do not take the seat of honour . . . you may be humiliated by being required to sit in a place of least importance. But take the seat of humility and the Lord of hosts will honour you before everyone. For everyone who exalts himself will be humbled and he who humbles himself will be lifted up.” (Luke 14:8 - 11)

Once we have seen the Lord seated on His throne, high and lifted up, we can only respond with, “Woe is me! I am in ruin! I have unclean lips! I live among a people with unclean lips!” (Isaiah 6)

“Where God enters, love enters. Where God has entered in his power and reveals Himself as All, there the creature becomes nothing. Where the creature becomes nothing before God, it cannot be anything but humble before the fellow creatures. Our deep abasement before God becomes the holy place of His presence. . .”
Andrew Murray, Humility, the Beauty of Holiness

We enter this “Most Holy Place boldly and draw near to God with a sincere heart in full assurance of faith having our hearts sprinkled to cleanse our guilty conscience.” (Hebrews 10:19)

The ‘chair’ is not sacred or ‘holy’ in and of itself. It only becomes a place (not the only place) to offer ourselves humbly, as a living sacrifice, to experience His presence, mercy and to be reminded that we are seated with Christ in the very throne room of God.

A Seat of Honesty:

“The one who conceals sin does not prosper” (Proverbs 28:13a)

“Confess your sins to one another and pray for one another. . .” (James 5:16)

The enemy (the Deceiver) would have us believe that everyone else has advanced so far into holiness that we are isolated and dare not admit to failure. He causes us to put on a mask and live in veiled lies and hypocrisy.

We must learn to live at the foot of the cross, praying as did David, “Test me, O Lord, and try me, examine my heart and my mind; for your love is ever before me, and I walk continually in your truth - not sitting with the deceitful . . .” (Psalm 26:2-5)

Public confession brings sin from darkness into the light. To be dealt with . . . To be owned . . . Not to be consoled, but set free . . . Not to receive pity, but forgiveness. . . Not to appear humble, but in true humiliation. We acknowledge that we are sinners and confess that the sin is our own fault. We cannot call it an error in judgement or blame it on background, family, friends, neighbours, or society. We consider the seriousness of our sins . . . Not that it makes us feel bad (and it does), not that it hurts others (and it does), but that our sin grieves the heart of God. This godly sorrow causes us to run to Him for forgiveness.

O, that we would see that our sin is “a detestable thing.” (Jeremiah 44:4).

Bonhoeffer said: “Anyone who lives beneath the Cross and who has discerned in the Cross of Christ the utter wickedness of all men and or his own heart will find there is no sin that can ever be alien to him. Anybody who has once be horrified by the dreadfulness of his own sin that nailed Jesus to the Cross will no longer be horrified by even the rankest of sins of a brother.” We are never to be offended by the confession of another. We have learned the deceptiveness of our own hearts and we know the grace and mercy of God’s forgiveness.

The place of honest confession among Believers should be the “safe place” - the “Most Holy Place.”

“The Lord . . . lifts the needy from the ash heap; He seats them with princes and has them inherit a seat of honour.” (I Samuel 2:8)

The Mercy Seat

“The one who conceals sin does not prosper, but the one who confesses and renounces them finds mercy.” (Proverbs 28:13)

“Let us approach the throne of grace with confidence, so that we may receive mercy and find grace to help us in our time of need.” (Hebrews 4:16)

We do not have to plead for God to be willing to forgive. It is God who works in us to make us willing to seek forgiveness.

God might have set up a tribunal of strict justice, but He has chosen to set up a throne of grace. There grace reigns, and acts with sovereign freedom, power, and bounty. It is our duty to be often found before this throne of grace.

It is good for us to be there.

Our business at the throne of grace should be that we may obtain mercy and find grace to help in time of need. Mercy and grace are the things we want, mercy to pardon all our sin and grace to purify our souls. In all our approaches to this throne of grace for mercy, we should come with a humble freedom and boldness; we should ask in faith, nothing doubting. We are to come with godly fear and reverence; not as if we were dragged before the tribunal of justice, but kindly invited to the mercy seat, where grace reigns and loves to exert and exalt itself towards us. The office of Christ, as being our high priest, and such a high priest, should be the ground of our confidence in all our approaches to the throne of grace.

- Matthew Henry

“If we confess our sins, He is faithful and just to forgive us and purify us from all unrighteousness.” (I John 1:9)

“A broken and contrite heart He will not despise.” (Psalm 51:17)

“I live with the one who is contrite and lowly in spirit, to revive the spirit of the lowly and the heart of the contrite.” (Isaiah 57:15b)

Seated with Christ:

“Christ was raised from the dead and seated at the right hand of God in the heavenly realms, far above all rule and authority, power and dominion, and every title that can be given. . .” (Ephesians 1:20-21)

“God raised us up with Christ and seated us with Him in the heavenly realms in Christ Jesus, in order that in the coming ages He might show the incomparable riches of His grace expressed in His kindness to us.” (Ephesians 2:6-7)

In David’s temple (II Samuel 6) an ordinary man could only enter into the outer courts. Even an ordinary priest could only enter the inner court. Only the High Priest could enter the Most Holy Place - the throne room where the presence of God dwells. And, only then by presenting a blood sacrifice. Jesus became our Great High Priest and offered Himself as our blood sacrifice once and for all. Thus wherever we are becomes a throne room - the place where God’s presence dwells. (Hebrews 9)

Christ laid down His life for us. Let me prostrate all my powers before the throne, and, like an angel when his work is done, and he has nowhere else to fly at the Lord’s command, let me fold the wings of my contemplation and stand before the throne of this great truth. Let me meekly bow myself and worship Him that was, and is, and is to come - the great and glorious One who “laid down His life for me.” - Charles Haddon Spurgeon

“I looked and there before me was a door standing open in the heavens. And I heard a voice like a trumpet say, “Come up here!” (Revelation 4:1)

And the Spirit and the bride say, “Come!”

Whoever is thirsty, let him come;

and whoever wishes, let him come

and take the free gift of the water of life.” (Revelations 22:17)

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Fasting

During this Module of the College of Prayer, we are encouraging everyone to fast if they are physically able. We will be providing water and apple juice during this day of fasting as we seek God to move in our lives. In order to provide you with some information concerning fasts, particularly if you have never fasted before, we present the following:

Fasting must forever center on God. It must be God-initiated and God-ordained. Like the prophetess Anna, we need to be worshipping with fasting (Luke 2:37). Every other purpose must be subservient to God like that apostolic band at Antioch, “fasting” and “worshipping the Lord” must be said in the same breath (Acts 13:2). (p. 48, Celebration of Discipline, Richard Foster, San Francisco: Harper & Row, 1978).

The Early Church followed in the footsteps of our Lord and the apostles with prayer and fasting. But by medieval times, fasting as a discipline came to be frowned upon. Believers saw it as a severe, ascetic practice better suited for monks in monasteries. For a century, fasting has lain rusting and forgotten in a dark corner of the Church.

Our need to fast

The writings of Scripture, the Church Fathers, and many Christian leaders of today offer several biblical insights into the spiritual need for fasting:

It is a biblical way to truly humble oneself in the sight of God (Psalm 35:13, Ezra 8:21)

It brings revelation by the Holy Spirit of a person's true spiritual condition resulting in brokenness, repentance and change.

It is a crucial means for personal revival because it brings the inner workings of the Holy Spirit into play in a most unusual, powerful way.

It helps us better understand the Word of God by making it more meaningful, vital and practical

It transforms prayer into a richer and more personal experience.

It can result in dynamic personal revival - being controlled and led by the Spirit and regaining a strong sense of spiritual determination.

It can restore the loss of one's first love for our Lord.

When should I fast?

When a country is facing a national crisis. (Esther 3:1-15)

For individual needs (I Samuel 1:7)

During periods of distress (II Samuel 3:35)

When facing spiritual decisions (Matthew 4:2, Acts 13:2)

Kinds of Fasts

In Scripture the normal means of fasting involves abstaining from all food, solid or liquid but not from water. From a physical standpoint this is usually what is involved in a fast.

The Bible mentions three kinds of fasts: partial, absolute and supernatural absolute.

*The **partial fast** is described in the book of Daniel. Although the water fast seemed to be the custom of the prophet, there was a three-week period in which he only abstained from “delicacies,” meat and wine (Daniel 10:3).*

Lee Bueno says, “The juice diet is the most popular form of the partial fast. [This] means abstinence from certain select foods and drinks, but not complete abstinence from all foods and drinks. . .”

The absolute and supernatural absolute are total fasts, meaning no food - solid or liquid - and no water.

*Paul went on an **absolute fast** for three days following his encounter with Jesus on the road to Damascus (Acts 9:0). Esther called for an absolute fast for three days when the Jews faced annihilation in the Persian Empire (Esther 4:16).*

*Moses and Elijah engaged in what must be considered a **supernatural fast** of forty days. (Deuteronomy 9:9; I Kings 19:8).*

But because of dehydration, I do not recommend these types of fasts. They can be dangerous to your health. I strongly advise you to drink plenty of liquids. (p. 123-124, The Coming Revival, Bill Bright).

Conducting a Fast

Having spoken with your doctor for his assessment on your body's ability to handle a fast, determine the length of your fast. It is wise to begin with a one-day fast. As you become proficient in using the fast to the glory of God, expand the length of the fast.

Refrain from solid foods, but drink liquids.

Plan to spend long periods in prayer. When one fasts, he should meditate and seek the face of God. He should not be hurried; he should not feel the compulsion of the clock. When a person fasts, he should enjoy fellowship with God.

Begin by repenting. David humbled himself before God (Ps. 69:10). A person must repent with the right attitude in his heart, one of humility.

Begin by searching out all of your sin. Make sure that you are in the proper relationship with God and that there is no hidden sin in your life (Psalm 19:12).

A Spiritual Inventory

Honesty with God, Myself and Others

Ask for forgiveness. Ask for cleansing from sin. God's word promises, "If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness" (1 John 1:9).

Pray continually for specific requests. The Bible teaches us to pray constantly (1 Thessalonians 5:17). During a time of fasting, set aside several periods during the day when you can pray to God for specific requests.

Read large sections of Scripture. When a person fasts, he or she should double his daily Bible reading for the day. Seek God's direction about what to read. Perhaps he could read through an entire book of the Bible. The Word of God will increase our faith (Romans 10:17) and become the basis of answered prayer (John 15:7, 1 John 3:23).

Select key verses to memorize. A person should memorize verse that can become the basis for his prayers. Perhaps the verses he memorizes will become a stimulus for more faith in trusting God for the answers he seeks.

Fast and worship God. The very abstinence from food could show one's dedication to God. If a person's heart attitude is right when he fasts, he is worshipping God. Anna served God through her prayers and fasting (Luke 2:37). One of the best ways to magnify God is to contemplate His greatness and power.

Another way to worship God is to thank Him for all He has done for you. Try to review your life and recount all the answers to pray that you have received. Then recall the times you experienced the protection or guidance of God. When you realize what God has done in the past, you will have confidence to take every petition to Him. (Excerpts from Fasting: What the Bible teaches by Jerry Falwell, Tyndale House Publishers)

Breaking a long Fast

When you have completed your fast, reintroduce food very slowly. If you end your fast gradually, as you should, the beneficial physical and spiritual effects will linger for days. But if you rush into eating solid foods - and the prospect of food can cause you to do that - you may experience diarrhea, sickness, fainting and even death due to shock. Start with a thin soup, then some fresh watermelon or cantaloupe. As your body accepts these foods, advance to a few tablespoons of solid foods such as raw fruits and vegetables, or a raw salad and baked potato.

The idea is to ease back into regular eating with several small snacks during the first few days. This requires discipline, but you will avoid the severe pain and other serious physical reactions that come from eating too much too soon. (Bright, p. 150)

"Can anyone hide in secret places so that I cannot see him?" declares the Lord" (Jeremiah 23:24). "How is it that Satan has so filled your heart that you have lied to the Holy Spirit? . . . You have not lied to men, but to God" (Acts 5:3-4).

How honest am I with God? Could I be trying to deceive Him in any of the following areas?

My motives:

Are my motives pure? Do I serve God out of a heart of genuine love and devotion, or do I have a subtle secret desire to be noticed and applauded? *"Surely you desire truth in the inner parts"* (Psalm 51:6).

My prayer life:

Are my prayers honest prayers? Do I say words that I think will impress God, or do I honestly communicate my real feelings and desires to Him?

My sins:

Am I quick to agree with God when His Spirit convicts me of sin, or do I tend to rationalize, justify, and defend myself? Do I see my sin as God sees it, or do I tend to think in terms of "weaknesses," "problems" or "personality quirks?" *"He who conceals his sins does not prosper: but whoever confesses and renounces them finds mercy" (Proverbs 28:13). "Then I acknowledged my sin to you and did not cover up my iniquity" (Psalm 32:5).*

Do I love the truth so much that I actively and regularly take steps to ask God to search my heart and to reveal anything that is displeasing to Him?

Honesty with Myself

The Scripture warns repeatedly of the danger of self-deceit. Have I become self-deceived in any of the following ways?

Are there any truths in God's Word that I know in my head, but am not practising in my life? *"Do not merely listen to the word, and so deceive yourselves. Do what it says (James 1:22).*

Do I give the appearance of being spiritual, yet fail to exercise control over my tongue? *"If anyone considers himself religious and yet does not keep a tight rein on his tongue, he deceives himself and his religion is worthless" (James 1:26).*

Do I resist or deny the conviction of God's Spirit or His Word in relation to my sin? *"If we claim to be without sin, we deceive ourselves and the truth is not in us" (I John 1:8).*

Do I think more highly of myself than what God knows me to be? Do I have an inflated view of my gifts and my value to God and others? *"If anyone thinks he is something when he is nothing, he deceives himself" (Galatians 6:3).*

Do I use the world's standards, rather than the Word of God, to measure wisdom? *"Do not deceive yourselves. If any one of you thinks he is wise by the standards of this age, he should become a 'fool' so that he may become wise" (I Corinthians 3:18).*

Do I believe that someone can habitually practice unrighteousness and still be a child of God? *"Do you not know that the wicked will not inherit the kingdom of God? Do not be deceived . . ." (I Corinthians 6:9).*

Do I live as if I can make selfish, sinful choices, and not reap deadly consequences? *"Do not be deceived: God cannot be mocked. A man reaps what he sows" (Galatians 6:7).*

Through an absence of personal exhortation in my life, is it possible that my heart has become hardened so that I no longer recognize my true spiritual condition? *"But encourage one another daily . . . so that none of you may be hardened by sin's deceitfulness" (Hebrews 3:13).*

Honesty with Others

How honest am I with others? Ask God to examine your life in each of the following types of falsehoods. Put a check mark next to any of these applications that you find is often true of your life and speech. If you want to make sure that you have not been self-deceived, ask a godly friend to share with you any of those tendencies that he may have observed in your life.

1. Exaggeration

"Every word of God is flawless . . . Do not add to his words, or he will rebuke you and prove you a liar" (Proverbs 30:5-6). "All of the words of my mouth are just; none of them is crooked or perverse." (Proverbs 8:8).

Exaggerating past accomplishments.

Exaggerating the results or fruits of my efforts in serving the Lord.

Overstating the truth by using words like "always" and "never."

Making sweeping generalizations about people and situations.

Embellishing details to make a story more humorous or interesting.

Overstating (or understating) the seriousness of a situation, in order to make a point or for greater effect.

2. Flattery

"Their flattering lips speak with deception" (Psalm 12:2b).

Giving insincere praise.

Complimenting another to enhance my own image in his eyes.

3. Lying

"The Lord detests lying lips, but he delights in men who are truthful" (Proverbs 12:22).

Slandering - spreading false reports about another, with the intent to inflict hurt
Falsifying time cards, employment applications, expense reports or tax returns for personal benefit.

Answering direct questions with untruths, in order to protect my reputation.

4. Misleading

"For we are taking pains to do what is right, not only in the eyes of the Lord but also in the eyes of men" (II Corinthians 8:21).

Leaving a false impression (though my own spoken words may be true).

Communicating facts selectively to influence others for my own purposes.

Giving misleading references to prospective employers.

5. Inaccuracy

"We are sure that we have a clear conscience and desire to live honourably in every way" (Hebrews 13:18).

Failing to verify the facts before repeating a story

Carelessness with regard to factual details of stories.

Failing to speak precisely or to make sure that my words are literally true.

6. Deception

"Save me, O Lord, . . . from deceitful tongues" (Psalm 120:2).

"We have renounced secret and shameful ways; we do not use deception" (II Corinthians 4:2).

Appearing to be busy at work, while not really being productive.

Attempting to create a better impression of myself than is honestly true.

Allowing people to say things that are untrue about another person and implying consent by my silence.

Giving the impression that I am more spiritually mature and committed than is actually true.

Allowing my mate to believe that I am morally pure and faithful when I have failed morally.

Covering up sins of my past.

Hiding specific sins or failures from my mate or parental authority.

7. Hypocrisy

“Like a coating of glaze over earthenware are fervent lips with an evil heart” (Proverbs 26:23). “His speech is smooth as butter, yet war is in his heart; his words are more soothing than oil, yet they are drawn swords” (Psalm 55:21). “With their mouths they bless, but in their hearts they curse” (Psalm 62:4b).

Speaking kindly to another while harbouring hatred or bitterness in my heart.

Participating in corporate praise and prayers while my heart is cold, indifferent or resistant to the Lord.

Praising another to his face while criticizing him behind his back.

8. Inconsistency

“...the Father of the heavenly lights, who does not change like shifting shadows” (James 1:17b), “I, the Lord, do not change” (Malachi 3:6).

Flip-flopping on issues, depending on my “audience.”

Saying what I know the other person wants to hear rather than what I really believe.

Being unpredictable in my responses, temperament or manner.

Putting a difference spin on matters, depending on whom I am talking to.

Responding one way one day and another way the next day.

9. Guile

“Blessed is the man . . . in whose spirit is no deceit” (Psalm 32:2). “For the appeal we make does not spring from error or impure motives” (1 Thessalonians 2:3).

Maintaining hidden agendas and ulterior motives when dealing with people.

Looking for loopholes in a contract, rather than honouring the intent and spirit of the agreement.

10. Broken Promises

“Does he speak and then not act? Does he promise and not fulfil?” (Numbers 23:19b). “Who keeps his oath even when it hurts” (Psalm 15:4b).

Promising to pray for someone and neglecting to do so.

Agreeing to be somewhere at a certain time or to meet a need, and failing to do so.

Failing to fulfil a financial obligation.

(“Spirit of Revival,” September 1995)

Desperation for Revival

Revival is no more and no less than returning wholeheartedly to your first love of Jesus. Jesus said, *“If you love Me, you will obey Me.”* As you let God’s Spirit search your heart, this is a love test. The good thing about God’s tests is that He never lets you fail them. He keeps giving them to you until you pass.

Obedience

— Is Jesus Lord of all, nothing challenging His rule in any area?

— Do you desire holiness above all else? Do you fear the Lord?

— Do you deal with sin quickly, confessing to God and to others?

— Will you repent of and renounce often-confessed-but-not-forsaken sin that has a strong hold over you?

— Will you obey in the smallest detail, totally, instantly, joyously?

— Will you please God only and not seek to please people?

— Will you yield to Jesus your greatest love?

— Will you give up conformity to the world, even your best Christian friends?

— Will you be identified with all God’s children, if the cross of Jesus unites you?

— Will you go anywhere, do anything, say anything, with anybody, anytime that God asks?

— Is your answer, “Yes, Lord” to everything He requires?

Honesty and Transparency

— Will you let God search your motives?

— Will you be honest, transparent, open, vulnerable, and real before God and others?

— Will you acknowledge your true spiritual condition, your spiritual bankruptcy, unemployment, and destitution?

— Will you let God reveal your hypocrisy and renounce giving any impression of being better than you are?

— Are you willing to be seen failing? Will you redemptively share your failures?

— Are you dedicated to 100% of the truth 100% of the time?

— Are you willing to let your thoughts be read by all?

— Are you morally pure in thought and deed? Is there anything about you that you would not want shouted from the housetop?

— Are you unswervingly faithful to your spouse if you are married? Or to purity of your body as the temple of the Lord, if you are single?

— Will you sing songs of commitment (like “I Surrender All”) only if they are true, or choose immediately to let God make them true in your life?

Self and Pride

- 3Is your entire life on open palms to God?
- 3Will you give up all trace of self and pride?
- 3Will you choose total genuine humility even when it means humiliation?
- 3Do you turn away from the adequacy of self-strength and soul-power?
- 3Will you repent from dead works?
- 3Will you be totally dependent on God alone?
- 3Will you surrender all rights?
- 3Will you give up your rights to be right?
- 3Are you teachable? Be honest. Are you teachable by anybody, no matter how they look, what their level of education, their church label, gender, colour, position, title, status?
- 3Will you submit yourself to and/or receive correction from anybody that God directs?
- 3Are you willing to be rejected?
- 3Are you willing to be misunderstood, to have no reputation without self-justification?
- 3Will you give up blaming others, making excuses, pointing fingers?
- 3Will you crucify your drive to control so the Spirit can control?
- 3Are you dedicated to edify others instead of put them down?
- 3Is there any Christian that you scorn or hold in disdain or mock?

Forgiveness

- Will you forgive everybody everything without exception?
- Have you sought to be reconciled with everybody you have offended and everybody who has offended you?
- Will you make restitution in every area of dishonesty or wronging another?
- Does everyone have a clean slate in your ledger with no keeping account of wrongs?

Dependence

- Will you put away confidence in anything you have trusted in according to the flesh?
- Will you trust, rest in God, wait on Him regardless?
- Are you grateful and thankful in heart, content in all things?
- Right now do you have total peace based on the formula “God plus zero equals peace?”

Spiritual Desperation

- Do you desire deeper intimacy with Jesus, more than any earthly intimacy?
- Are you desperate about your prayerlessness?
- Can God trust you to pray His powerful prayers for desperate people?
- Are you desperate about your own powerlessness?
- Do you want power with God for His glory alone?
- Will you give up any ministry, any program, any group, any tradition if it adds to or subtracts from the simplicity of devotion to Jesus?
- Are you desperate about your lack of Bible reading?
- Will you let God give you tears?
- Will you count all things loss compared with Jesus?
- Will you give up worthless TV watching, worthless reading, idle conversation?
- Will you choose greater passion for God’s word than for the latest gossip, sports, the telephone, shopping, entertainment, even eating?
- Are you sick of using God, His name, His power, to validate your own ends?
- Are you sick of head-knowledge and a cold heart?
- Could God entrust you with leadership in real revival? Could God entrust you with 1,000, 100, even 10 spiritual babies for you to nurture to maturity?
- Are you sick of unbelief, doubt, discouragement, defeat, aimlessness?
- Will you stand steadfast in prayer, for years if necessary, to see God bring the harvest of His glory in revival and spiritual awakening?

In his book, Francis Frangipane says, “The most essential commodity for stimulating revival is a tender, open heart before God. Is the door of your heart opened toward God? Can the Spirit of Jesus Christ come in and speak with you? Can you sense both His pleasure and displeasure? For us to become sensitive to divine realities, we must live with the door of our hearts open. It is impossible to do the will of God otherwise.” (p. 19, The House of the Lord, Creation House, 1991).

Meditate on John 14:23-15:16, and let Jesus’ words go deeply into your spirit. He wants you to live out His glory in the here and now. Commit to pray, “Show me Your glory,” until Jesus is revealed afresh to you and is formed in you.

A Work in Progress Becoming a House of Prayer

As you attend the modules in the College of Prayer, you will have an increased awareness of the need for more prayer in your personal life and possibly in the life of your church. Then the question becomes, “How do you develop a prayer ministry in a church?”

Several steps are important.

Spend time in prayer. God has placed this awareness on your heart. He has the Master plan for the Prayer Ministry for your church family. As you spend time with Him, ask that He be working in your heart and in the hearts of your church leaders, preparing you to follow Him into a more deliberate plan for prayer.

If you are not the Senior Pastor of the church, begin to pray for him and new growth in his personal prayer life. Ask God to create in him a deeper hunger for Himself and a new sense of dependency on God to lead the church. God uses people in ministry after He has first ministered to them through times of prayer. The pastor also needs to understand the priority that prayer should have in the church.

Begin to pray that God would be raising up lay people who have a passion for prayer. They will be essential to the day-to-day action plan of the prayer ministry. Be aware that you may be the answer to your own prayer.

Ideally, the Senior Pastor leads his church in the ministry of prayer. There is a danger in having someone else lead, for it could then appear that the Senior Pastor does not value this ministry. If he does turn leadership over to someone else, it is vital that he be at the corporate prayer times. He needs to hear the people pray, just as much as they need to see his commitment to prayer.

Under the Senior Pastor’s supervision, a lay person can carry out the administrative aspects of the ministry. As God leads, you will develop strategies for prayer. Don’t be afraid to listen until you have God’s program. It may be unique to your church situation. For example, transportation to the church during the week may

be a problem for many people. In that situation, a prayer room will not be used well. However, you can develop prayer focuses so that people can support the ministry individually most of the week.

You develop prayer focuses as you survey the ministries and people of the church. God will show you the areas that need prayer support. For example, as individuals accept Christ, they need the sheltering and enabling of others in the Body of Church until they grow up a bit. Invite people who have a concern and interest in this area to begin to provide prayer support for these new converts. Give them names of the new converts as they are born of God. This group may also be interested in praying for those who return to active obedience to Christ. Through memos in church mailboxes, e-mail messages or telephone, you can keep this group of people informed about the new and revived believers for their prayer support.

It is important that you develop a corporate prayer time in which most of the church people gather for worship and intercession. The Church has held corporate prayer meetings since the earliest days recorded in the New Testament. We read that in the beginning, they met daily for prayer (Acts 2:42). Make sure that the emphasis and priority is on prayer. Avoid the trap of doing other good things (Bible Study, Music) or talking about prayer. Make sure that most of the time is spent in actual praying. At first you may only have a handful of faithful pray-ers willing to attend. Continue meeting. As you pray, God will work in the hearts of others who will gradually be drawn into joining the meeting. This meeting needs to be the “main event” of the church week, with the Sunday service being an outflow of the prayers presented to the Head of the church.

The “Main Event” needs to have sufficient prayer focus that people are aware of its direction and purpose. Pray for the needs of the individual members and the local body. Encourage spreading out the prayer coverage to your community, your city, your province and the world.

Consider using specific requests for some aspects of the corporate prayer time. Keeping a record of these requests and doing periodic checks to see how the answer is unfolding provides a sense of progress and anticipation until God provides the answer to that specific prayer. Specific requests are in some way measurable and usually include a quantitative number (by what date, how many, specific action). God stimulates our faith as we see His hand at work as we pray.

How to Land Softly

When you return from a College of Prayer


When you return home, be sure to ask your spouse, “How was your week?” before you unload on him/her. While we have been on the mountain during the College of Prayer Module, they have probably been in the valley. In fact, it is quite likely that they have been targets for the enemy’s tactics. It is likely best not to share the high points of this spiritual experience until they ask.

You will likely be energized and anxious to make great strides forward in the prayer life of your church. The following points need to be considered:

1. Start small. “God does not despise the day of small beginnings” (Zechariah 4:10) was a favourite verse in the first Great Awakening. Most often through the prayer movement, God begins with a small nucleus, and from that grows a full organism. Ask God to help you form that small group of pray-ers and count on Him to grow it.
2. The prayer movement needs leadership and leadership requires vision-casting. Until the people in our churches catch a vision of the exalted Christ and the fullness of Christ in revival, they will not catch a vision for prayer. This is critical to congregational prayer growth.
3. Link arms with other churches across denominational lines to take your city for Christ. What Christ desires to do in every town and city across Canada is bigger than any single local church could possibly contain. Here again, don’t be afraid to begin small. If you need to, begin by praying once a month during a noon time. If you are not the pastor of your church, be sure to invite him to join you in these prayer times. The prayer movement within your city usually will not begin to move rapidly until the pastors of churches meet weekly for prayer. That is a critical indication that God’s Spirit is indeed moving you beyond the place of holy desperation and taking you into holy anticipation and even holy expectation.
4. Rely on the Spirit of prayer (Zechariah 12:10). As individuals, we don’t know how to prayer as we ought. The Holy Spirit must pray through us. As a local church, we don’t know how to pray as we ought. The Holy Spirit must teach us.

5. Ask God to give you prayer partners. Ask Him to raise up a host of “Pastor’s Prayer Partners” who will serve as Aaron and Hur to lift up the arms of the church leaders so that those slugging it out in the battlefield will have victory.
6. A critical ingredient in the ministry of the church is the Mid-Service Prayer Room. When Charles Haddon Spurgeon was asked what the secret of his dynamic preaching was, he pointed to the furnace room directly under his sanctuary where 200 people prayed during every service.
7. Remember the purpose of the College of Prayer. Our vision is:
 - To develop strong links with people who will pray for the revival of the Church so that the Church can reach a lost world.
 - To mentor pastors and leaders who are willing to do God’s work His way
 - To see a revived, Spirit-controlled church reaching a lost world.
8. The secret of revival praying is receiving a portion of the very thing toward which we are praying. “Ask and you shall receive” (Luke 11:10). God promises us personal inner revival, day by day, even while we are praying for church-side, city-wide, nation-wide and world-wide revival. We must not settle for merely being askers; we must be receivers. God needs to raise our prayer lives and our ministries from the dead every day. And He will!

Notes

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