

Voice of Thanksgiving
Calling a Company of Believers Together For Prayer
Inner Court Ministries

For the week of May 18, 2003

A Call to Prayer

In 1859 gold was found in Colorado, a lot of it, those were gold rush days. Fortunes were made overnight. The early years of the rush, gold was found on or near the surface. Prospectors just scratched around and were successful. Soon this changed, most of the gold was still here, but now it had to be mined.

Mining is hard and expensive work. Prospectors got out of the gold business, selling their claims and moving on to something else, but a few individuals bought the claims and developed mines. Their challenge was to dig deep into the hard rock following the veins of the precious minerals; this was expensive and very hard work, but they were successful, tons of gold was extracted.

Prayer sometimes is treated like the prospectors looking for gold during a rush. Many people pray like prospectors, scratching the surface of the ground, hoping something will turn up. They look for quick riches, like that nugget of gold, just waiting to be found. Like the prospectors there are some successes.

The gold of the mine is held in quartz, a rock so hard new techniques had to be developed to release the prize. Prayer is the same, to go beyond the perchance find on the surface, prayer requires dedication and hard work. Obstacles such as doubt, fear, and unbelief, to name but a few, will stop the faint hearted, only the most dedicated student of prayer will continue. As miners learned lessons of mining, so too must those who will pray.

What is working against you, keeping you at the surface? What must be changed if you are to go deep? What in your life contributes, not to your success, but to your failure in prayer? Will you change? Will you be a student of prayer, so you might mine the depths of prayer?

***Today seek His lessons,
Lord teach us to pray!***

This Week In Prayer

- Pray for Israel. See Isaiah 41:10-20.
- Pray for the ***Brotherhood Beyond Boundaries*** conference for pastors from Belarus, Ukraine, and Lithuania, June 13-15, 2003. Here is further information about the conference. Please make this conference and the details for its success a priority in prayer.

Brotherhood Beyond Boundaries is the result of travel to Belarus and visiting churches there. For five years Marek Kaminski, a pastor in Koszalin, Poland, has been building a trust relationship with pastors of the region. Listen to how he has been touched by these people,

“Each time I went there my heart was deeply touched both by extreme poverty of the people there as well as by sacrificial devotion of Christians. For all of these years the Lord was touching my heart and building a vision of my involvement.”

The Vision is to find pastors who live and minister in remote areas of Belarus (and also in Ukraine, Lithuania and other former Soviet Union republics) who minister under the pressure of poverty and in loneliness. When we find that kind of person, we want to bring him to fellowship with one of the churches or individuals in the west for following reasons:

- Bring parties into brotherly relationship which includes exchanging friendship, ideas, mutual prayer and care
 - Bringing encouragement to each other and help in times of need simply by meeting every once in awhile and writing letters
 - Supporting a Belarussian pastor financially which is \$50-\$100 a month (depending on the family status of the pastor and location)
 - Help starting new churches by sending a minister to the new place and providing for his financial needs (\$50-\$100 a month)
 - Organize conferences twice a year in Koszalin, Poland to pray and minister to each other, and to fellowship. Learning from each other's experiences, strengths and weaknesses, as we get involved closely into the lives of the brothers. In this world of shallow relationships we need to learn the beauty of true and deep brotherhood. We certainly lack it in the body of Christ.
- Pray for members of our company going on mission trips this summer. Pray for God's protection and provision. Pray for the Holy Spirit to work mightily in and through each member of these teams.

Praying Always for You

Week by week we are praying for one another as members of this company of believers joined together for prayer. We have been using prayers of Paul as our guide. Our current passage is Romans 16:25-27 and last week, **“Pray we will be obedient to the faith.”**

***Now to him that is of power to stablish you according to my gospel,
and the preaching of Jesus Christ, according to the revelation of the mystery,
which was kept secret since the world began, But now is made manifest,
and by the scriptures of the prophets,
according to the commandment of the everlasting God,
made known to all nations for the obedience of faith:
To God only wise, be glory through Jesus Christ for ever. Amen.***

Romans 16:25-27

Read and meditate on the full prayer, but our emphasis this week is: **“Pray we will give glory to God through Jesus Christ.”**

***Ye that fear the LORD, praise him; all ye the seed of Jacob,
glorify him; and fear him, all ye the seed of Israel.***

Psalms 22:23

*Let your light so shine before men,
that they may see your good works,
and glorify your Father which is in heaven.*

Matthew 5:16

*Herein is my Father glorified, that ye bear much fruit;
so shall ye be my disciples.*

John 15:8

*For ye are bought with a price:
therefore glorify God in your body, and in your spirit, which are God's.*

1 Corinthians 6:20

*That the name of our Lord Jesus Christ may be glorified in you,
and ye in him, according to the grace of our God and the Lord Jesus Christ.*

2 Thessalonians 1:12

Imperative Importance Of The Work Of Prayer

Christ the Intercessor

From With Christ In The School Of Prayer

By

Rev. Andrew Murray

All growth in the spiritual life is connected with the clearer insight into what Jesus is to us. The more I realize that Christ must be all to me and in me, that all in Christ is indeed for me, the more I learn to live the real life of faith, which, dying to self, lives wholly in Christ. The Christian life is no longer the vain struggle to live right, but the resting in Christ and finding strength in Him as our life, to fight the fight and gain the victory of faith. This is specially true of the life of prayer. As it too comes under the law of faith alone, and is seen in the light of the fulness and completeness there is in Jesus, the believer understands that it need no longer be a matter of strain or anxious care, but an experience of what Christ will do for him and in him—a participation in that life of Christ which, as on earth, so in heaven, ever ascends to the Father as prayer. And he begins to pray, not only trusting in the merits of Jesus, or in the intercession by which our unworthy prayers are made acceptable, but in that near and close union in virtue of which He prays in us and we in Him. The whole of salvation is Christ Himself: He has given Himself to us; He Himself lives in us. Because He prays, we pray too. As the disciples, when they saw Jesus pray, asked Him to make them partakers of what He knew of prayer, so we, now we see Him as intercessor on the throne, know that He makes us participate with Himself in the life of prayer.

How clearly this comes out in the last night of His life. In His high-priestly prayer (John xvii.), He shows us how and what He has to pray to the Father, and will pray when once ascended to heaven. And yet He had in His parting address so repeatedly also connected His going to the Father with their new life of prayer. The two would be ultimately connected: His entrance on the work of His eternal intercession would be the commencement and the power of their new prayer-life in His Name. It is the sight of Jesus in His intercession that gives us power to pray in His Name: all right and power of prayer is Christ's; He makes us share in His intercession.

To understand this, think first of *His intercession*: He ever liveth to make intercession. The work of Christ on earth as Priest was but a beginning. It was as Aaron He shed His blood; it is as Melchizedek that He now lives within the veil to continue His work, after the power of the eternal life. As Melchizedek is more glorious than Aaron, so it is in the work of intercession that the atonement has its true power and glory. 'It is Christ that died: *yea more*, who is even at the right hand of God, who maketh intercession for us.' That intercession is an intense reality, a work that is absolutely necessary, and without which the continued application of redemption cannot take place. In the incarnation and resurrection of Jesus the wondrous reconciliation took place, by which man became partaker of the Divine life and blessedness. But the real personal appropriation of this reconciliation in each of His members here below cannot take place without the unceasing exercise of His Divine power by the head in heaven. In all conversion and sanctification, in every victory over sin and the world, there is a real forth-putting of the power of Him who is mighty to save. And this exercise of His power only takes place through His prayer: He asks of the Father, and receives from the Father. '*He is able* to save to the uttermost, *because* He ever liveth to make intercession.' There is not a need of His people but He receives in intercession what the Godhead has to give: His mediation on the throne is as real and indispensable as on the cross. Nothing takes place without His intercession: it engages all His time and powers, is His unceasing occupation at the right hand of the Father.

And we participate not only in the benefits of this His work, but in the work itself. This because we are His body. Body and members are one: 'The head cannot say to the feet, I have no need of thee.' We share with Jesus in all He is and has: 'The glory which Thou gavest me, I have given them.' We are partakers of His life, His righteousness, His work: we share with Him in His intercession too; it is not a work He does without us.

We do this because we are partakers of His life: 'Christ is our life;' 'No longer I, but Christ liveth in me.' The life in Him and in us is identical, one and the same. His life in us is an *ever-praying* life. When it descends and takes possession of us, it does not lose its character; in us too it is the *every-praying* life—a life that without ceasing asks and receives from God. And this not as if there were two separate currents of prayer rising upwards, one from Him, and one from His people. No, but the substantial life-union is also prayer-union: what He prays passes through us, what we pray passes through Him. He is the angel with the golden censer: 'unto him there was given much incense,' the secret of acceptable prayer, 'that He should add it unto the prayers of all the saints upon the golden altar.' We live, we abide in Him, the Interceding One.

The Only-begotten is the only one who has the right to pray: to Him alone it was said, 'Ask, and it shall be given Thee.' As in all other things the fulness dwells in Him, so the true prayer-fulness too; He alone has the power of prayer. And just as the growth of the spiritual life consists in the clearer insight that all the treasures are *in Him*, and that we too are *in Him*, to receive each moment what we possess in Him, grace for grace, so with the prayer-life too. Our faith in the intercession of Jesus must not only be that He prays in our stead, when we do not or cannot pray, but that, as the Author of our life and our faith, He draws us on to pray in unison with Himself. Our prayer must be a work of faith in this sense too, that as we know that Jesus communicates His whole life in us, He also out of that prayerfulness which is His alone breathes into us our praying.

To many a believer it was a new epoch in his spiritual life when it was revealed to him how truly and entirely Christ was his life, standing good as surety for his remaining faithful and obedient. It was then first that he really began to live a faith-life. No less blessed will be the discovery that Christ is surety for our prayer-life too, the centre and embodiment of all prayer, to be communicated by Him through the Holy Spirit to His people. 'He ever liveth to make intercession' as the Head of the body, as the Leader in that new and living way which He hath opened up, as the Author and the Perfecter of our faith. He provides in everything for the life of His redeemed ones by giving His own life in them: He cares for their life of prayer, by taking them up into His heavenly prayer-life, by

giving and maintaining His prayer-life within them. 'I have prayed for thee,' not to render thy faith needless, but 'that thy faith fail not:' our faith and prayer of faith is rooted in His. It is, 'if ye abide in me,' the ever-living Intercessor, and pray with me and in me: 'ask whatsoever ye will, and it shall be done unto you.'

The thought of our fellowship in the intercession of Jesus reminds us of what He has taught us more than once before, how all these wonderful prayer-promises have as their aim and their justification, the glory of God in the manifestation of His kingdom and the salvation of sinners. As long as we only or chiefly pray for ourselves, the promises of the last night must remain a sealed book to us. It is to the fruit-bearing branches of the Vine; it is to disciples sent into the world as the Father sent Him, to live for perishing men; it is to His faithful servants and intimate friends who take up the work He leaves behind, who have like their Lord become as the seed-corn, losing its life to multiply it manifold;--it is to such that the promises are given. Let us each find out what the work is, and who the souls are entrusted to our special prayers; let us make our intercession for them our life of fellowship with God, and we shall not only find the promises of power in prayer made true to us, but we shall then first begin to realize how our abiding in Christ and His abiding in us makes us share in His own joy of blessing and saving men.

O most wonderful intercession of our Blessed Lord Jesus, to which we not only owe everything, but in which we are taken up as active partners and fellow-workers! Now we understand what it is to pray in the Name of Jesus, and why it has such power. In His Name, in His Spirit, in Himself, in perfect union with Him. O wondrous, ever active, and most efficacious intercession of the man Christ Jesus! When shall we be wholly taken up into it and always pray in it?

Joining This Company

All Christians who will pray are welcome. ***Voice of Thanksgiving*** is sent by email or letter to all who will commit to prayer as member of this company. It is a guide to challenge us and direct our prayers. The fee for joining is your commitment to pray.

Please join us in praying for the nations. Send me an email with the word JOIN in the subject so I know you are interested in continuing to receive ***Voice of Thanksgiving***. Tell your friends and prayer partners about ***Voice of Thanksgiving***. The call is to gather a company of believers who will pray. Together we will reach nations for Jesus Christ.

To receive ***Voice of Thanksgiving*** by email:

Send an email to david@innercourt.com
include the word JOIN in the subject line

To receive ***Voice of Thanksgiving*** by regular mail:

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If you have questions or comments

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To have your address removed from our list

Send an email to david@innercourt.com

Include the word REMOVE in the subject line