



Culture of Prayer Conference

Session 1: Telling TPR's Story

I. My Part in this Story:

God has done many things in order to speak to, address and call our group in Dallas to His purposes with promises to enable us. Every house of prayer has a story and in this opening session I want to tell ours, the way that God spoke and lead us in order to The Prayer Room up and running. It started several years before we began prayer meetings in my living room and today I want to tell my part as the vessel the Lord used to cast vision for our calling as a house of prayer.

A. My Salvation:

At 18 years old I was an atheist and because of a recent high school break up I was depressed. My best friend had just started walking with the Lord and he told me I was too arrogant to ask God for help but that if I would pray God would respond. Not because I wanted God but because he told me I wouldn't do it I went home that night and prayed for the first time. I felt the Holy Spirit descend into the room and felt instant peace, and began to seek God. I heard the gospel a few weeks later and gave my life to Jesus and that night I told Him that I would serve Him with all the energy that I used to serve myself.

B. Going to Africa:

One more important thing the Lord was doing during that time was teaching me to pray into far off purposes. I really felt like the Lord was saying that I would be going to Africa to minister there in a radical way. I prayed about it daily for three years before the release. When I went, I went with pretty much nothing and I saw God move in the wildest ways and throughout this whole process I was learning a lot about how the Lord leads me and I grew in hearing His voice and following Him.

C. Coming Back from Africa:

My time in Africa will forever be precious to me, it was a marking season, it was a powerful and faith growing experience. After only three months however I felt like the Lord might be speaking to me about coming back to America, I was determined to obey God no matter what He wanted but I really didn't like this idea. I wanted to make sure this was really Him so I prayed and asked Him to give someone in America a dream about me coming home early and that if I was right about the timing of coming home being now for Him to make everything in the dream the color red. Within a week I heard from an old friend back home that she had had a dream of me coming home early and that everything in the dream was red.

D. Season of Waiting:

When I got back from Africa I was surprised by how quite the Lord was, I went from front line missions to being bored and a season of waiting very much

unsure of what God had for me next. I had hoped it was back to the mission field but I was without direction. So I did what I knew to do, I loved Jesus and discipled some people as best as I could.

E. Buying a House in Arlington:

The last thing that I wanted to do was to set down roots in America, so when the Lord gave me clear prophetic leading to buy a house I was pretty uncomfortable with that. But He made it clear and then provided in so many ways to make happen. Not knowing what else to do I decided to dedicate that house to be a place of ministry and moved into it in February of 2005.

F. Things Began to Transition Quickly:

The first week that I moved into the house I started a weekly Bible study that really had some life on it. It was only a few months later the Lord spoke about me helping start a church plant and then just a few months after that the Lord gave me the most formative word of my life related to The Prayer Room and to what I would effectively pour the rest of my life into.

II. The Formative Word:

While we have been given a great many prophetic words over the years the ones I'm sharing in this section have really formed who we are. These words have continually been a source of encouragement for us and have served to prescribe our overall direction. Before we received these confirming words I had already begun casting vision about what I felt like the Lord's purposes were for us as a ministry long term.

A. The Call to Daily Prayer Meetings:

It all began on a Monday afternoon in September in 2005 when I was sitting at home on my couch reading a book with no sense that the Lord was up to anything. I got the shock of my life that afternoon when the Lord spoke to me out of nowhere and gave me the most life-altering directive. As soon as I heard it I was confident that my life was forever shifting and that I had just received my mandate while I had no idea what any of this really meant.

"Start a daily prayer meeting tomorrow morning at 5am and don't stop until I come back (September 12th, 2005)."

B. My Response:

I had never thought of such a thing, because I was trying to get back into the mission field. I knew nothing about corporate prayer, 5am sounded like a real burden, and I couldn't imagine what this would look like when we tried to do it daily. I wasn't connecting this call to the idea of a house of prayer at all at this point. I just knew that I was on the ground under the power of God finding myself saying, "Yes, yes, yes, Lord, I will do it."

C. We Started the Next Day:

After I was able to get up off of the floor I spent the evening sending out emails and making phone calls. I went to bed that night unsure exactly what would happen in the morning. So, I was shocked the next morning when I heard 11 rowdy 20 year olds knocking at my door at 4:45am saying "let us in." And so began daily prayer meetings in my living room.

D. Daily Since September 2005:

The Lord was setting me up for a lifetime of early morning interactions with Him, something I have grown to love, need and be ever so grateful to have in my life. Since that morning in September 2005 I've been in 5am prayer meetings seven days a week if I'm in town and healthy.

E. Our Wild Ride:

Since the Lord first called us to start daily prayer meetings, we have been on a wild ride of a journey with the Lord. He has led us each step of the way and we have seen many miracles, as well as our fair share of letdowns and difficulties. We are grateful, however, for our past and the way that He has led us through.

III. A Walk Through TPR's History:

These last however many years have been full of learning, hard lessons, fun moments, leadership blunders and victories and ups and downs of every sort. I want to share with you our story to encourage you and show you how doable it is to build and keep building the house of prayer as long as there is a core group of people that won't quit. That's probably the best way to describe our journey, a full-on refusal to quit, I think as long as you have that you'll be fine.

A. The Living Room Days:

It is important to understand that at this stage everything related to TPR was happening in my living room. It was real, but without the lens of faith it looked so weak that it was easy to dismiss. We had no money and no credibility; it was very difficult for people to take it seriously because of how small it was. We began daily prayer meetings at 5am seven days a week and soon started a second daily prayer meeting at night. Perhaps a year or so later we began our weekly Encounter service right there in the living room. It was during this season that I appointed TPR's first leadership team, began raising support, and went full time as director.

B. The Give Campaign:

Our little community was made up of less than 20 people, most of whom were poor college students and young twenty-somethings trying to get out of debt. We proposed a give campaign that would require us to engage our faith to get the Lord involved. We asked everyone if they would be willing to make a commitment with the Lord about their finances for the next several months. We all agreed to ask the Lord to multiply that offering in our personal lives and to give us great amounts of increase and then any unexpected money we received we would give toward the new facility. We asked for the home owners in our midst to get mineral rights checks and for the government to give us money, people to get raises and for the Lord to give me a \$10k check. The Lord responded powerfully and in many cases people permanently increased their monthly income in significant ways. We began asking the Lord for crazy specific things and we saw Him do every last one of them.

C. The Livermore Days:

We moved into a house in a residential neighborhood on Livermore Drive. We began implementing the harp and bowl model and we started having actual worship teams. This is also when we transitioned into two-hour prayer

meetings and we added a third prayer set each day. We really began to get organized; we started internships, held our first 24 hour prayer rally, and began holding other events. Things were fun, small but sweet, and the Lord was really with us in that season; there was a real sense of the Lord's presence in our meetings. During our time at Livermore, we grew our community from about 20 people total involved to about 35 committed to weekly prayer meetings with perhaps twice that number coming around to some degree. It was also during this season that we began to grow; we started getting visitors pretty regularly and people started joining prayer meetings and as a result quickly became family. We held our first citywide conference and soon after hosted our first Onething regional conference with IHOPKC.

D. The Pioneer Days:

When we moved into the 939 W. Pioneer Parkway facility our cost increased to over \$10k per month and with only about \$3500 in monthly pledges. The Lord somehow miraculously sustained us for three years. We continued to grow our conferences as well as we launched our Forerunner Equipping Center and took our internships to the next level. During this season we saw people saved, healed, and many lives transformed and we grew to have a real citywide feel, with people committed to be in prayer meetings from all over the region. It was here where we saw a significant increase in the prophetic in our community, expanded the concept of staff, and developed a real sense of family. In the first two years that we were at Pioneer Parkway, we grew to nearly 100 on the Sacred Trust.

E. Prince of Peace:

The Lord made it clear to our whole leadership team that He wanted us to move out of Pioneer because He was planning to take us through a season of pruning. We decided not to sign the lease renewal and immediately the door opened for us to move into a local church that we had relationship with, Prince of Peace Church in Arlington. As promised, this was a very difficult season for us and the week that we moved we lost half of the community and two thirds of the finances that were sustaining us. While our hosts were very kind to us and gave us an incredible deal on rent, the Lord used this season to bring TPR through incredible disappointments, difficulty, and pruning. We were sustained by the fact that our missionary staff doubled at about the same time and we gained the strength of having externs begin to come during this season. Most of us remember this time as a very low point for us as a ministry, but it was also during this season that we somehow miraculously increased to 18 hours a day of live worship. We had to shut down virtually everything that we did except for our prayer meetings and our weekly Encounter Services.

F. Moving to Nora:

The Lord began to speak about another move, this time into our own space. We saw the Lord do so many miracles to pull off the move and over a year after He spoke that, we finally settled into our new place. In our new home we began to see new life again, visitors coming in daily, programs back up and running, people being touched, and lives transformed. We're getting back to a place where our events are fruitful and well-attended and where things have really started clicking. While we didn't see much numeric growth after moving into the Nora facility, ministry started to be fun again and we saw the favor of the Lord

resting on us in clear ways.

G. Life on Base Now:

Now that we've been settled into our own building for a good number of years and we have really been able to plant and root, but it's really important to me that you understand that for the first 10 years of our story we were able to have a vibrant house of prayer reality long before we owned our own space. So while it's true that we have 20 hours of live worship each day now and a staff of around 40 we got to 18 hours a day and almost 30 staff with no building. The same can be said about our schools, services and local church participation, while I'm very grateful for all of those we had significant participation before this current season because we were committed to a cause not to needing things in our circumstances to look a certain way.

IV. The Prayer Room's Core Messages:

We believe the whole Bible; we believe in its inerrancy and its practical nature for the daily life of the believer. Beyond that, there are a few messages from the Bible that we as a ministry are called to herald and embrace in a focused way. These three core messages are then reflected in what we teach on, how we prioritize our time and what direction we go as a ministry. These messages define what we stand for and what we call people to with great intentionality.

A. Intimacy:

The intimacy message discusses the depths of relationship that has been made available to us with God. Many people have a wrong perspective based on negative thoughts about how God sees them. This keeps people from approaching God in prayer because of how they think He feels about them. Our message is that God loves us, He likes us, and He enjoys us. He wants friendship with us and He desires to draw near to us in intimate fellowship. The Song of Solomon gives us a perfect word picture of how the Lord in His forgiveness permits us to draw near to Him even though we are flawed and sinful.

"I am dark, but lovely, O daughters of Jerusalem (SS. 1:5 NKJV)."

B. Urgency:

When we use the term "urgency" we are really talking about the subjects that urge people to pray because of imminent threat. Mostly we are talking about the end times and the difficulties that will accompany that time frame. Having understanding of the end times has a powerful effect on the human heart to draw us into the place of prayer at a deeper level and make sense of the hour we are living in. We believe that God is raising up forerunner messengers now who will have living understanding later. If the Church is not prepared for what is coming, then there are real consequences to face. For this reason we pray and we study so that we will be ready.

"Be careful, or your hearts will be weighed down with carousing, drunkenness and the anxieties of life, and that day will close on you suddenly like a trap (Lk. 21:34)."

"The end of all things is near. Therefore be clear minded and self-controlled so that you can pray (1Pe. 4:7)."

C. The Worth of Christ:

Jesus is worthy of all our adoration, love, hearts, souls, and devotion. We believe according to the scriptures that He is worthy of literal night and day prayer. When we feel and understand this glorious reality, we are far more likely to stay the course in the place of prayer because we are able to recognize that nothing in our lives can change the reality of Christ's worth. He is worthy of praise and intercession no matter what may be going on in our personal lives. We are laboring towards building Jesus a night and day worship sanctuary in our city because in heaven they never stop saying "Holy, holy, holy." This is a constant declaration of His immutable value in Heaven and we want to see that same expression on the earth as it is in heaven (Mt. 6:10).

"Each of the four living creatures had six wings and was covered with eyes all around, even under its wings. Day and night they never stop saying: "Holy, holy, holy is the Lord God Almighty,' who was, and is, and is to come (Re. 4:8)."



Culture of Prayer Conference

Session 2: The Call to Night and Day Prayer

I. The Glory of Unceasing Prayer and Praise:

I want to introduce a beautiful idea to you that might come across as shocking at first; God wants His Church to be a praying people. But it's more than what we are thinking; He actually wants us to offer Him unceasing corporate prayer and adoration. In this conference we are going to look at what the Bible has to say about what the culture of the New Testament Church is intended to look like. There are longstanding reasons that the Bible lays out as to why we must endeavor to build 24/7 prayer expressions and in this opening session I hope to help fuel us with reasons why we should pray in a literally unceasing manner.

A. Those that Think Only of the Cost:

Unfortunately, as glorious and biblical as unceasing prayer and worship is, we are probably most likely to immediately start thinking about the costs associated with it, what it might cost us personally and the toll it would take on our social life and how it might impact our family. We are therefore used to counting the costs without examining the benefits, which the Word of God makes clear to us. This is not unlike the begrudging host spoken about in the Book of Proverbs – he prepares a banquet but the whole time is thinking not about his guest's enjoyment of what he presents them but instead he is thinking the whole time about how much this gift is costing him. We do not want to be like him.

"Do not eat the food of a begrudging host, do not crave his delicacies; for he is the kind of person who is always thinking about the cost. "Eat and drink," he says to you, but his heart is not with you (Pr. 23:6-7)."

B. Celebrating the Cost:

There is a difference between thinking of the cost in a disdaining way and thinking of those same costs as our beautiful offering to Jesus. On the day that the Lord told me to start this house of prayer He gave me a passage of scripture that I understand even then that I would need as a fundamental principle in my understanding in order to sustain the work here. It's the account in the life of David where he was told to build God an altar and was offered the land and the supplies for free; he refused to offer God a sacrifice that didn't cost him anything. This was a primary thought we all had in mind when we began daily 5am prayer meetings in my living room so many years ago and if we will allow it to it is still to motivate us and instruct our decisions.

"On that day Gad went to David and said to him, "Go up and build an altar to the Lord on the threshing floor of Araunah the Jebusite." So David went

up, as the Lord had commanded through Gad...Araunah said to David, "Let my lord the king take whatever he wishes and offer it up. Here are oxen for the burnt offering, and here are threshing sledges and ox yokes for the wood..." But the king replied to Araunah, "No, I insist on paying you for it. I will not sacrifice to the Lord my God burnt offerings that cost me nothing." So David bought the threshing floor and the oxen and...built an altar to the Lord there and sacrificed burnt offerings and fellowship offerings. Then the Lord answered his prayer (2Sa. 24:18-25)."

C. Overwhelming Significance:

Unceasing prayer is necessary, unceasing adoration is a beautiful gift we can give Jesus and it's powerful for our souls and transformational to our culture. Unceasing adoration connects Earth to Heaven; it consumes the living creatures around the throne as well as the houses of prayer scattered across the nations. Night and day prayer is both a historic fact and a prophesied future promise for the expression of the Church. In this conference we will seek to unveil the glories, wonder of, and reasons for unceasing prayer and praise to fill the Earth.

II. The Will of God for the Church:

Did you know the Bible tells us the will of God for our lives as New Testament believers? The call to continual prayer is the consistent testimony from the New Testament writings. We see that Jesus has called His Church to operate in continual corporate prayer. It's not something on the menu for the people of God; it is intended to be the primary expression of who the Church is and what the Church does.

A. Jesus Taught Us to Always Pray:

To start with, this is what Jesus lived and taught to His disciples while He was here on Earth. There is a difference between "pray much" and "always pray," and the distinction is important so that we don't misunderstand the repeated admonition to pray in ways that are clearly called constant.

"Then Jesus told his disciples a parable to show them that they should always pray and not give up...will not God bring about justice for his chosen ones, who cry out to him day and night? Will he keep putting them off? I tell you, he will see that they get justice, and quickly. However, when the Son of Man comes, will he find faith on the earth (Lk. 18:1-8)?"

"Be careful, or your hearts will be weighed down with carousing, drunkenness and the anxieties of life, and that day will close on you suddenly like a trap. For it will come on all those who live on the face of the whole earth. Be always on the watch, and pray that you may be able to escape all that is about to happen, and that you may be able to stand before the Son of Man (Lk. 21:34-36)."

1. Jesus taught often about prayer as the way of the Kingdom.
2. He didn't just encourage prayer lives, He called for continual prayer.
3. He warned us that we should always watch and pray.
4. He actually said there are dire consequences if we don't.

B. The First Century Church Lived Constant Prayer:

This call to fervent devotion to the place of corporate prayer was how the Church was born. This is no small point because after it was born it became the normative expression of the early Church and the way that the Church was sustained.

"while he was eating with them, he gave them this command: "Do not leave Jerusalem, but wait for the gift my Father promised, which you have heard me speak about...Then the apostles returned to Jerusalem...They all joined together constantly in prayer, along with the women and Mary the mother of Jesus, and with his brothers (Ac. 1:4, 12-14)."

"They devoted themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer (Ac. 2:42)."

1. Jesus told them to stay in Jerusalem and pray night and day.
2. They all joined together constantly in prayer.
3. They sustained this dedication to prayer.

C. Constant Prayer was the New Testament Model:

This was in fact the New Testament model that was handed down to the first century Church. All of the churches were instructed to live out continual prayer as the expression of their faith.

"that you may devote yourselves to prayer (1Co. 7:5)."

"And pray in the Spirit on all occasions with all kinds of prayers and requests. With this in mind, be alert and always keep on praying for all the saints (Eph. 6:18)."

"Do not be anxious about anything, but in every situation, by prayer and petition, with thanksgiving, present your requests to God (Php. 4:6)."

"For this reason, since the day we heard about you, we have not stopped praying for you. We continually ask God to fill you with the knowledge of his will (Co. 1:9)."

"Devote yourselves to prayer, being watchful and thankful (Co. 4:2)."

"Be joyful in hope, patient in affliction, faithful in prayer (Ro. 12:12)."

"With this in mind, we constantly pray for you (2Th. 1:11)."

D. Paul Boldly Called Continually Prayer God's Will for Us:

Quite in contrary to our modern expression of Christianity, Paul said that this continual corporate prayer thing was actually the will of God for us as Christians. This confronts everything that we know about the way we do Church in our culture. Paul actually said that this is God's will for us as believers in Jesus –like we are missing something big time if we are living

a version of life where we aren't plugged into this type of expression of Christianity.

"Rejoice always, pray continually, give thanks in all circumstances; for this is God's will for you in Christ Jesus. Do not quench the Spirit. Do not treat prophecies with contempt but test them all; hold on to what is good, reject every kind of evil. May God himself, the God of peace, sanctify you through and through. May your whole spirit, soul and body be kept blameless at the coming of our Lord Jesus Christ. The one who calls you is faithful, and he will do it (1Th. 5:16-24)."

1. Paul calls continual prayer the will of God for our lives.
2. Not quenching the Spirit is related to continual prayer.
3. Continual prayer is related to us being sanctified through and through.
4. Blamelessness is part of the byproduct of continual prayer.

III. Jesus is Worthy of All We Can Give:

The Lord is worthy of it all, for from Him and to Him and through Him are all things. The destiny of mankind is that we will love the Lord our God with all our heart; currently around the throne in Heaven Jesus is declared as the Worthy Lamb who is due all power and wealth and honor and praise (Re. 5:12). This heavenly praise is the perfect picture of what will become the eternal reality for all creation; Christ will be praised night and day as the center of all the nation's worship because He is worthy.

A. He is Worthy of Praise:

It is doubtful that any true believer in Jesus would argue that He is worthy to be praised; the scriptures make this point too clear to dismiss. But, the question remains, to what extent much praise is Jesus worthy of? We are going to spend this session looking at just how much praise He is due.

"Sing to the LORD, all the earth; proclaim his salvation day after day. Declare his glory among the nations, his marvelous deeds among all peoples. For great is the LORD and most worthy of praise...Splendor and majesty are before him; strength and joy in his dwelling place. Ascribe to the LORD, O families of nations, ascribe to the LORD glory and strength, ascribe to the LORD the glory due his name. Bring an offering and come before him; worship the LORD in the splendor of his holiness (1Ch. 16:23-29)."

"For great is the Lord and most worthy of praise (Ps. 96:4)."

B. His Immeasurable Worth:

The primary purpose and the only needed reason for our worship is because He is worthy. There is nothing to compare Him to and no one in all creation that is as fascinating, as beautiful and majestic and holy. He alone is worthy and His immeasurable worth by itself is reason enough to praise Him. To Him belongs glory forever.

"For from him and through him and for him are all things. To him be the glory forever! Amen (Ro. 11:6.)"

C. Christ is Worthy of 24/7 Praise:

It's not even enough that right now a few hundred million people on the Earth praise Him once a week on Sunday mornings. He is worthy of everyone's praise and He is worthy of it unceasingly. Unlike anyone else, unlike anything in all creation, He is worthy of constant attention, unceasing adoration and worship. The immeasurable worth of Jesus leaves us with great limitations as to how lavishly we can express His worth. Continual prayer and worship all the hours in a year is our limitation.

"Great is the Lord and most worthy of praise; his greatness no one can fathom (Ps. 145:3)."

"In a loud voice they were saying: "Worthy is the Lamb, who was slain, to receive power and wealth and wisdom and strength and honor and glory and praise (Re. 5:12)!"

IV. The Premise of Night and Day Worship on Earth:

We have been looking at the immeasurable worth of our King and why it is right in light of His indescribable worth that we organize night and day worship for Him. In this section we are going to take that a step further and look at the mandate that Jesus gave the Church to establish things on the Earth like they are in Heaven. Specifically, we are going to make the connection between what is transpiring around the throne of God right now and how that reality is intended to have a mirrored expression in the cities of the Earth.

A. The Teaching and Prayer of Jesus:

Jesus' primary teaching on prayer was that we should pray that the Father's will and Kingdom would be made manifest on Earth as it is in Heaven (Mt. 6:9-10). Worship continues night and day before the throne of God where Jesus is worshiped perpetually and where Christ Himself (and others) never cease to make intercession in the presence of the Father.

"This, then, is how you should pray: 'Our Father in heaven, hallowed be your name, your kingdom come, your will be done, on earth as it is in heaven (Mt. 6:9-10).'"

B. How it is in Heaven:

In Heaven right now there is literal unceasing prayer and adoration lifted up to Jesus by the Heavenly hosts. When we talk about Heaven and think about what goes on there, we need to understand this as one of the most defining characteristics of what Heaven is like.

C. The Reality Around the Throne:

All of us have at least some notion of the fact that the environment of Heaven is dramatically different from our day to day reality down here.

Typically when we think of Heaven our minds most naturally go straight to the throne room where God rules the universe and the angels all surround Him. For us to enter into any understanding of how Jesus wants for things to be on Earth, we need to see exactly what it is that is happening there in Heaven.

D. Night and Day Adoration:

First of all, day and night the elders and living creatures and all the angels in the courtroom constantly have their gaze fixed on Jesus, the elders fall down on their face before Him, and all the thousands of eyes of the living creatures are on Him.

"In the center, around the throne, were four living creatures, and they were covered with eyes, in front and in back...and...all around, even under its wings. Day and night they never stop saying: "Holy, holy, holy is the Lord God Almighty (Re. 4:6-8)."

"Whenever the living creatures give glory, honor and thanks to him who sits on the throne...the twenty-four elders fall down before him who sits on the throne and worship him...and say: "You are worthy, our Lord and God, to receive glory and honor and power (Re. 4:9-11)"

E. Night and Day Intercession:

Secondly, we need to know that there is actual prayer going forward around the throne night and day as well. Prayer is being offered in that place by Jesus Himself. Even the one being worshipped is praying night and day. If Jesus is always praying then it is not a stretch to presume that those with Him around the throne, those closest to Him, are praying too, following His leadership in this regard.

"Jesus lives forever, he has a permanent priesthood. Therefore he is able to save completely those who come to God through him, because he always lives to intercede for them (He. 7:24-25)."

V. Jesus' Bold Declaration About His House:

God isn't after ministries with the title "house of prayer;" He wants houses defined by prayer in reality. This is perhaps the simplest truth we have looked at; the house of prayer is to be a house primarily identified by prayer far above all the other pursuits together. The foremost reality of His House is that it would be a place of continual prayer and that it's activities would be ones that are supportive and strengthening of the mandate to pray. God has great zeal to make sure that there are places in the Earth that make prayer the absolute center of all they do and that those places remain committed to actually pray.

A. The Beginning of Jesus' Ministry:

At the beginning of His earthly ministry, we see Jesus explode into a loud and disruptive episode at the temple. He comes to His Father's house and finds that they have turned it into a marketplace. So, He overturned their tables and drove everyone out; both men and animals.

"In the temple courts he found people selling cattle, sheep and doves, and others sitting at tables exchanging money. So he made a whip out of cords, and drove all from the temple courts...and overturned their tables...he said, "Get these out of here! Stop turning my Father's house into a market (Jn. 2:14-16)!"

B. The End of Jesus' Ministry:

The John 2 passage above took place at the very beginning of Jesus' public ministry and now we will look at the Matthew 21 account, which took place right before the crucifixion. Here we see Him erupting into an unpredictable rage demanding that the temple be a place of continual prayer and worship to exalt the Father.

"Jesus entered the temple courts and drove out all who were buying and selling there. He overturned the tables of the money changers and the benches of those selling doves. "It is written," he said to them, "My house will be called a house of prayer,' but you are making it 'a den of robbers (Mt. 21:12-13)."'

C. Only Times Jesus Got Physical:

These two accounts represent the only times that we have record of Jesus getting physical with anyone. Jesus saw injustice being done to the poor in His lifetime, He bore extreme persecution, He was misunderstood by His family, He was abandoned by those closest to Him and betrayed by a close friend. Jesus certainly witnessed countless wrongs, but what drove Him on these two occasions to start whipping people and yelling and turning over tables violently? Zeal for His house, for the 24/7 prayer altar that was supposed to be being lifted up in that place. There is perhaps nothing that has His attention like this subject.

"His disciples remembered that it is written: "Zeal for your house will consume me (Jn. 2:17)."'

D. His House Must be a House of Prayer:

In this session we've been looking at truths related to how God feels about the house of prayer. The theme of this message however is that we as a house of prayer would understand the zeal that the Lord carries for His house. As we stare at His zeal in this session, hopefully we will be impacted by His intense emotions for His house and see that as a modern-day house of prayer we should contend to have that same zeal and ought to be people who fight for His house in our day. Prayer is the purpose of God's house; it's the point and the focus. While other things will occur there in a limited way, God identifies His house as a house of prayer. This specific aspect of His house is repeated again and again in His Word, emphasized in Isaiah, Matthew, Mark and Luke.

"these I will bring to my holy mountain and give them joy in my house of prayer. Their burnt offerings and sacrifices will be accepted on my altar; for my house will be called a house of prayer for all nations." The Sovereign Lord declares— he who gathers the exiles of Israel: "I will gather still others to them besides those already gathered (Is. 56:7-8)."'

"It is written,' he said to them, 'My house will be called a house of prayer (Mt. 21:13)."

"He began to teach and say to them, "Is it not written, 'My house shall be called a house of prayer for all the nations (Mk. 11:17 NASB)?"

"It is written," he said to them, "My house will be a house of prayer'; but you have made it 'a den of robbers (Lk. 19:46)."

E. Why Jesus Cleared the Temple:

Jesus violently cleared out all the non-prayer stuff out of His Father's house. In this wild act He was declaring that this building was not His house of prayer just because it had a title. He expressed His Father's heart that the house of prayer be set apart for His purposes; that it actually and fully be a place of prayer, dedicated to that agenda and committed to stay that way. He prophesied that a time was coming when His Father's house would become that set apart reality; that God's house would be a house of prayer for real.

"Jesus entered the temple courts and drove out all who were buying and selling there. He overturned the tables of the money changers and the benches of those selling doves. "It is written," he said to them, "My house will be called a house of prayer', but you are making it 'a den of robbers.' The blind and the lame came to him at the temple, and he healed them (Mt. 21:12-14)."



Culture of Prayer Conference

Session 3: David's Heart After God

I. Looking into David's Heart:

The Word of God makes some statements about David that in many ways set him apart from all other men. These calculated statements about how God viewed David have been preserved for generations as God's way to make a declaration about how unusual of a man David was and how cherished he and his life ambition was to the heart of God. This unique testimony from Heaven had everything to do with a promise that David made to God in His youth. I want to encourage you to become familiar with the solemn vow that David made in Psalm 132 to build God a resting place. This was a sober commitment that David carried out his whole life through. This session is aimed at helping us make discoveries into the devotion he had to see the house of prayer established and sustained in his generation.

"Lord, remember David and all his self-denial. He swore an oath to the Lord, he made a vow to the Mighty One of Jacob: "I will not enter my house or go to my bed, I will allow no sleep to my eyes or slumber to my eyelids, till I find a place for the Lord, a dwelling for the Mighty One of Jacob (Ps. 132:1-5)."

A. David's Lifework:

David seemed to care about things that most men in history have not given much energy to; he made it his lifework to establish a dwelling place for God. For him this was about way more than constructing a building; he understood God's presence could only rest in the midst of people under certain circumstances. This is what he labored and prayed to see established in Jerusalem; for it to become a city where God's presence would dwell and where His purposes would be released in an unusual way in his generation.

B. The Context of David's Vow:

When David was a boy, he was growing up in a dark time for Israel. Her leadership had permitted the ark of the covenant to be captured by the Philistines, the enemies of God's people. The ark represented the very presence of God, so it is an unthinkable reality that the leadership of the nation would have allowed such a thing and then once it was gone make no effort to go get it back. David was painfully aware of this and the lack of honor and attention the ark was given under Eli and then King Saul.

"The man who brought the news replied, "Israel fled before the Philistines, and the army has suffered heavy losses. Also your two sons, Hophni and Phinehas, are dead, and the ark of God has been captured (1Sa. 4:17)."

"She named the boy Ichabod, saying, "The Glory has departed from Israel"—because of the capture of the ark of God (1Sa. 4:21)."

"Let us bring the ark of our God back to us, for we did not inquire of it during the reign of Saul (1Ch. 13:3)."

C. Identifying the Problem:

The essence of David's vow was about ending a crisis: the lack of God's manifest presence in the community. If we are honest with ourselves by and large, the Church in America cares about many good things, but for the most part the lack of God's presence in our midst is not much of a burden to us. The barrenness of the tangible presence of God has become so normal for us that no one even challenges that it could look any other way. We are currently living in a spiritual crisis and I am afraid that we have very little sense of it.

D. Understanding David's Heart:

This was David's revelation and the vow he made was the overflow and direct response to his heart's ache over this understanding. This revelation was very disruptive to David's life and it caused him to make his decisions very differently from other men. He became a man of unusual dedication and Heaven took notice of him in an equally unusual way even labeling him a man after the heart of God. Perhaps if we can understand how David thought, then we can begin to pursue God's heart like David did.

II. God's Commentary on King David:

Some very rare things are recorded in the Bible about David. He seems to be set apart in many ways from every other person in our Bible. The following section assesses how God viewed David; these are calculated statements that have been preserved for the generations to come as a witness. The way God allows the scripture to boast about David is a clear declaration from the Father about how unusual of a man David was. As we read through these testimonies, it is important that we remember why these statements were made about him. What was it about David that made God's commentary about Him so drastically different from all other men? What did he do during his lifetime that so set him apart from other great men that he would be esteemed in such unprecedented ways?

A. Man After God's Heart:

God uniquely called David a man after His own heart, a statement that is not repeated of anyone else in the Bible. This makes David a very unusual case study.

1. Before David became king:

God spoke to Saul through Samuel the Prophet that the Lord's eyes had found one who was a man after His own heart. This was true of David in his youth before he had done anything for God that we remember him for. His heart was fully the Lord's.

"But now your kingdom will not endure; the Lord has sought out a man after his own heart and appointed him ruler of his people, because you have not kept the Lord's command (1Sa. 13:14)."

2. After David was long gone:

It is interesting that the New Testament re-testifies to this reality as being true of David after his life was spent. This reflection includes all of his sins and weaknesses and the statement was still considered to be true about him.

"After removing Saul, he made David their king. He testified concerning him: 'I have found David son of Jesse a man after my own heart; he will do everything I want him to do (Ac. 13:22)."

B. Obeyed All God's Commands:

The scripture actually says that David did all that the Lord commanded him to do his whole life. This statement was also written about David after his passing with all the mistakes of his life taken into account.

"For David had done what was right in the eyes of the LORD and had not failed to keep any of the LORD's commands all the days of his life—except in the case of Uriah the Hittite (1Ki. 15:5)."

C. Accomplished All of God's Purposes:

David was said to have accomplished the full will of God in his generation, serving the fullness of God's purpose and doing all His will. This is a powerful statement and a rare testimony about a man's life.

"For David, after he had served the purpose of God in his own generation, fell asleep, and was laid among his fathers (Ac. 13:36)."

D. God Made David a Witness Forever:

At the time of the writing of Isaiah, over 300 years had passed from the time of David. God declares through this prophet however that David was made a witness of what God was looking for in a man, in a relationship, in a leader and in a lover.

"Give ear and come to me; hear me, that your soul may live. I will make an everlasting covenant with you, my faithful love promised to David. See, I have made him a witness to the peoples, a leader and commander of the peoples (Is. 55:3-4)."

E. The Measure for All Kings:

After David's death, all the kings of Israel and Judah were compared to him with regard to how well they did. It is interesting that God permitted that a man become the barometer for good kingship and standard for seeking the Lord.

"Asa did what was right in the eyes of the LORD, as his father David had done (1Ki. 15:11)."

"He did what was right in the eyes of the LORD, but not as his father David had done (2Ki. 14:3)."

"Unlike David his father, he did not do what was right in the eyes of the LORD his God (2Ki. 16:2)."

F. The Good Motives of David's Heart:

Even at the end of David's life, the Lord peered into David's soul and spoke well even of motives that would never see fruition, namely to build a permanent structure for God's presence in Israel.

"My father David had it in his heart to build a temple for the Name of the LORD the God of Israel. But the LORD said to my father David, 'Because it was in your heart to build a temple for my Name, you did well to have this in your heart (2Ch. 6:7-8)."

G. The End Time Prayer Movement:

The last days will see (are seeing) a global prayer movement spread through the nations as a testimony of God's worth. The early church had a revelation that this end time move of God would actually be called God rebuilding David's Tabernacle. God relates the end time move of God to bringing back David's worship ministry; the return of Jesus to rule and reign is specifically related back to David.

"After this I will return and will rebuild the tabernacle of David, which has fallen down; I will rebuild its ruins, and I will set it up; so that the rest of mankind may seek the Lord, even all the Gentiles who are called by My name, says the Lord who does all these things (Ac. 15:16 NKJV)."

H. Forever Jesus is David's Son:

This wild statement is in agreement, however, with the full testimony of scripture which says that Jesus would come from David's lineage and so be David's son. God looked at David's life and at his response to the issue of the barrenness of God's presence in the land and He chose David out of all the people on the planet to be the one through whom His Son would be born. Jesus is the Son of God and He is not called the son of any other man, but forever He will be called the "son of David."

"This is the genealogy of Jesus the Messiah the son of David (Mt. 1:1)."

"All the people were astonished and said, "Could this be the Son of David (Mt. 12:23)?"

III. A Love & Commitment to the Ark of God:

The Ark of the Covenant was representative of God Himself. David had unwavering respect and adoration for God's Ark his whole life. The Ark is the centerpiece of David's Tabernacle; all that was done in that tent revolved around the Ark and was an expression of David's (and everyone who participated in the worship order) devotion to the Lord. This concern and

reverence for the Lord's presence began early in David's life and continued throughout.

A. Young David Heard About the Ark:

David had heard stories about the Ark of the Covenant as a boy growing up in Bethlehem. His interest in the Ark and concern for God's presence began at an early age.

"We heard it in Ephrathah, we came upon it in the fields of Jaar: "Let us go to his dwelling place; let us worship at his footstool- arise, O LORD, and come to your resting place, you and the ark of your might (Ps. 132:6-8)."

B. David Purchased the Temple Mount:

David solemnly purchased the site on Mount Zion in Jerusalem where the Temple would later be built. This is where the Ark would then be housed for generations.

"On that day Gad went to David and said to him, Go up and build an altar to the LORD on the threshing floor of Araunah the Jebusite." So David went up, as the LORD had commanded through Gad...Araunah said to David, "Let my lord the king take whatever pleases him and offer it up"...But the king replied to Araunah, "No, I insist on paying you for it. I will not sacrifice to the LORD my God burnt offerings that cost me nothing." So David bought the threshing floor and the oxen and paid fifty shekels of silver for them. David built an altar to the LORD there and sacrificed burnt offerings and fellowship offerings. Then the LORD answered prayer in behalf of the land (2Sa. 24:18-25)."

C. Once King He Brought Up the Ark:

After David became King of Judah, he immediately made plans to bring the Ark of the covenant to Jerusalem. This had long been his plan and the desire of his heart to have the presence of God near to him.

"Let us bring the ark of our God back to us, for we did not inquire of it during the reign of Saul." The whole assembly agreed to do this, because it seemed right to all the people (1Ch. 13:3-4)."

D. He Set up a Tent on Mount Zion:

David had a Tabernacle set up on Mount Zion as an immediate place for the Ark to rest in the midst of the people of God. He then assembled all of Israel to bring it to the place he had prepared for it.

"After David had constructed buildings for himself in the City of David, he prepared a place for the ark of God and pitched a tent for it. Then David said, "No one but the Levites may carry the ark of God, because the LORD chose them to carry the ark of the LORD and to minister before him forever." David assembled all Israel in Jerusalem to bring up the ark of the LORD to the place he had prepared for it (1Ch. 15:1-3)."

E. David Brought up the Ark:

David brought up the Ark with the most extravagant display of reverence, offerings and worship. (For the whole story of the two attempts to bring the Ark to Jerusalem please see 2Sa. 6:1-9 & 2Sa. 6:11-22).

They brought the ark of God and set it inside the tent that David had pitched for it, and they presented burnt offerings and fellowship offerings before God (1Ch. 16:2).

F. David Established Night and Day Worship:

Once in place, David positioned singers and musicians around the Ark of God's presence night and day. Teams were organized to be in place around the Ark perpetually; there were thousands of people enlisted to this task to ensure that the Lord was always being worshiped and His presence tended to by priests. They were instructed to worship and intercede on behalf of God's purposes and people in what would become the most extravagant unceasing offering in human history. This was the most profound way that David could have expressed his devotion to God and desire for God's presence.

He appointed some of the Levites to minister before the ark of the Lord, to extol, thank, and praise the Lord, the God of Israel...They were to play the lyres and harps, Asaph was to sound the cymbals, and Benaiah and Jahaziel the priests were to blow the trumpets regularly before the ark of the covenant of God. That day David first appointed Asaph and his associates to give praise to the Lord in this manner (1Ch. 16:4-7).

G. David Himself Spent Significant Time There:

David set up a night and day worship tent in great part so that he himself could dwell in that reality. He understood better than perhaps anyone in Israel that God's presence rested on the Ark and wherever that Ark was there would be very real benefits related to encountering God. It was out of this revelation and experience that David wrote the famous "one thing" passage found in Psalm 27.

One thing I ask from the Lord, this only do I seek: that I may dwell in the house of the Lord all the days of my life, to gaze on the beauty of the Lord and to seek him in his temple (Ps. 27:4).

H. The Mark of His House:

The presence of the Ark surrounded by night and day worship became the marking characteristic of David's kingship and heritage. This was the thing that so distinguished his leadership for all other kings in the nations and even what would distinguish him in Israel as time went on. As previously discussed, all future kings were measured against King David as to whether they were fully committed to the Lord their God or not. The barometer for this measurement was uniquely related to whether or not a king instated David's worship model with singers placed around the Ark night and day; it is the key to house of David.



Culture of Prayer Conference

Session 4: History of Night and Day Prayer

I. The Tabernacle of David:

As we saw in our last session, King David wasn't just the King of Israel; he was a man whose deepest desire was to live out a life of prayer in God's presence all his days. He longed for a version of the house of prayer in Jerusalem where he and others could encounter the Lord in a devotional way (Ps. 27:4). The greatest expression of his love for God was realized in a well-organized, multigenerational order of worship which he established as national policy soon after becoming king over all the tribes of Israel. We commonly refer to this as the Tabernacle of David.

A. Establishing a Worship Order:

The Tabernacle of Moses continued to stay in operation but around the year 1000 BC, Bible History shows us clearly that David established a second tabernacle on Mt. Zion during the early part of his rule. In this tent he placed the Ark of the Covenant and he positioned singers and musicians around it. Initially he appointed two hundred and eighty-eight prophetic singers to minister with music before the Lord, to make petition, give thanks and praise to the Lord day and night (1Ch. Chapters 15-17).

"They brought the ark of God and set it inside the tent that David had pitched for it...He appointed some of the Levites to minister before the ark of the Lord, to extol, thank, and praise the Lord, the God of Israel...They were to play the lyres and harps, Asaph was to sound the cymbals, and...blow the trumpets regularly before the ark of the covenant of God. That day David first appointed Asaph and his associates to give praise to the Lord in this manner...David left Asaph and his associates before the ark of the covenant of the Lord to minister there regularly, according to each day's requirements (1Ch. 16:1-7, 37)."}

B. The Kings of Judah:

The Tabernacle was later replaced by the Temple built in Jerusalem and there the Davidic order of worship continued. Of the dozens of Kings that followed David, there were a handful of leaders in Israel's history that embraced the Tabernacle of David and instituted its practice during their reign. Those that embraced the Tabernacle of David represent some of the most remarkable seasons of revival in Israel's history. Whenever the Davidic model was in practice under a king, a whole generation of people were embracing and sustaining it. We would be best served as thinking of each of these expressions as different houses of prayer entirely because while they took place in the same city, the house of prayer is

about people not places and the people were all different in each new generation.

1. David in Approximately 1050 B.C. (1Ch. 15-16).
2. Solomon in Approximately 1010 B.C. (2Ch. 5-7, 8:14-15).
3. Abijah from 913-910 B.C. (2Ch. 13:10-15, 14:1-3).
4. Asa in 910 B.C. (2Ch. 15:12-17).
5. Jehoshaphat in 896 B.C. (2Ch. 20).
6. Jehoiada and Joash in approximately 835 B.C. (2Ch. 23-24).
7. Hezekiah in 726 B.C. (2Ch. 29-30).
8. Josiah in 622 B.C. (2Ki. 22-23, 2Ch. 35).

C. The Purpose for the Original Temple:

It's really important that we understand why the original temple was built in Jerusalem. It wasn't because God was insecure and needed a temple to keep up with all the false gods that had temples. In fact He held out for thousands of years, so why was there all of the sudden a temple built? David had begun a 24/7 worship and prayer ministry we refer to as the tabernacle of David, and he desperately wanted to build God a temple in order to house that night and day prayer ministry. David wasn't allowed to build it but his son Solomon was.

"Since the day I brought my people Israel out of Egypt, I have not chosen a city in any tribe of Israel to have a temple built so that my Name might be there, but I have chosen David to rule my people Israel.' 'My father David had it in his heart to build a temple for the Name of the Lord, the God of Israel. But the Lord said to my father David, 'You did well to have it in your heart to build a temple for my Name. Nevertheless, you are not the one to build the temple, but your son, your own flesh and blood—he is the one who will build the temple for my Name (1Ki. 8:16-19).'"

D. The Activity of the Temple:

So the temple that Solomon built in Jerusalem therefore existed to house the night and day prayer ministry of his father King David. As soon as it was constructed by Solomon, the 24/7 HOP was moved into the temple and was given some upgrades; this was the purpose for its construction and it's what went on in the temple off and on until the exile. Every time we read "the temple" in the Bible we need to read 24/7 house of prayer, because that's why it was built.

"In keeping with the ordinance of his father David, he appointed the divisions of the priests for their duties, and the Levites to lead the praise and...He also appointed the gatekeepers by divisions for the various gates, because this was what David the man of God had ordered (2Ch. 8:14)."

II. The Unthinkable Exile to Babylon:

Night and day prayer was supposed to be a lasting ordinance for Israel and therefore be the foundation for them as a nation. It was to be the plumb line of their spirituality and a continual expression of their love and commitment to the Lord. But they got very off course and as a result God brought them

into exile; that is, He deported nearly the entire population of Jews from the land and brought them hundreds of miles away to the city of Babylon.

"The Lord...sent word to them through his messengers again and again, because he had pity on his people and on his dwelling place. But they...despised his words and scoffed at his prophets until the wrath of the Lord was aroused against his people and...God gave them all into the hands of Nebuchadnezzar. He carried to Babylon all the articles from the temple...set fire to God's temple and broke down the wall of Jerusalem...He carried into exile to Babylon the remnant, who escaped from the sword, and they became servants to him and his successors (2Ch. 36:15-20)."

A. Returning from Captivity:

After 70 years of captivity, a group of exiles from Babylon were sent back to Jerusalem in order to reestablish the Tabernacle of David order of worship. As soon as they were established in Jerusalem, they restarted the ancient worship order that had fallen during the exile. Approximately 50,000 people returned to the land specifically commissioned by the Lord to go rebuild the house of prayer.

"In the first year of Cyrus king of Persia, in order to fulfill the word of the Lord spoken by Jeremiah, the Lord moved the heart of Cyrus king of Persia to make a proclamation... "The Lord, the God of heaven, has given me all the kingdoms of the earth and he has appointed me to build a temple for him at Jerusalem in Judah. Any of his people among you may go up to Jerusalem in Judah and build the temple of the Lord...Then the family heads of Judah and Benjamin, and the priests and Levites—everyone whose heart God had moved—prepared to go up and build the house of the Lord in Jerusalem (Er. 1:1-5)."

B. Ezra the Priest:

In 536 B.C. (Er. 3:10-13), Ezra the priest came from Babylon. Upon arrival he put the singers and the Levites in their place and restored Davidic Worship to the community of the returning exiles. He put the worship order back into place as soon as the foundation of the new Temple had been laid. This created a spiritually charged environment for the building of the Temple.

"When the builders laid the foundation of the temple of the Lord, the priests in their vestments and with trumpets, and the Levites (the sons of Asaph) with cymbals, took their places to praise the Lord, as prescribed by David king of Israel. With praise and thanksgiving they sang to the Lord: "He is good; his love toward Israel endures forever." And all the people gave a great shout of praise to the Lord, because the foundation of the house of the Lord was laid (Er. 3:10-11)."

C. Nehemiah Comes on the Scene:

In 446 B.C (Ne. 12:28-47), Nehemiah returned from Babylon and saw the shambles of what had previously been instituted by Ezra. Against much opposition, he built up the wall around Jerusalem for its protection and helped to stabilize the community of the returned exiles. He also rebuked

the community sharply for permitting the tabernacle worship to cease and then he reinstated the Davidic worship model and posted the full-time singers back in their place (Ne. 12:46-47, 13:4-5, 10-11).

"I also learned that the portions assigned to the Levites had not been given to them, and that all the Levites and musicians responsible for the service had gone back to their own fields. So I rebuked the officials and asked them, "Why is the house of God neglected?" Then I called them together and stationed them at their posts (Ne. 13:10-11)."

III. The Monastic Movement's Impact on the Church:

For over a thousand years, monasticism held a key role in the development of theology and practice of Christianity as a whole. The early monastic tradition was defined by a number of practices; taking vows of poverty, chastity and strict obedience to one's spiritual superior, but nothing marks the monastic movement like night and day prayer. From the time of the fourth and fifth century, the reality of occupational monks and nuns were an accepted part of society. The existence of monastic communities was the primary way that the Church survived the Dark Age and then continued on to impact culture in the Middle Ages. Monasticism was the cradle in which perpetual prayer (*laus perennis*) was birthed and became the backbone of the monastic communities.

A. 250 A.D. Cyprian of Carthage (Africa):

St. Cyprian of Carthage (200-253 AD), born Caecilius Cyprianus Thascius took refuge in the hills outside Carthage and there began to challenge his fellow African Christians to "be as vigilant at night as in the light of day," calling them to "not cease (at night) also to pray and give thanks to God." So they established the first night and day prayer watches of that period, though it is difficult to know how long these carried on or with what frequency. We do however know from the writings of Athanasius of Alexandria (AD 296-373) that such seasons of night-and-day prayer were common for the Church throughout the first three centuries of the Christian era.

B. 300-350 AD The Desert Fathers:

With Cyprian in recent history, some radical believers, who would later be known as the Desert Fathers, retreated into the Egyptian wilderness to devote themselves to unceasing prayer. It was from this unlikely environment of solitary prayer that the first missionaries were sent out to take the gospel to the pagan Celts of Northern Europe. Many of the Celtic converts of the Desert Fathers learned the way of life from their fathers in the faith and then also gave themselves to 24/7 prayer. This effectively brought continual prayer into Europe for the first time in that era.

C. 400 AD Alexander the Sleepless:

Around 400 AD Alexander Akimites established *laus perennis* (perpetual praise) in response to the Apostle Paul's exhortation to pray without ceasing (1Th. 5:17). Driven from Constantinople by religious persecution 300-400 monks established a monastery at Gormon at the mouth of the Black Sea. This became the founding monastery of the Order of the

Acoemetae (literally, “the sleepless ones”). Alexander died here in 430, but the influence of the Acoemetae continued on. The monastery was divided into six choirs which rotated throughout the day, each new choir relieving the one before it to create uninterrupted prayer and worship twenty-four hours a day.

- D. 522 AD Perpetual Praise at St. Maurice in Switzerland:
Between 515 and 521, Sigismund, the King of Burgundy, provided a lavish endowment for a monastery to be established in Agaunum (present day Switzerland). It was built on the site of a historic atrocity where some 7,000 Egyptian Christians had been martyred in St. Maurice. There an abbot instituted laus perennis in 522 AD following the tradition of the Acoemetae. Choirs of monks sang in rotation day and night; this continued at St. Maurice until around 900 AD, impacting monasteries all over France and Switzerland.
- E. 530 AD The Order of Saint Benedict:
Benedict of Nursia (480-547), called Saint Benedict, began establishing monasteries in Europe around 530 AD. He wrote “The Rule of Saint Benedict,” which are volumes of monastic rules which made up a comprehensive way of life based on the principle of “pray and work.” This book was a true historical treasure of spiritual wisdom that served as foundation for the movement and sustained monasteries for decades and centuries. Daily life under the Benedictine Order revolved around 8 set prayer meetings, called canonical hours or offices, that could last as little as 1 hour each or could be extended longer.
- F. 558 AD Bangor Mor and the Perpetual Psalmody:
Bangor, a town near Belfast Ireland, began a far reaching monastic community sometime around 558 AD. A monk named Comgall instituted a rigid monastic rule of incessant prayer and fasting. People came by the thousands; by the time that Comgall died in 602 AD, the annals report that 3,000 monks looked to him for guidance. Bangor became famous for its choral psalmody. “It was this music which was carried to the continent by the Bangor Missionaries in the following century” (Hamilton, Rector of Bangor Abbey). Many monks went out from Bangor establishing laus perennis in other places.
- G. 559-615 AD Saint Columbanus Impact on Europe:
In 590 AD, a monk named Columbanus, one of Comgall’s fiery leaders, set out from Bangor with twelve other brothers, including a man named Gall who went on to plant monasteries throughout Switzerland. In Burgundy, Columbanus established a severe monastic rule at Luxeil, which mirrored that of Bangor. From there he went to Bobbio in Italy and established a monastic house, which grew to become one of the largest and finest monasteries in Europe. Columbanus died in 615 AD, but by 700 AD, one hundred additional monasteries had been planted throughout France, Germany and Switzerland.
- H. 910 AD Cluny, France:

In 910 AD, William the Pious, the Duke of Aquitaine, founded a monastery at Cluny, France. With significant financial resources at his disposal, the abbey was able to commit to laus perennis (perpetual praise). This monastery became a mission's center and by the twelfth century it had planted 314 monasteries all over Europe. It became a première learning center, training for at least four Popes. In 1089 AD they began construction of an enormous abbey which was finished around 1132 AD. It was considered one of the wonders of the Middle Ages as it was the largest building in Europe until St. Peter's Basilica was built in Rome during the sixteenth century.

I. 1120 Clair Vaux, France:

A Catholic monk named Bernard (later named Bernard of Clair Vaux) gathered 700 monks in a valley called Clair Vaux ("Valley of Light"), and began a prayer meeting that continued 24 hours. History records Bernard as having operated in great power and doing miracles. His influence grew so great that he was later asked to be the Pope but he rejected the invitation so that he could maintain a lifestyle of devotion to prayer and fasting. Upon his refusal of the Papacy, he did something that no man in history has ever done; he single handedly picked the next Pope, his disciple Bernardo da Pisa.

IV. Expressions of the 1700 and 1800s:

There is no way to catalog all the expressions of night and day prayer that occurred historically at any one period of time but if we can get a glimpse at just a few of them from history then we can learn from and be encouraged by their perseverance in much more difficult times and environments than our own. From the 1700s the monastic movement was greatly reduced, in part because of the spread of Protestantism across Europe and beyond.

Traditionally Protestantism has not made much room for night and day prayer because the focus was far more on the mission of spreading the Gospel to the unreached through preaching. Even so there have been some of the most beautiful marriages of mission and continual prayer birthed during these centuries.

A. 1722 Count Zinzendorf & the Moravians:

Count Nicholas Ludwig Von Zinzendorf was born in 1700 to a godly aristocratic family. His father died when he was very young and he became the would-be inheritor of their large estate. In 1722, Zinzendorf came into contact with a Moravian preacher, named Christian David, who spoke to him about a group of persecuted Christian refugees from Moravia. Zinzendorf soon offered them asylum on his land and they formed the community of Herrnhut, "The Watch of the Lord." Zinzendorf soon became their leader. In August of 1727 they experienced an outpouring of the Holy Spirit that thrust them into the place of prayer. Within two weeks, twenty-four men and twenty-four women covenanted to pray in "hourly intercessions." This began a prayer meeting that went non-stop for the next 100 years. The Moravians went on to impact the world through prayer and missions.

B. 1703-1791 England John Wesley:

John Wesley had witnessed the Moravians firsthand and gave his life to the Lord through their witness and on 1st January 1739, he gathered some friends together to pray through the night. That night changed the course of British and American history as Wesley famously recorded in his Journal how: 'about three in the morning as we were continuing instant in prayer the power of God came mightily upon us in so much that many cried out for exceeding joy and many fell to the ground.' Out of this planned "one night" prayer meeting, a season of unceasing prayer ensued that touched both continents by sparking revival.

C. 1703-1758 Massachusetts Jonathan Edwards:

Jonathan Edwards went on to fuel the revival in America through his passionate preaching and his call to persevering prayer. In 1744, Edwards, recently inspired by the prayer movement he saw happening in Scotland, wrote a letter seeking to mobilize American Christians to commit themselves to a seven-year season of prayer. Below is one of his letters written to the Church in America.

"God is stirring up a considerable number of his ministers and people to unite in extraordinary prayer, for the revival of religion and the advancement of his kingdom...Let me beseech all who sincerely love the interest of real Christianity...to unite, in this affair, with one heart and voice: and let us go speedily to pray before the Lord...We ought not only to go speedily to pray before the Lord, and to seek his mercy, but also to go constantly. We should unite in our practice these two things, which our Saviour unites in his precept, PRAYING and NOT FAINTING...If we should continue some years, and nothing remarkable in providence should appear as though God heard and answered," we are, says Edwards, to persevere regardless "willing that God should answer prayer, and fulfill his own glorious promises, in his own time...It is now proposed that this extraordinary united prayer should continue for seven years, from November 1746."

V. **The Movement Spreads Globally in the 1900's:**

As a result of so much prayer prior to the start of the 20th century, there followed many new, localized, prayer revivals all over the world. The renowned revival historian J. Edwin Orr describes the end of the 19th century as "*springs of little prayer meetings which seemed to arise spontaneously all over the world, combining into streams of expectation which became a river of blessing.*" One remarkable result of these many streams of prayer was that the first decade of the 20th century witnessed the most remarkable global outpouring of the Holy Spirit since the New Testament Pentecost. With revival being a significant goal of night and day prayer, it seems right to make mention of the following events: Revival movements shook Wales, North America, Korea, China, Scandinavia, India, Indonesia and many other parts of the world. More than five million people in these nations turned to Jesus between 1900-1902 alone. The Welsh awakening of 1904 triggered a domino effect around the world. Between 1905-1906 the Christian population in India grew by 70%, while in Japan the Church doubled and in

Indonesia it tripled. Perpetual prayer expressions continued to grow and multiply across the world.

A. 1874 Benedictine Sisters of Perpetual Adoration Clyde Missouri:

While both this and the next example began in the late 1800's, I have included them in this section because they are both still currently going. In August 1874 five sisters journeyed from Maria Rickenbach, Switzerland, to the United States, at the request of the Benedictine Fathers at Conception, Missouri. Thirty-year-old Mother Anselma Felber was chosen as their superior and they began unbroken night and day prayer soon after establishing the monastery in Clyde, MO. Since then, 3 additional perpetual assemblies have been founded by the sisters (Tucson AZ, Sand Springs OK, Dayton WY).

B. 1878 The Franciscan Sisters of Perpetual Adoration in Wisconsin:

In contemporary America, a little-known order of nuns in La Crosse, Wisconsin are responsible for the longest-running prayer meeting in the history of this continent. They have been praying around the clock, without pause since 1878. For over 135 years the Franciscan Sisters of Perpetual Adoration have had at least two sisters on duty in rotating shifts to fulfill the hundreds of prayer requests they receive each week. One of the sisters there, Sister Malinda Gerke, asks "Can you imagine what this world would be like if there was no-one praying 24 hours a day?" It continues to this day.

C. 1903-1906 Los Angeles Azusa Street:

For three years day-and-night prayer continued unbroken in a back street of Los Angeles at 312 Azusa Street. Out of this little prayer meeting, modern Pentecostalism was born in an explosion of controversy. According to one cynical report written in the Los Angeles Times, a bizarre new religious sect had people "breathing strange utterances...and night is made hideous in the neighborhood by the howlings of the worshippers who spend hours swaying forth and back in a nerve-racking attitude of prayer and supplication."

"Meeting night and day continuously for three years, Azusa Street was an all-inclusive fellowship...By the power of the Spirit, a revolutionary new type of Christian community was born." -Richard Foster

D. 1915 Pink Sisters of Adoration Philadelphia:

For the last 100 years the Holy Spirit Adoration Sisters, also known as the Pink Sisters, have kept a literal 24/7-prayer watch going at their convent located in Philadelphia, Pennsylvania. These sisters operate their schedule in accordance with the 8 canonical hours of prayer as laid out in the Rule of Saint Benedict. Additionally, they take shifts individually each day to fill the rest of the 24-hour schedule to ensure that there are always some of the sisters praying in their chapel day and night.

E. 1962 Christian Revival Prayer Houses Cathe, Nagaland India:

In 1962 the Christian Revival House of Prayer was established and a 24-hour prayer watch was established. Sixty homes were built to house those who would devote their lives to prayer and serve to keep night and

day prayer a reality in northern India, and the neighboring towns supply the food and other necessities required by those who are sustaining the prayer watch. This house of prayer has inspired another 100+ prayer watches.

F. 1980's Pastor David Yonggi Cho's South Korea Prayer Mountains: South Korea is well known for the Prayer Mountains where Pastor David Yonggi Cho established his prayer ministry in 1973. Cho pastors the Yoido Full Gospel Church in Seoul, South Korea and has a deep commitment to continuous prayer. The Prayer Mountain was soon attracting over a million visitors per year, as people would spend retreats in the prayer cells provided on the mountain. Various denominations have established additional venues in these mountains where people can go to pray night-and-day and there is a continual stream of visitors coming to pray.



Culture of Prayer Conference

Session 5: The Global Prayer Movement

I. The Prophesied Global End Time Prayer Movement:

God delighted in David's worship reality; it was an environment where men were able to touch a realm of God previously unknown up to that time in history. He left us with the best earthly example of how God wants night and day worship to look like.

A. David's Tabernacle will be Restored:

There is still a burning desire in the heart of God for that expression of worship and for the spirit that rested upon the tabernacle of David to be released again. There are in fact prophecies about the prayer movement at the end of the age that state that the Lord will release grace upon the body of Christ on a global scale to restore David's fallen Tabernacle.

"In that day I will restore David's fallen tent. I will repair its broken places, restore its ruins, and build it as it used to be (Am. 9:11)."

"After this I will return and rebuild David's fallen tent. Its ruins I will rebuild, and I will restore it, that the remnant of men may seek the Lord, and all the Gentiles who bear my name, says the Lord, who does these things' that have been known for ages (Ac. 15:16-18)."

B. As it Used to Be:

If we are to understand what will be restored, we need to see how things were during David's Tabernacle. The way things were was intended to be a glimpse into the divine order of worship around the Throne of God in Heaven. According to Revelation chapters 4 and 5 we can see that the two primary activities around the throne are worship (they are holding harps) and intercession (bowls filled with the prayers of the saints); this is the model that David employed and so when it is restored these same principles will be at play.

"And when he had taken it, the four living creatures and the twenty-four elders fell down before the Lamb. Each one had a harp and they were holding golden bowls full of incense, which are the prayers of the saints (Re. 5:8)."

C. Global Restoration:

God has mandated that the model of Davidic worship be restored by God fearing Gentiles across the Earth. This means that there will be expressions, not just of some version of the house of prayer but specifically expressions of the restored Tabernacle of David throughout the nations of the Earth.

"After this I will return and rebuild David's fallen tent. Its ruins I will rebuild, and I will restore it, that the remnant of men may seek the Lord, and all the Gentiles who bear my name, says the Lord, who does these things' that have been known for ages (Ac. 15:16-18)."

D. Using the Term House of Prayer:

The term "house of prayer" is a biblical one (Is. 56:7; Mt. 21:13), though the scripture doesn't define it so concisely in any one passage. It is a ministry that is primarily about starting and maintaining prayer meetings. While there are certainly broader definitions of the term, for the sake of this study we are going to focus on and define a house of prayer as ministries that hold several corporate prayer meetings each week with a desire to have a significant number of weekly meetings once they have the ability to sustain them.

II. Church Culture is Shifting:

Leaders from across the global missions movement say that we are now living in the generation that will see the completion of the 2000-year-old mission of bringing the Gospel to every tribe and language. Just on the heels of this missions movement is a sudden rise of night and day prayer which is beginning to fill the Earth. The overlap of these trends is strategic in God's plan with the prayer and worship movement playing a crucial role to the Great Commission. Dynamic shifts are already underway in the missions movement as the dialogue has turned toward the subject of sustaining prayer. As a result there has been significant partnership between the prayer and missions movements over the past few years. This combination of emphasis on intercession and the great commission has begun to form a new reality, The Praying Church.

"They devoted themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer. Everyone was filled with awe at the many wonders and signs performed by the apostles...Every day they continued to meet together...And the Lord added to their number daily those who were being saved (Ac. 2:42-47)."

"Devote yourselves to prayer, being watchful and thankful. And pray for us, too, that God may open a door for our message, so that we may proclaim the mystery of Christ (Co. 4:2-3)."

A. Increased Dialogue on Prayer:

As the culture is shifting into a praying people, the need for resources on the subject is growing. The last few years have seen a massive spike in the amount of available trainings and books and conferences on what it looks like to become a Praying Church.

1. Annual leadership summits that operated for years.
2. HOP consulting weekends.
3. Co-Op led National HOP Leadership Summit.
4. Wide variety of groups have held Praying Church conferences.

B. Wide-Scale Prayer Initiatives:

As the Lord has been combining these two initiatives, His plan was to use them as catalysts to launch something much larger. Since 1999 many things have slingshot into existence that now form the landscape of the global prayer movement.

1. Some form of 24/7 prayer on every continent and nearly every nation.
2. Large solemn assemblies (The Call, The Response, Awaken the Dawn).
3. The Global Day of Prayer began in 2004.
4. Massive increase in the number of the various expressions of prayer.
5. Explosive increase in publications and books on prayer.
6. The OneCry Movement.
7. Awaken the Dawn.
8. Movements aimed at planting houses of prayer on college campuses.
9. Mobilization conferences and ministries.
10. Missions bases with training schools sprouting up in the nations.
11. Countless new groups focusing on prayer.

C. The Trend of Praying Churches:

The Praying Church is defined by prayer, wanting to see prayer given the proper attention once again in the lifestyle of every believer. When we say the term “Praying Church” we are talking about God’s Church wherever she may be found that is embracing prayer as fundamental to the way we express church, not merely as one of the many ministries that a local body of believers has on their list of activities offered in their midst.

1. Restoration of prayer:

We see that the early Church embodied the corporate lifestyle of prayer; we believe that God wants to restore this to His Church as it was in the first century.

2. Role of prayer in the life of a church:

The Praying Church movement seeks to take steps to see prayer become a normal part of Christian fellowship, the discipleship of the believer and the way decisions are made and mission is launched.

3. Mission of the Praying Church:

The mission of the Praying Church Movement is to see prayer infiltrate the culture of the Church. This aspect of the mission is still embryonic and is something that the Lord is wanting in the conversation of the Church in this hour. We want to begin the dialogue of how to take the mission and DNA of the Praying Church and inject it into the broader context of the Body of Christ.

III. What Began in 1999:

There has always been some small number of prayer expressions that reflect this priesthood concept but something is shifting quite dramatically right now; the Church across the globe is in transition as this subject of the priesthood is being restored in countless expressions in our generation.

Things took off in a significant way in 1999 when the Lord began three catalytic prayer movements; one in America, one in Europe and the third in Jerusalem. All of these houses of prayer would go on to have widespread impact and serve to jump start the modern day house of prayer movement

that is sweeping the globe. It's sobering to look at what is occurring around us. By paying attention to this global trend, we can be empowered with the big picture of what we are doing and so see the part we play in the larger prayer movement. The weak offering that we lift in our mostly empty prayer rooms week to week is part of a far greater story that the Holy Spirit is writing.

A. 1999 International House of Prayer (Kansas City):

In the middle 1980's the Lord called Mike Bickle to pray and as a result he established a number of prayer groups and encouraged people to spend more time in prayer daily. In September of 1999 they began a 24/7 corporate prayer watch in Kansas City, MO. Their mission is to see similar prayer watches established all over the world. Mike and his team designed a model of prayer that combines scripture, worship, praise, spiritual warfare and intercession as an intentional restoration of David's Tabernacle (Ac. 15:16). Live worship led prayer has continued unbroken since 1999.

B. 1999 24/7 Prayer Europe:

A dynamic prayer movement began among the youth in England in September 1999 when Pete Greig challenged 200 young people in Chichester, England, to pray for their peers for 24 hours a day for 30 days. They prayed night-and-day for more than three months and by December 1999, a new prayer movement was established which came to be known simply as 24-7. Groups of young people creatively decorate a venue to serve as a prayer room and then start praying there for a week at a time or 168 hours. In some instances a prayer watch is kept open for a number of weeks. By the beginning of 2006, there were already 65 countries in which this 24-7 prayer movement had taken root and was growing and a number of sustained 24/7 Boiler Rooms established.

C. 1999 Succat Hallel Jerusalem:

The Lord brought Rick & Patti Ridings to Jerusalem in 1999 to birth Succat Hallel in their living room. The prayer ministry grew into watches in various locations and in November 2004 the Lord opened the door for Succat Hallel to relocate to a facility overlooking Mount Zion. Since then they have been crying out day and night 24/7. In Fall 2006 they opened a second, private prayer room in the City of David, the area where the original Tabernacle of David stood. The ministry is still growing and thriving.

D. 1999 Jerusalem House of Prayer for all Nations:

In 1987 Tom Hess moved to Jerusalem and established a 24-hour prayer watch to pray for peace in Jerusalem and for the nations of the world. The Gates of Jerusalem Watch is part of this prayer initiative: 12 prayer teams pray daily for 2 hours at the 12 gates of Jerusalem. In September 1999, Hess called together the first convocation for 24-hour prayer watches. Many nations were represented at this convocation and Hess is currently working hard to establish 24-hour prayer watches all over the world. During the past decade, several other prayer watches have been established in Israel.

E. 2000 Orange Farm South Africa:

In the year 2000 a pastor in a township near Soweto, South Africa, came up with the idea to saturate his township that has about 1.3 million inhabitants with prayer watches. The township is divided into 10 sectors and 10 smaller towns around it. The pastor established prayer watches in all 20 locations. Within a few years dozens of congregations had lasting prayer watches, 25 of them praying 24/7. This initiative got 40% of all the churches located in the township involved and there began to be a constant stream of people coming to Christ, with many reports of healings, restoration and deliverance abounding in the region.

F. 2000 Prayer Towers in Indonesia:

In Indonesia a national prayer network has established 24/7/365 prayer towers in more than 500 Indonesian cities and towns. There are literal 24/7 houses of prayer that are operated with an average of 16 or so intercessors that take responsibility to keep their prayer tower to pray going continually with each person taking four hours shifts per day. Children as young as 4 participate in helping to sustain these prayer towers and during the week others come in from the community to help. Sometimes intercessors will come and stay for a month or more just to help.

G. 2005 Prisons in Argentina and South Africa:

Amazingly the Lord has raised up night and day prayer in multiple prisons. In Argentina, believing inmates have established a dynamic 24/7/365 prayer watch where they pray for the other inmates, their families, their communities, the country and the world. Similarly there are several prisons in South Africa that have repeatedly prayed night-and-day for 7-day periods of time.

H. 2012 Houses of Prayer across the Globe:

By 2012 there were thousands of houses of prayer across the Earth; spanning every continent except possibly Antarctica (unknown). This movement includes believers from every denomination imaginable and involves millions of believers. Truly this is a historical move of God as 24/7 prayer is being established in countless cities of the Earth. What is astonishing is that there has been such a global desire for this expression of Christianity that has swept the Earth in such a short period of time.

I. Modern Planting Efforts and Networks:

Right now as we meet today there are now networks that are committed to building, sustaining and planting houses of prayer across the nations. Because of the impacts of night and day prayer within the Church over the last decade now many aspects of the missions movement are also being touched with the focus of establishing houses of prayer wherever the Gospel goes.

IV. What's Happening Across the Earth:

Prayer and praise is arising in the nations, night and day prayer expressions are starting all over the globe to ascribe His great name 24/7. What we are

witnessing right now is unprecedented in human history; perpetual prayer and worship is coming forth from thousands of places that have never done so since Genesis chapter 1. There are now literally tens of thousands of ministries across the Earth that could be considered a house of prayer where their primary characteristic is that they do prayer meetings. This doesn't mean that prayer meetings are the only thing that they do, but that it is the primary thing that they are doing with their time and energies.

A. The Prayer Movement Across America:

The Lord has been doing profound things right here in America; in fact since we got started in 2005 we have witnessed a movement birthed in our nation. There has been a significant increase in number of these types of ministries and we must understand the impact that these ministries are making in the spiritual of our nation.

1. We know of over 500 houses of prayer in America.
2. Many cities across the nation now have multiple HOPs in one region.
3. There are over 15 in Dallas/Fort Worth alone (our region).
4. There is representation of houses of prayer in every state.
5. Texas/Mexico border network with over 20 houses of prayer.

B. Finding HOPs in the Tribes of the Earth:

We regularly hear about groups being discovered in far off places that have had no connection to any other house of prayer concept; they just felt led to start unceasing praise and prayer in some form or fashion. Our contacts from various missions organizations are reporting that Jesus believing tribes exist all over the Earth and they are finding houses of prayer in villages all over. We are talking about tribes unrelated to each other and those who have never heard about IHOP or that there is a prayer movement. Many of them have formed a specific prayer hut in their village and that's where the business of prayer occurs and tribal members take turns worshiping and praying in the designated prayer hut. The Lord who is doing something unprecedented; night and day prayer is arising all over the Earth. There are more and more houses of prayer found sprouting up weekly in every expression imaginable.

C. Known International Missions Bases:

Missions bases serve a unique role in the overall strategy. The objective of a missions base is to be literally 24/7 with live worship led prayer meetings with these bases serving as training, sending and equipping centers that aim to plant and raise up other houses of prayer. These ministries aim to be regional outposts for supply and encouragement, serving as hubs for networking and strategy. Below are countries in which we know of missions bases currently because we are in relationship with those building there or know those who are in close relationship. In many cases these nations have more than one missions base strategically placed in the country; the below list isn't comprehensive but rather represents some of the bases that we know of.

1. South America: Belize, Brazil
2. North America: US, Canada, Mexico
3. Middle East: Israel, Jordan, Turkey
4. Europe: England, Poland, Germany, Belgium, Netherlands
5. Africa: Egypt, South Africa

6. Asia: Hong Kong, China, Taiwan
7. Oceania: New Zealand, Hawaii

D. Functioning HOP Networks:

There are many networks that are surfacing, some city wide, state wide and even national. At this point there are thousands of leaders across the nations that are part of such groups. Praying Church Networks are essential in order for the Prayer Movement and ultimately the Church as a whole to get to the next step that God has for us. They are relational connection points that help the movement to move forward together, especially as those networks network with each other.

1. National Missions Base Co-Op here in America (9 large bases).
2. PiNet (small but growing pioneering network).
3. HOP networks across Europe (dozens of smaller HOPs).
4. National Mexico Network (100 HOPs throughout Mexico).
5. Many state-wide networks in America (at least 6 different states).

E. China's Explosive Embracing:

A few years ago, Billy Humphrey met Brother Yun (one of the apostolic leaders from the underground church in China). Billy was asked to explain the house of prayer to him via an interpreter. After some explaining, Brother Yun said, "okay, China will do it." He is connected with all the other major leaders of the underground Church across China and they worked together to plant over 10,000 different literal 24/7 prayer ministries across China.

F. HOPs in Every Nation:

If this were not enough proof that something is shifting in the Earth, reports come in near monthly of new literal 24/7 prayer initiatives being started all over the Earth, from nations on every continent. Even closed nations are seeing expressions of night and day worship rise within them as the Church across the globe turns her gaze to the worthy one. In a recent leadership call with Mike Bickle of IHOP-KC he said that his contacts are estimating 50,000 new houses of prayer globally over the last number of years. He said that the number he heard was actually way higher than that and that he is going with the far more conservative number of 50,000 based off what he is hearing. Whether that stat is accurate or not the fact that we are even having discussions about such numbers represents a massive up trend in the house of prayer movement.

V. The Global Soil is Softening:

There has been a significant increase of intercession aimed at the hardest and darkest places in the world. As a result of night and day prayer filling the Earth, the soil of men's hearts is softening across these nations. The below are all recent stories that reflect a massive change in the spiritual climate of the nations tied to the persevering efforts of the prayer movement. It would make sense that if the people of God would cry out to Him fervently from across the Earth that God would respond. We are witnessing an unprecedented shift in the spread of the Gospel as a result of this massive increase of intercession.

A. Work of God in China:

The Holy Spirit has strategic purposes for the Asian nations (in scripture: the kings of the East). Right now the greatest increase and expression of the house of prayer and spread of the gospel can be found in China. They have been in full on revival, reporting explosive growth where for some time they were saying over a million people were getting saved per month and that the underground church in China has swelled to over 150 million Chinese believers now.

B. Islam Being Plundered from Within:

God has always cared very deeply about the descendants of Abraham's son Ishmael. We are living in an hour where the Muslim world is seeing its first revival and God is moving mightily amongst them including releasing a massive increase of dreams with the man in white appearing to Muslims while they sleep. IHOP-ATL planted a missions base in a closed Islamic country and missionaries on the ground there are reporting that a number of Sheiks are coming to Christ and discipling their Imams. Imams are then leading entire mosques to Jesus.

C. Revival in the Middle Eastern Nations:

There are testimonies pouring in of God doing wild and glorious things in the lives of the lost in Middle Eastern nations that are predominately Muslim. I've included a few such encouraging stories.

1. Jordan:

In the nation of Jordan, missionaries saw 20k believers in just a short 18-month period where there had only been a handful of new converts over the previous 20 years.

2. Morocco:

In Morocco there is a young lady doing what she calls her taxi ministry where every day she takes a taxi from where she lives to across the city and back. She asks the taxi driver each time if they have seen the man in white coming to them in their dreams. Then depending on their answer, she tells them the gospel. She is saying that in her experience 6 out of 10 Muslims profess to seeing Jesus in their dreams.

3. Lebanon:

Another missionary in Lebanon was in a cab with an overtly radical jihadist one afternoon but she felt the Holy Spirit clearly tell her to tell this cab driver that Jesus loves him. She was so terrified that she delayed the whole cab ride and waited until the ride was over, she was outside the cab, and she had handed him the money. She quickly said "Jesus loves you" and began to run away from the cab. But as soon as she said it, he yelled back "wait, please tell me about Him," and then he gave his life to Jesus. This is reflective of a shift in Lebanon; missionaries report it would take 90 days to find one open person who was open to hearing about Jesus but they report that now they are talking to 3-4 in an afternoon.

4. Iran:

Iran is also experiencing revival behind the scenes right now in ways that are not being made public. One of our contacts was on a plane and was seated next to an Iranian woman; she was Muslim. They

asked this random lady what she thought about Jesus and she told him that she had seen Jesus; He had appeared to her. She gave her life to Jesus on the plane.

5. Afghanistan:

While things in Afghanistan are really intense right now and the persecution is great, Afghanistan is experiencing revival. One missionary network said that before the troops left, they knew of 320 different home groups (house churches) but that in the span of just a few weeks since the US withdrawal that number shot up to over 2500 home groups. These missionaries are giving reports of miracles and Taliban salvations.

VI. Partnership with His Plan:

Prayer ministries are now beginning to fill the Earth serving as perpetual solemn assemblies. They don't gather corporately for a day or for a week but they gather night and day continuing to cry out for God's purposes to be met in their regions and in the Earth. We are actually witnessing a significant sign pertaining to His second coming.

A. Doing What He's Doing:

The heart of every believer is to get to be part of whatever the Lord is doing in their generation. The Lord is making it clear; He is doing night and day prayer unto the greatest harvest of souls that the world has ever known. He is birthing a global prayer movement and marking this generation with a renewed call to Himself.

B. Praying for His Kingdom to Come:

This global prayer movement is an exciting invitation to partner with God in seeing His desires accomplished in our generation. There is a very real time dimension partnership to the Lord right now in prayer as He is now responding to the global cry.

"This, then, is how you should pray: "Our Father in heaven, hallowed be your name, your kingdom come, your will be done, on earth as it is in heaven (Mt. 6:9-10)."

C. God is Setting Watchmen on the Walls:

We looked at this verse earlier as a declaration of what God is doing in this generation. We see that the Lord is sovereignly setting people into lifestyles of prayer, many in a fulltime capacity as their vocation. He is calling out to this generation for those who will partner with Him at this level. Now, as we finish up the conference on cultivating a life of prayer, I want you to ask the Holy Spirit how you are to respond to this verse and what He wants from you and for you.

"I have posted watchmen on your walls, Jerusalem; they will never be silent day or night. You who call on the Lord, give yourselves no rest, and give him no rest till he establishes Jerusalem and makes her the praise of the earth (Is. 62:6-7)."