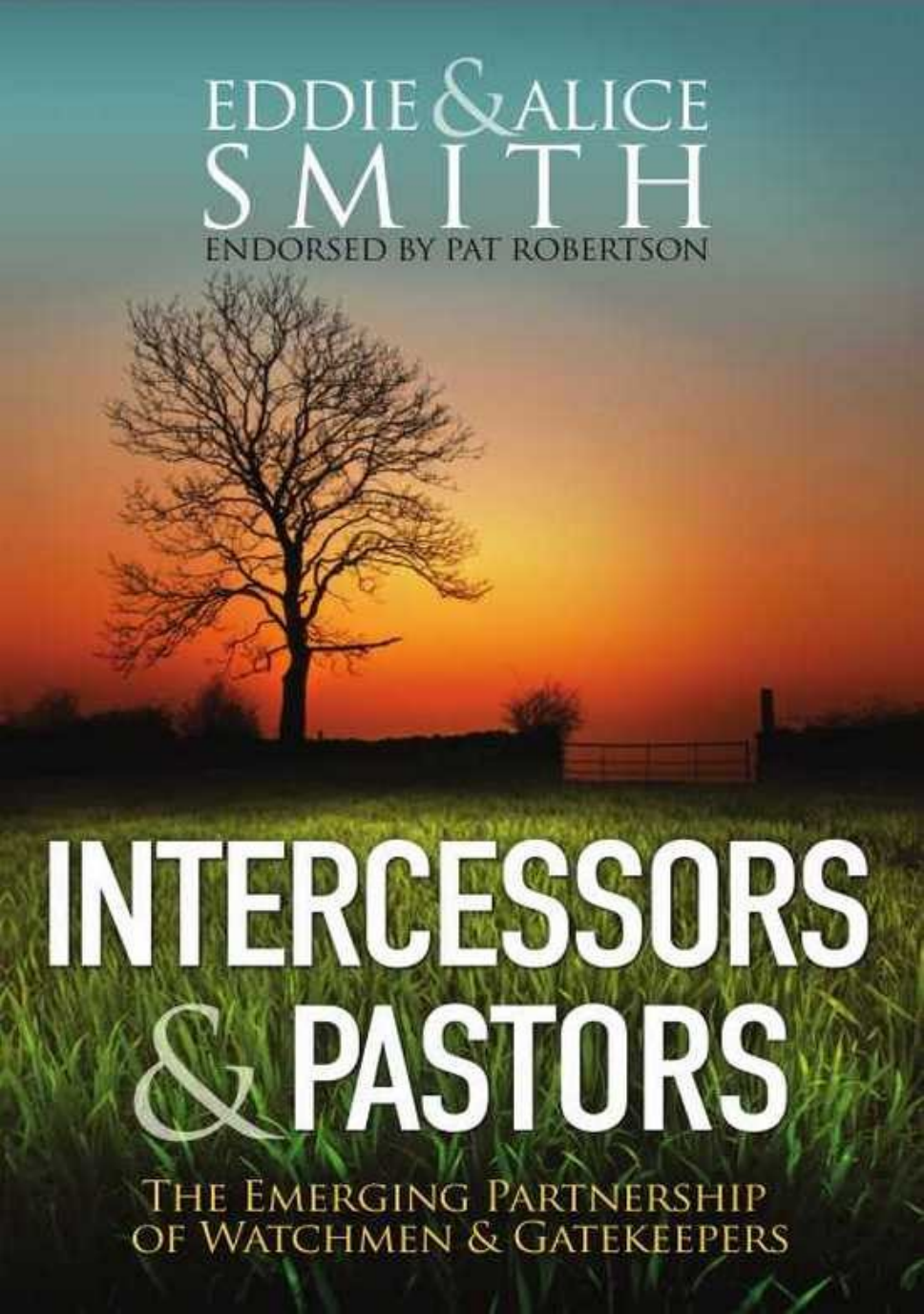




EDDIE & ALICE
SMITH

ENDORSED BY PAT ROBERTSON

INTERCESSORS & PASTORS

THE EMERGING PARTNERSHIP
OF WATCHMEN & GATEKEEPERS

EDDIE & ALICE
SMITH

ENDORSED BY PAT ROBERTSON

**INTERCESSORS
& PASTORS**

THE EMERGING PARTNERSHIP
OF WATCHMEN & GATEKEEPERS

Copyright

Copyright © 2011 by Eddie and Alice Smith Printed in the United States of America No part of this publication may be reproduced, stored in a retrieval system, or transmitted in any form by any means—electronic, mechanical, digital photocopy, recording, or any other without the prior permission of the authors.

All rights reserved solely by the authors. The authors guarantees all contents are original and do not infringe upon the legal rights of any other person or work. No part of this book may be reproduced in any form without the permission of the authors.

Unless otherwise noted all Scripture quotations are from the Holy Bible, New International Version. Copyright © 1973, 1978, 1984, International Bible Society. Used by permission.

Scripture quotations marked KJV are from the King James Version of the Bible. Scripture quotations marked NKJV are taken from the New King James Version. Copyright © 1982 by Thomas Nelson, Inc. Used by permission. All rights reserved.

Dedication

Lovingly dedicated to the pastors and intercessors with whom we have served. Your lives of commitment to Christ continue to shape ours.

Table Of Contents

[Dedication](#)

[Note To Intercessors](#)

[Note To Pastors](#)

[1. Let The Healing Begin](#)

[2. The City Walls](#)

[3. The Ancient Gates](#)

[4. Watchmen And Gatekeepers](#)

[5. Becoming A House Of Prayer](#)

[6. Understanding Intercessors](#)

[7. What Intercessors Need From Their Pastors](#)

[8. What Pastors Need From Their Intercessors](#)

[9. The Conclusion Of History](#)

[10. Hell's Gates And Treasures](#)

[Notes](#)

[Appendix A Recommended Reading](#)

[Appendix B Pastoral/Church](#)

[Appendix C Team Covenant For Prayer Journey](#)

Participants

Appendix D

Author's Contact Information

Note To Intercessors

Dear Intercessor,

The working relationships between intercessors and their pastors vary. Your pastor is a unique individual with his own personality, spiritual gifts, goals and convictions. He will not approach things the same way we do.

Don't attempt to impose the ideas in this book, or your own ideas for that matter, on your pastor. Love him and serve him. Receive your pastor as a gift from God. An excellent prayer guide to use is *Praying God's Will for My Pastor* by Lee Roberts. Praying the Scripture is always uplifting, edifying and credible. Successful, mature relationships are built upon the knowledge of our common human frailty. The only way we can truly know each other is through open communication.

Seek to understand him and inquire as to how your ministry of prayer can assist him. Try to understand your pastor's vision for the church, and what, if anything, you can do to partner with him to see it fulfilled.

God will bless your effort. Your prayers will be answered!

Sincerely, Eddie & Alice

Note To Pastors

Dear Pastor,

We have written much of this book with you in mind. A worldwide explosion of prayer is occurring today. Intercessory prayer has likely become a higher priority in your own life and in the life of your church in recent years. These are exciting and challenging times and we want to help you partner with the people of prayer God has given you.

God is reforming the church into a house of prayer. This is critical to the completion of the Great Commission and the extension of his Kingdom throughout the earth.

Jesus, our example, only did what he saw the Father doing (John 5:19). If we operate as he did, we must facilitate this reformation. It involves more than adding a prayer meeting, building a prayer room, or developing a prayer ministry. To become a house of prayer the church will have to actually accept a new identity. Are you willing?

This will mean that prayer will permeate every facet of church life, family life, and individual lives. It will mean teaching the entire church to pray. But it will also mean identifying and establishing meaningful ministry partnerships with the prayers (intercessors) in your church.

For the past 150 years, American pastors have typically established ministry partnerships with those members who had influence with me. Today they are beginning to understand the

need to partner closely with those who have influence with God (1 Cor. 12:21-24).

We offer this book with the hope that it will assist you in understanding and unleashing these unique, closeted prayer ministers. Intercessors will be your greatest blessing and more than likely, your greatest challenge!

Sincerely, Eddie & Alice

1. Let The Healing Begin

It was mid-afternoon one day in the late '90s, at the Light the Nations Conference in the Dallas, Texas Convention Center. The atmosphere was heavenly as approximately 7,000 pastors and church leaders sang the beautiful worship chorus, Higher Ground. After the singing, noted Argentine-American revivalist, Edgardo Silvoso, invited Barbara Wentroble, (author and experienced intercessor), and Rich Marshall, (pastor for more than forty years), to the platform.

Silvoso described the divisions that have crippled the church through the years, especially the division between pastors and intercessors. Next, he called for repentance and forgiveness to begin. What follows is a transcript of the recording of that impromptu encounter, as the Holy Spirit led them to speak.

A Pastor Repents

Speaking on behalf of the pastors, Rich looked into Barbara's eyes and said sincerely,

“Barbara, I speak to you personally, but I also speak to you as a representative of all the intercessors. I also speak to you on behalf of all the pastors, knowing even as I say this that not all the pastors will understand, but we speak as one today.

In the past we have sometimes taken what God never gave

us—control. We’ve thought that because we are called of God, that gave us some kind of power over the people in the church. That was so wrong. We have not honored the intercessors... We have not given you your rightful ‘place’ in the church. We have relegated you to back rooms. And, we have wounded you. We have not listened to you... You have brought the word of the Lord to us and we have laughed, and called you strange. We’ve said, ‘that’s just the intercessors.’”

With a broken heart, Pastor Rich then knelt at Barbara’s feet and continued.

“Barbara, I repent today... I kneel before you to ask you to forgive me. It is a new day for the church. It’s a new day for me. It’s a new day for you. It’s a new day for pastors and intercessors. We have just begun to see what can happen when God’s intercessors are released in all their power. And today we honor and elevate you. Not above how God would elevate you, but we lift you to the place God has given you.

I say to you, ‘I am sorry. I have sinned against you. Forgive me for wounding you... Forgive me for not listening to you... Forgive me for the division that came, not just between pastors and intercessors, but the whole clergy/laity division. It is so out of the will of God. And today my sister we are one. I bless you in the name of the Lord Jesus. Forgive our sin... Forgive my sin.’”

Except for the sobbing of the many intercessors that were deeply touched by Pastor Rich’s humble repentance, a holy hush fell over the thousands of people in attendance.

An Intercessor Responds

Then Barbara gracefully knelt before Pastor Rich and tearfully responded,

“Pastor Rich, for myself personally and corporately for the intercessors, we forgive. We forgive. We intercessors ask you pastors to forgive us. We’ve thought we were the spiritual ones. There’s been pride... There’s been control... For getting out of the timing of God. For... trying to get the pastor to hear what we thought God was saying. We ask for forgiveness. Forgive us for having our own vision and not seeing our place as one that would help the pastor bring forth the vision that God had given him. For not seeing ourselves as servants the Lord had sent to serve the pastor and to serve the leadership. We ask you to forgive us.

We ask you to forgive our impure motives of wanting to gather others around us, rather than to see our role as to help bring forth the gathering unto the Lord. Pastor, forgive us for not being sensitive to the times when you’ve been in a hard place, and had a need in your own life. For not being the Aarons and the Hurs who would lift up your hands in the day of battle. Forgive us for walking away from our assigned posts as your Aarons and Hurs.

And we desire this day to take our place as servants with pure hearts. We ask you to allow us to walk in a covenant relationship with you that God would so join our hearts, even as

he joined Jonathan and David, that from this day forward we might be a support and strength to you.”

The Pastor Responds

Then Pastor Rich said,

“Barbara, we do forgive you. We declare that it is a wonderful day when we can join together as God intended the body of Christ to be. Pastors, as you are now on your knees, just reach up to the intercessors near you and say, ‘thank you, thank you.’ I want to say to the intercessors, ‘thank you for your faithfulness even when you were unknown; even when we didn’t know you were there. Thank you, thank you from the depths of my heart. Thank you!’”

The Need Of Reconciliation

Sadly, much of the twenty-first century church is in disarray. Despite Paul’s 2,000-year-old admonition against division in the church (1 Cor. 12:22-25), it’s plain to see that the body of Christ is severely splintered. Among the divisions are:

- Denominationalism
- Racial tensions
- The gender gap
- The Charismatic versus non-Charismatic issues

- Minister and laity distinctions

Although in the past twenty years we've seen some encouraging reconciliation in the church, the lost world might rightly ask, "Why are these Christians trying to reconcile me to God when they are not even reconciled to each other?" It's an excellent question, and one that deserves an answer. After all, reconciliation implies relationship!

But there is something else. Along with the need for reconciliation, we must offer the Lord new wineskins. God wants to pour out the new wine of revival upon his church. In fact, he has saved the best wine until last. It is a purifying wine, a healing wine, and an empowering wine. New wine however, requires new wineskins. (Mark 2:22) As someone has said, "All new wineskins have one thing in common. They are freshly dead."

To become new wineskins and truly live, we must die to ourselves and abandon the old. So the church today is in a state of flux. The only thing we can count on in the future is change!

But as long as the church looks like a sieve, fraught with disunity, it will never hold water, much less new wine.

We are on the brink of what may be history's last great revival and a worldwide harvest of souls. God is renewing the nature of the church (his bride) as he prepares her for earth's final spiritual battle to be followed by the marriage supper of the Lamb.

However, Jesus said, “A house divided against itself will fall” (Luke 11:17). As unity enables, so also disunity disables. For 2,000 years, a disabled church has tried,

- To reach a disabled world
- To fight against the kingdom of darkness
- To complete the Great Commission

As a result of our divisions, not surprisingly, we have accomplished little. After 2,000 years of opportunity, much of the world is yet to know God and the eternal salvation that could be theirs through his Son, Jesus Christ. Two thousand more years of the same from the church will produce the same pitiful results! That is precisely why we need watchmen (intercessors) who will “stand in the gap in prayer,” and for gatekeepers (pastors), who will move into their Kingdom positions to work effectively with them.

Watchmen—Intercessors (Isa. 62:6)

Watchmen (intercessors) are those in the body of Christ who:

- Primarily committed to the ministry of prayer
- Full of faith
- Willing to bear God’s burden at deeper levels

- Frontline soldiers in the ancient spiritual war between God and Satan

- Gifted to see the unseen and detect works of darkness

- Inclined to be prophetic in nature

- Passionately pursuing God's presence and power

Gatekeepers—Pastors (1 Chron. 9)

Gatekeepers (pastors) are those who are:

- Called and committed to love, to lead, and to feed the flock of God

- Called to administrate the work of the church

- Instinctively drawn to protect the body of Christ

- Used of God to impact the spiritual atmosphere of a city, state or nation.

Effective prayer, which is foundational to every part of ministry, puts the power of God into the work of God and enables him to enforce his victory over the enemy. Therefore, the linkage between pastors and intercessors is vital if the church is to successfully complete its mission.

The removal of estrangement between intercessors and pastors, which we call for in this book, is critical to the

Church's future success. The relationship of respect, effective communication and meaningful partnership between pastors and "prayers" has to be restored if we're to regain our spiritual integrity, glorify Christ and demolish the gates of hell.

In nation after nation, city after city, church after church, we have discovered a breakdown between these two important roles. There are many wonderful pastors who love God and their churches. These otherwise skillful and effective men and women of God often confess to us that they simply don't understand the ministry of intercession and therefore cannot understand their intercessors.

At the conclusion of one of our seminars in California, an elderly pastor said to me (Alice), "I've been a pastor for forty-eight years. I never knew before today that there were people in my church who love to pray."

Our friends, Ace and Joy Clarke, co-pastors of the Joshua Center in Hamilton, Ontario, Canada, have a powerful intercessory prayer ministry. Ace candidly admits, "In the past, I for one have stood against intercessors simply because our city has been filled with a plethora of off-based, error-filled teaching. In some cases a calculated attempt was made to lift the intercessor to a higher level of authority than the pastor. Some of our churches suffered under this error and have paid a price for it."

Most intercessors love Jesus and spend a lot of time in his presence crying out for the needs around them. However, some have little understanding of the role of the pastor, the nature of

spiritual authority, and how they are to partner with church leadership. This alienation appears to be based on a combination of things including differences in:

- Their spiritual perspectives (how they see and interpret spiritual things)
- Their spiritual giftedness (how God has equipped them individually to deal with spiritual issues)
- Their spiritual assignment (the ministries or purposes to which God has called them)

Today, in the United States, most pastors are male and possess organizational skills and gifts, while most intercessors are female and possess the more intuitive skills and gifts. Yet we acknowledge a worldwide shift as we see more and more men accept their call to intercession, and more women called to pastoral ministry.

Another reason for this breach is “failed trust.” Pastors who have, whether knowingly or unknowingly, offended intercessors, and intercessors who’ve likewise disappointed their pastors. In some cases, this is more than a failure to partner in ministry. It’s a matter of jealousy, suspicion, control, and a critical spirit. In the next chapter we offer a revealing insight into how easily one can be betrayed by misplaced trust.

The ministries of both pastors and intercessors are crucial to the health of the church. After all, it was Jesus who said his

church was to be a “house of prayer.” But tolerance and coexistence is not enough. True reconciliation requires a relationship of love, respect, and collaboration.

My (Eddie) mother was a great cook. She specialized in Southern-style biscuits—specifically, sweet potato biscuits with bacon bits. Excuse me, I’m drooling! Now I don’t know much, but I do know about biscuits! You can point to a pile of flour, a cup of milk, an egg, some salt and baking powder and call it biscuits, if you like. The ingredients are all there. But until they are placed in proper relationship with each other and have been through the fire together, they are not biscuits! So it is with us!

The Nature Of Reconciliation

• It’s Not Uniformity

Unity is not uniformity or “sameness.” We don’t have to believe or be the same to walk in Christian unity. We are encouraged to “Make every effort to keep the unity of the Spirit through the bond of peace” (Eph. 4:3). To maintain unity requires effort because those who dwell as one in biblical unity must still retain their unique individual identity.

• It’s More Than Union

Complete unity is more than union. Tie the tails of two cats together and toss them across a clothesline and you have union, but you don’t have unity!

In our pastoral experience, we learned that pastors and

intercessors are uniquely positioned in the church to demonstrate biblical unity and exemplify the extremes to which one should go to maintain it at all costs.

Biblical unity is centered on Christ's sinless life, atoning death and bodily resurrection; not on our peripheral opinions, personal preferences, gender-biases, or spiritual gifts and callings.

Bound together by love, in the bond of peace, we'll graciously agree to disagree about lesser issues when we must. We learn to disagree without being disagreeable and to ask ourselves, "Is this a conviction for which I am willing to die?" Jesus was specific as to both the type and the degree of unity he desires to see in us. What does this unity look like?

1. It isn't that we must agree about everything. Jesus taught in Matthew 18:19 (King James Version), "Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven." We are not required to agree about everything.

2. The unity we are to experience is relational unity. Jesus prayed, "that all of them may be one, Father, just as you are in me and I am in you" (John 17:21a).

Jesus and the Father, though distinctly different, are one.

Though diverse, we are also to be one. True relational unity allows for individual differences. If I (Eddie), as a pastor refuse to accept my intercessors' uniqueness, then I am rejecting part of who they are—who God has made them.

If I (Alice), as an intercessor refuse my pastor's role in my life, then I am rejecting my Pastor's God-ordained authority. If Eddie and I must agree about everything, then there's no need for one of us.

3. We are called to live in functional unity. His prayer continues, "May they also be in us so that the world may believe that you have sent me."

There is a purpose for this unity. Unlike the ecumenical movement of the seventies when unity was our goal, today we have a higher goal than acceptance, tolerance and fellowship. Unity is only a means to an end. Jesus described the effect a purified and unified church would have on a sin-soaked society. Convinced by our unity and not by our arguments, the lost will believe that God has sent him.

Our unity is a picture worth a thousand words. (John 17:21b) The plan hasn't changed. There is a function we perform and task we're to complete. It's the Great Commission. (Matt. 28:19-20) It's more than a great suggestion. And it's being done today!

4. Most important, we are called to live in organic unity.

Simply stated, if we know Christ we've been grafted into the same Vine, and are to be sustained by the same Life Force. (John 15) Our job is not to accomplish unity. Christ did that over 2,000 years ago on Calvary. We are to demonstrate unity before men and before demonic deities. (Eph. 3:10) It's time we abandon our declarations of spiritual independence, and declare once and for all our spiritual interdependence. (1 Cor. 12:12-27)

The Ministry Of Reconciliation

God has given us the ministry of reconciliation. Some have concluded that this refers to the ministry of evangelism, as we help those without Christ become reconciled to God. But the ministry of reconciliation begins with biblical unity within the church. Effective evangelism depends upon reconciliation in the church. (Matt. 5:9; John 17:21; 1 Cor. 12:22-26; 2 Cor. 5:18).

As we bridge those things that have separated us, we'll restore soundness to the body of Christ so the world can believe.

"All this is from God, who reconciled us to himself through Christ and gave us the ministry of reconciliation: that God was reconciling the world to himself in Christ, not counting men's sins against them. And he has committed to us the message of reconciliation" (2 Cor. 5:18-19).

Reconciliation isn't accidental; it doesn't "just happen." It's an intentional priestly ministry we're to perform. The reconciler in a relationship, as Jesus was when he reconciled us to God, is required to pay the price of humility, at times humiliation, or more.

When it comes to a broken relationship, whose job is it to attempt reconciliation? Is it the responsibility of the offender, or the one who was offended? For you see, reconciliation requires an initiator and a responder. Here is your answer. God always puts the responsibility of initiating reconciliation directly upon the shoulders of the one who wants to be closest to him.

Look what Matthew said, "Therefore, if you are offering your gift at the altar and there remember that your brother has something against you, leave your gift there in front of the altar. First go and be reconciled to your brother; then come and offer your gift" (Matt. 5:23-24). In this passage we see that the Lord will not accept our offering, no matter what it is, if we have not sought to resolve issues with others!

Reconciliation is never easy. Actually, in some cases it requires an abundant measure of God's grace. In his book, *A Gentle Thunder*, author Max Lucado says it well.

Double-tongued promise-breakers.

Fair-weather friends. What they said and what they did are two different things. Oh, maybe they didn't leave you alone at the cross, but maybe they left you alone with the bills...

or your question

or your illness.

Or maybe you were just left at the altar, or in the cold, holding the bag.

Vows forgotten. Contract abandoned. Logic says: “Put up your fists.”

Jesus says: “Fill up the basin.” Logic says: “Bloody his nose.” Jesus says: “Wash his feet.”

Logic says: “She doesn’t deserve it.”

I don’t understand how God can be so kind to us, but he is. He kneels before us, takes our feet in his hands, and washes them. Please understand that in washing the disciples’ feet, Jesus is washing ours. You and I are in this story. We are at the table. That’s us being cleansed, not from our dirt, but from our sins. And the cleansing is not just a gesture; it is a necessity.¹

The Minister Of Reconciliation

So, whether you’re a pastor or an intercessor, you have been called to the ministry of reconciliation. We encourage you to let God examine your heart and your relationships. Let’s pause and take a personal inventory.

Pastor, stop now and ask yourself:

- Have I exhibited spiritual pride?
- Have I been (even subtly) controlling? Have I pushed my

agenda and methodology on my congregation generally, and my intercessors specifically? (Intercessors are not hired guns used to twist God's arm to endorse some man's agenda, but some pastors seem to have that subconscious expectation.)

- When “challenged” by my intercessors, do I take offense and ignore them? Do I capitulate to those who are more traditional and are primarily seeking their own comfort zone?

- Do I know who my people of prayer are? Am I accessible to them? Do they know it?

- Have I honestly tried to teach and train the intercessors to use the gifts God has given them? Have I equipped myself with a knowledge and practice of prayer to be able to teach—by word and example?

- Do I honor them? If so, do they know it? Have I acknowledged the place God has given them in our church? Or are they generally ignored instead?

- Have I wounded or ridiculed an intercessor?

- Am I open to the intercessors and the ministry God has given them? Are they ministering freely and fruitfully in my church?

- Do I intercede for my people of prayer?

- Am I mindful of and committed to providing spiritual covering for my intercessors—for them personally as well as their ministry?

Intercessor, take a moment and ask yourself:

- Have I exhibited spiritual pride? Does my pastor see me as unteachable or unreachable?
- Have I been (even subtly) controlling? Have I pushed my revelations and prophecies on my pastor?
- Am I committed to submit and pray for my pastor and/ or pastoral staff until God releases me, even if I feel they've made wrong decisions?
- Have I been prone to flamboyant activities that have no real value, and which were not inspired nor instructed by God, for the sake of being seen or heard?
- Am I “a divider” or “a unite-er”?
- Have I disregarded church guidelines to do my own thing?
- Have I gotten out of timing regarding the things I felt God was telling me, then accused my pastor of missing God?
- Have I been a gossip, and talked against my pastor?
- Have I been judgmental of my spiritual leaders? Am I wounded and unwilling to forgive those in authority over me?
- Do I know my pastor's vision and am I committed to help him achieve it?
- Have I lifted my pastor's hands as Aaron and Hur did

Moses’?

If you’re guilty of any of these, stop now and ask the Lord to forgive you. Then take the proper steps to correct the problems. The pastors and intercessors God will use mightily in the future will display...

1. Teamwork and Unity

We happily report that the day of the ministry “superstar,” the “one-man band” is disappearing. We remember a street banner displayed in a small West Virginia town promoting a tent revival. It encouraged everyone to come to the big tent and hear Evangelist So-and-so who according to the banner, had “all the gifts of the Spirit operating in his life.” Hey, friend, anyone with all of the gifts of the Spirit operating in his life isn’t a member of the church. He is the church! <smile> The apostle Paul wrote, “For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ” (1 Cor. 12:12). True spiritual ministry is larger than any single person. It is accomplished by the application of various personalities and spiritual gifts. After all, it’s together that we are the body of Christ.

Paul wrote, “In him the whole building is joined together and rises to become a holy temple in the Lord. And in him you too are being built together to become a dwelling in which God lives by his Spirit” (Eph. 2:21-22).

2. Servanthood and Humility

A person approached his minister to tell him he didn't enjoy his preaching as much as he once had. "Well, brother," said the minister, "before you tell me what you don't like about me, let us pray together. Will you kneel here and pray for me?"

They knelt and prayed. When they finished, the minister said, "Now, brother, sit down and tell me what fault you have found."

The man said, "I'm ashamed of myself. I find no fault at all." The man continued, "Pastor, since you have asked me to pray for you I cannot fault you. I believe now, the fault is in me. I have never prayed for you before. Now I will."²

The pastor, by refusing to defend himself and instead exhibited humility, drew his accuser to servanthood. This is the attitude on which godly relationships thrive. (Isa. 53:7)

3. Dependence upon the Holy Spirit

As ministers of reconciliation we need to maintain our own spiritual health and intimacy with God. Otherwise, we can't know his will. It's crucial we renounce our personal "declarations of independence" so we can function interdependently within the body of Christ to do the work of the ministry. Together, we can depend upon the Holy Spirit's guidance and his power for the results.

4. Integrity and Accountability

Someone once wrote these as qualifications of a ministry leader, be it a pastor or an intercessor.

A twenty-first century leader must have...

“The strength of an ox;

The tenacity of a bulldog;

The daring of a lion;

The patience of a donkey;

The industry of a beaver;

The versatility of a chameleon;

The vision of an eagle;

The meekness of a lamb;

The hide of a rhinoceros;

The disposition of an angel;

The resignation of an incurable;

The loyalty of an apostle;

The heroism of a martyr;

The faithfulness of a prophet;

The tenderness of a shepherd;
The fervency of an evangelist;
And, the devotion of a mother.”
(Unknown)

While being interviewed on a Christian television channel I (Eddie) explained the unique role of intercessors in the church.

The interviewer, a Houston pastor, said with a somewhat critical tone, “Yeah, those intercessors are a weird group, aren’t they?”

His comment hit me wrong and I said, “Pastor, you’re like some others I know. You want the advantages of having intercessors in your church. But you want your intercessors delivered to you ‘fully grown’ so you don’t have the responsibility to pastor them. Thank God there were spiritual people around to mentor and guide you as a young pastor.” (I think the pastor got the idea.) Years ago we conducted meetings in several churches near a major theological seminary. Because of their proximity to the school, those precious people never had a pastor who was more than thirty years of age. They always had “student pastors.” Through the years, those patient church members had tolerated and cleaned up the messes of dozens of young pastors-in- training.

Pastor, your intercessors have no seminary, they have few mentors, and fewer models. With a heart of love, you’ll have to

provide their training and occasionally clean up their messes.

The ministry of intercession is as old as mankind. From Exodus 32 when Moses pled with the Lord on behalf of the Children of Israel, and Luke 2:37 when Anna “departed not from the temple, but served God with fastings and prayers night and day,” until today, intercessors have faithfully stood in the gap. There has always been a remnant who have faithfully accepted God’s intercessory assignments.

The current public movement of intercession in the United States is recent. Until the 1990s there was very little written or taught about prayer. Past intercessors had to learn from trial and error. They had few mentors, many questions and spent lots of lonely hours confused with what they felt God was showing them during prayer. They knew their calling was different, but they didn’t understand it. Since most pastors are not intercessors, few knew how to help them.

Pastor, we trust that books like this one will assist you as you lead these vitally necessary people in your church. You are a spiritual gatekeeper in your home, your church, your city, and in some ways to the nations. You are an elder at the spiritual gates of your city. Ask God to enlarge your vision. Begin to see the spiritual territory for which you are responsible. Have you asked God where your territory is? Possibly you’re frustrated because you’ve never learned your boundaries. (2 Cor. 10:13-16) Intercessor, you are a spiritual watchman for your church, your city and possibly the nations. Think big! Too many of us have “tunnel vision.” Limited vision produces limited results.

Remember, God is a big God!

As Old Testament watchmen and gatekeepers worked together to protect their cities, we are seeing God establish the strategic partnership of pastors and intercessors.

We have looked at the division, the need for reconciliation and the nature of the relationship God is establishing. But how will this partnership affect our churches and cities? In Scripture God uses many metaphors to describe his church. He calls us...

- A temple
- A family
- A body
- A bride
- A friend

In the next chapter, we will present another metaphor for the church... a protective spiritual wall for our cities. As we look at the walls, the gates and the watchtowers, we will get a better understanding of the roles of the watchmen and gatekeepers.

2. The City Walls

To understand the important roles and relationship between actual watchmen and the gatekeepers, we'll need to travel back in our imaginations to Old Testament times and look at the physical make-up of the ancient walled cities.

You may remember that when Joshua and the children of Israel entered the Promised Land, they discovered cities that were surrounded with strongly fortified protective stone walls. Archeologists tell us that although those walls were rarely load-bearing, they were often built high, to keep out enemy forces. In Deuteronomy 1:28, Moses described cities as having “walls to the sky.”

The walls were not only high; they were wide and built to last. The walls of Nineveh were so wide that three chariots abreast could be driven atop them. Six chariots could be driven side by side atop Babylon's mammoth walls which were built of layers of stones placed in courses, one on top of the other.

During a prayer journey to Turkey my (Alice) team and I saw excavated walls of cities that were built in the second century b.c. Although the cities are no longer occupied, the foundations and walls remain intact. They've withstood the ravages of time, weather and even earthquakes. When the foundation is solid, the walls will withstand the greatest of shakings. There is a spiritual analogy to consider.

The Church, A Protective Wall For The City

Like those ancient city walls, Peter describes believers in similar terms. He says that we are “living stones” that God has spiritually built together, with Christ as our “Chief Cornerstone.” In a sense, God has built us together to provide salvation and spiritual security for the inhabitants of our cities. (1 Sam. 25:16; Isa. 26:1, 60:18; 1 Pet. 2:5)

If you recall, the city of Sodom could have been spared destruction had enough righteous people been living there. We, the church, those who’ve been made righteous by the blood of Christ, provide the spiritual security for our cities. If every true Christian were removed from your city simultaneously, it would self-destruct in short order. (Gen. 18:16-33; 2 Cor. 5:17, 21)

Untempered Mortar

Mortar was of particular importance to the ancient walls. They were sometimes weakened by the use of “untempered mortar.” Carefully read these verses.

“Because, even because they have seduced my people, saying, Peace; and there was no peace; and one built up a wall, and, lo, others daubed it with untempered mortar: Say unto them which daub it with untempered mortar, that it shall fall... So will I break down the wall that ye have daubed with untempered mortar, and bring it down to the ground, so that the foundation thereof shall be discovered... Thus will I accomplish my wrath upon the wall, and upon them that have daubed it

with untempered mortar, and will say unto you, The wall is no more, neither they that daubed it” (Ezek. 13:10-15 KJV).

No wall is stronger than the mortar that holds each stone in place. But what is meant by “untempered mortar?” Untempered mortar is untested mortar. Untempered mortar may be mortar that’s been watered down or in some other way compromised in its formation.

Ezekiel reports that walls built with untempered mortar will fall. In fact, verse 14 says that God himself will tear them down. Would any of us want to spend our lives building walls that God has promised to level? Yet tragically, many of us have and some of us are building them right now.

One of the weaknesses in the body of Christ today is the untempered mortar that too often binds us together. Now, we are not necessarily addressing the untempered mortar of which Ezekiel spoke. We’re referring to an “untempered mortar” with which many Christians attempt to build relationships today... which is misplaced trust.

Too often we attempt to build relationships with family and friends with the untempered mortar of trust. We’re busy trying to find people we deem trustworthy.

At the same time, some are trying to prove to others that they (themselves) can be trusted. As one pastor in the Northwest said, “We pastors, who are meeting together monthly for prayer, are learning to trust each other.”

A pastor called one day with great news. He’s a precious

man who had suffered a run of bad church experiences. “I’ve been called to a new church,” he said excitedly. “We are really blessed to be here. This church has four deacons and three of them are solidly on our side.”

“Write down their names,” I (Eddie) replied. “Write down their names! Why?” he asked.

“Because, those three will be the ones who will run you off!” I explained. And they soon did.

Why did I tell him that? I said that because it was clear to me that he was trusting his new deacons for job security. God won’t allow us to trust anyone but him.

An unhealthy trust in others is untempered mortar. Whether we place our trust in ourselves, or in someone else, trusting people will never securely bind us together. It will always result in disappointment.

As Ezekiel points out, God himself will tear down walls built with untempered mortar. Why would God tear down our trust-based relationships? It’s quite simple really. The Lord is jealous of our trust. We are to trust in the Lord with all of our hearts, and love each other. Listen to these striking verses:

- “It is better to take refuge in the Lord than to trust in princes” (Ps. 118:9).
- “Trust in the Lord with all your heart...” (Prov. 3:5).
- “In that day they will say, ‘Surely this is our God; we trusted in him, and he saved us. This is the LORD; we trusted in

him; let us rejoice and be glad in his salvation” (Isa. 25:9).

On the other hand, Jesus taught: • “‘Love the Lord your God with all your heart and with all your soul and with all your mind.’ This is the first and greatest commandment. And the second is like it: ‘Love your neighbor as yourself.’ All the Law and the prophets hang on these two commandments” (Matt. 22:37-39).

Paul wrote, “And over all these virtues put on love, which binds them all together in perfect unity” (Col. 3:14). Love is the mortar that properly binds us together. The church needs a transfusion of God’s love. Not just to know that God loves us, but to commit to deeply loving each other.

How do we know that God loves us? Because John 3:16 declares that he laid down his life for us. How then does he know that we love him? We prove our love for God by our willingness to lay down our lives for each other! (1 John 3:16) We’ve all had friends who were ready to lay down our lives for their issue or cause. But rarely one who would lay down his life for us.

Relationship is the heart of the gospel... love is to be the heart of these relationships.

Relationship is the heart of the gospel. The first is our relationship with the Lord. The second is our relationships with each other. Love is the heart of these relationships. As a wall is built one stone at a time, relationships are built one deed at a time. Meaningful, loving relationships are woven together with

fibers of selflessness and servanthood.

Some years ago I (Eddie) was invited to attend a meeting for minority pastors that a national ministry leader had called in Dallas, Texas. He graciously encouraged, then enthusiastically implored the pastors to mobilize their men to attend his stadium event.

In his inimitably passionate and dramatic manner he ended his appeal tearfully on his knees before this group of around thirty pastors.

He had poured out his soul before them. And it seemed like an eternity before one of the older Black pastors finally stood to respond.

“Sir,” he explained, “I almost didn’t come to this meeting today. I assumed it would be just another meeting set up by some guys like yourself to push your agenda on us. People like you always form your committees, plan your things and then at the last minute you ask us to participate. But we’ve learned we can’t trust you. If you expect to get us to trust you, you’ve got a big job ahead of you.” With that he sat down leaving the room uncomfortably charged with anxiety.

The friend who’d invited me to the meeting, who was employed by the national leader, leaned over and whispered, “Eddie, would you like to respond to the Bishop’s charge?” I nodded yes. He said, “Go ahead.”

I walked over to where the Bishop was seated. “Sir, with respect I must correct something you’ve just said. You are quite

right that people like our host and me have offended and in the past taken advantage of people like you. But Bishop, God knows that we are mere men. We will eventually disappoint anyone who puts his or her trust in us.

“Truth is, Bishop, I’ve never yet met a man or woman, Black or White, Asian or Latino that I could trust. Eventually, in one way or another they’ve all let me down in some form or fashion. I even let myself down from time to time. Perhaps that’s why God never tells us to put our trust in each other.

“Rather, he tells us to trust him alone and to love each other as we love ourselves. Sir, I suggest if you’re going to love brothers and sisters in Christ who you cannot trust you may have a big job ahead of you.” As I returned to my seat, the tension eased as the Bishop thoughtfully nodded in agreement, having received my words with grace.

Immediate Versus Ultimate Trust

We saw a man wearing a T-shirt at the mall that read, “Never trust anybody.” Obviously, it’s a little hard to get along in this world without trusting anybody. We are not advocating a life independent of others. However, we must learn the difference between immediate trust and ultimate trust. For an example, we place our immediate trust in the airline pilot to fly us safely from point A to point B; however, our ultimate trust is in the Lord to get us there.

We immediately trust the youth pastor and sponsors to care for our children at youth camp, but our ultimate trust is in the Lord with their care.

We immediately trust our spouses to be faithful to their marriage covenant, but our ultimate trust is in the Lord. Ultimately, we must trust the Lord in all things. Sadly, many suffer today because they have repeatedly placed their trust in human beings only to have it shattered in the process. As one lady explained, “Every man I’ve ever trusted has let me down.” She had looked all her life for a man she could trust. As soon as she found one, he’d soon prove to be untrustworthy. She had moved from heartbreak to heartbreak until she was no longer willing to enter into a meaningful relationship with any man.

She had never seen that the men were not the problem. The problem was that she was attempting to build relationships with the untempered mortar of trust. Her system was flawed. But because she had tried in vain to find a man she could trust, she’d always seen herself as the victim. In fact, the men in her past may have been victimized by her need to trust someone. She had to be redirected to look for a man to love, not one she could trust.

When we were in the pastorate, I (Eddie) half-jokingly told our church members, “Go ahead and forgive me now, I promise, I will let you down. And by the way, I have already forgiven you.

I will never hold a grudge, harbor unforgiveness or resentment toward you. I will love you regardless of what you

do.”

Although I seek to live a trustworthy life, Christ and his Lordship in me is my only claim to trustworthiness. As pastors, we should sow unconditional love into our intercessors if we expect to receive unconditional love from them.

If you are troubled in one of your relationships today, check it out. Are you suffering because you’ve trusted that person to perform according to your standards, rather than loving them unconditionally? It’s not easy to love unconditionally. To navigate the emotions and summon the courage to surrender it all to God will require the fullness of the Holy Spirit in your life.

Love means to step out on a limb that you know may well be cut off. It means becoming vulnerable to disappointment, hurt and grief. Love is never free. It always carries a price tag. Jesus loved us enough to suffer. That’s true love.

Let’s commit today to love each other as Christ loves us. Why don’t you stop right here and pray this with us:

“Lord Jesus, I admit I’ve been hurt by betrayal and lost relationships. The pain is very real, but by your example of love and forgiveness and according to your Word, I now choose to forgive (NAME). I release (NAME) to be all you want (NAME) to be. I love (NAME) and in the days ahead I will express the unconditional love that only you can express through me. In your mighty Name, Amen.”

Pastor, we realize how hard it is to reestablish damaged relationships. We've also endured betrayal, criticism, and abandonment. For this reason many pastors and Christian leaders have dropped out of the ministry altogether. But when your trust is in the Lord, although grief and disappointment will follow the loss of a cherished friendship, there won't be total devastation. Peter writes, "Above all, love each other deeply, because love covers over a multitude of sins" (1 Pet. 4:8).

We have experienced the deep heartbreak of broken relationships, and it's a miracle how almost every one of them has been restored today. Let us share a few steps we've taken, even when the other party appears to despise or hate us.

1. Ask to meet with them so they can air any grievance. Offer calm, loving explanations. Don't be defensive even if you know they are misled.

2. Offer a sincere apology for disappointing them as their pastor.

3. At least once or twice a month, attempt to restart the relationship. (Understand that many times they won't be interested.)

4. As time passes, remember to send them a short note or birthday card.

5. Pray that the Lord will restore the friendship for his own sake.

Intercessor, we realize how hard it is to risk with a leader who may have accused you of witchcraft praying or worse, completely ignored you. When your trust is in the Lord Jesus, it's easier to give what you think the Lord has shown you to leaders, and then fully release it. Just remember intercessor, you are the messenger, not the administrator. When our postman delivers a bill to our door, he doesn't return the next day to ask if we paid it. He simply delivers the mail. What we do with it is our job. Faithfully "deliver the mail."

Experience has proven that if the leader senses you have no ulterior motive, he will more likely respect you and what you feel God is showing you. However, if he doesn't understand intercessors, you must guard your heart against anger, bitterness, or a critical spirit. Realize the greatest test you face may not be from the pastor, but from the Lord. God is looking to see if you are interested in self-gratification or his glory.

Once more, the outcome is not your responsibility. Obedience is.

Failed Trust Is Love's Test

However, even love is untempered (untested) until it has gone through the fiery trial of relational difficulty. The disappointment of failed trust puts love to the test. The real question is, "Can I love someone who I cannot trust?" God does; he loves us.

Our ability to trust God and love people, even those we cannot trust, is one measure of our maturity. God will never compete with others for our trust. Again, he is a jealous God! (Zech. 1:14) He wants to see our love mature, so he will see to it that our “trust in man” fails, whether we place our trust in ourselves or in someone else.

Accepting Our Judas’

Most of us have been betrayed at one time or another by someone we trusted. Do you have a Judas in your life? Have you had a friend who like Judas, betrayed you? Jesus had his Judas. Rest assured, we will have ours. They’re provided. (Heb. 2:18) Jesus was tempted as we are. As he suffered, so will we. “If we suffer, we shall also reign with him” (2 Tim. 2:12). Why are we betrayed from time to time?

We suffer betrayal to prove that our faith is genuine.

What is faith? Faith is not trusting in people we can see. Faith is “the evidence of things not seen”... God! Faith is trust in God alone. Peter understood betrayal. “In this you greatly rejoice, though now for a little while you may have had to suffer grief in all kinds of trials. These have come so that your faith—of greater worth than gold, which perishes even though refined by fire—may be proved genuine and may result in praise, glory and honor when Christ Jesus is revealed” (1 Pet. 1:6-7). So Peter teaches us in this passage that fiery trials refine and purify our faith.

To learn how God uses trials to purify our lives, read our book *Spiritual Advocates: How to plead for justice, stand in the gap, and make a difference in the world by praying for others*. (Available online at: www.prayerbookstore.com)

Our suffering is to result in praise, glory and honor to God.

It's the broken vessel that releases the precious perfume. If we have no trials, we have no triumphs. The trials of life provide us with opportunities to overcome. The world is unimpressed when we react to suffering like they do. But they take notice when we sincerely glorify God in the midst of adversity and pain.

We are tested to develop perseverance and spiritual maturity.

“Consider it pure joy, my brothers, whenever you face trials of many kinds, because you know that the testing of your faith develops perseverance. Perseverance must finish its work so that you may become mature and complete, not lacking anything” (James 1:2-4).

So how should we respond when we are betrayed? Peter and James tell us to rejoice. To rejoice, we need a long-term, not a short-term view of life. Let's consider how Jesus dealt with his Judas.

- When Jesus was betrayed, he didn't allow his immediate pain to distract him from his ultimate purpose. His first concern was for the purposes of God. He took no thought of himself. In

one sense, Jesus had effectively died in the Garden of Gethsemane when he surrendered his will to the will of the Father.

His death to self, through total commitment to the purposes of his Father, no doubt lessened the pain of his betrayal. And so will ours. Dying to self is a powerful weapon against Satan. (Rev. 12:11)

- Jesus' second concern was for his betrayer, Judas. Although Judas betrayed him, amazingly Jesus called him his friend. (Matt. 26:50) Even when we betray Jesus, he still calls us "friends."

Some wounded or broken relationships can be reconciled. Others, as in the case of Jesus and Judas, can't. But God's grace to cope is still available to prevent our harboring unforgiveness, resentment and bitterness.

The test: Can a person who has betrayed me, and neither sought nor been willing to accept reconciliation, continue to be my friend? To a certain level, yes. Will it be easy? No, but the most noble victories are achieved by behaving as Christ would behave.

If it involved abuse of any sort, most likely not. We would never advocate a relationship that is unhealthy to your well-being. In some cases, fellowship may never be restored. But you can still be freed from poisonous thoughts, bitterness, and feelings.

- Jesus' third concern was for the High Priest's servant. At

a time when he could have been bitter with his betrayer and angry at the prospects of his pending brutal death, Jesus compassionately stopped and restored the ear that an enraged Simon Peter had severed with a sword. (Luke 22:50-51; John 18:10) Unfortunately some ministers, after being betrayed by those they loved, drop completely out of the ministry because the pain is so great.

It may be difficult, but even when someone we love betrays us, if we're filled with the Holy Spirit, we can show compassion and forgive.

How could Jesus act with such selflessness? He was able to do so because he wasn't trusting Judas. Jesus trusted his Father. Even when facing his death, many of his closest friends abandoned him. Yet, Jesus loved even his executioners.

Pause now and thank God for your Judas. You may be thinking, "Are you crazy?" The simple truth is this: Like Jesus, each of us needs a Judas to help us get to our cross—the cross on which we die to self. (Matt. 16:24; Rom. 6:11; Gal. 2:20) The resurrected Christ can reign in us to the degree that we will die to self. When Christ reigns in us, our relationships with others will be built with the tempered mortar of his love.

Is It Live Or Is It Memorex?

If you are old enough you may recall the cassette tape commercial that posed the question, "Is it live, or is it Memorex

(recorded)?" It's sometimes difficult to judge whether we've built a relationship with the true mortar of love or the untempered mortar of trust. We suggest the following test.

When a relationship is tested, does it produce anger or grief in your heart? Sure, at first you may feel angry. However, you can't stay angry with someone you truly love. Your anger will be turned to grief. Grief, after all, is a love word.

How do you know whether your damaged relationship is based on trust or love? Here is the test: Betrayed trust results in anger. Love, when betrayed, produces grief. Unmanaged anger leads to resentment and resentment leads to bitterness. Grief, on the other hand, opens the way to engage in genuine intercessory prayer for the situation.

Perhaps you're a pastor who trusted an intercessor who betrayed your confidence and let you down. Maybe the betrayal came by a church member, a deacon, an elder, or one of your staff. It could even be someone in your distant past. Regardless, recognize that the problem was not so much his or her lack of trustworthiness as it was your decision to trust rather than to love that person. If you truly love people you'll offer them room to fail, and a fresh supply of forgiveness when needed.

Maybe you're an intercessor who's been betrayed or unfairly rebuked by a pastor, church leader, mentor or spouse? Pastors are people, too. Whether you were wounded intentionally or unintentionally, the pain is the same. Still, you can choose to express Christ's love and forgiveness.

In Ezekiel 13:10-13, we learn that the untempered mortar of trust cannot endure the tests that relationships are sure to face... love can. Ezekiel 13:5 says, “You have not gone up to the breaks in the wall to repair it... so that it will stand firm in the battle on the day of the Lord.” It’s time for us to repair and rebuild the walls of our relationships with love, grace and understanding in which we consider others better than ourselves. (Phil. 2:3) Our challenge is to close the breaks in the wall with forgiveness. Why? Ezekiel says it is so we can stand firm in the battle on the day of the Lord.

Strong, secure, spiritual walls, built with the mortar of God’s love and forgiveness, are being erected in cities around the world. Pastors are joining together in Christ’s love across denominational, cultural and racial lines to forge partnerships to complete the Great Commission and extend the Kingdom of God.

Pastors and intercessors are doing the same. These walls of love will pass the tests as we stand in the gap through prayer for each other. In the next chapter we’ll analyze the gates in these protective walls.

3. The Ancient Gates

Massive gates constructed of iron, brass and wood were placed strategically along the walls of ancient cities. They were fortified with beams, doors, locks and bars.

A single city gate could be composed of four to six chambers or rooms. The gate complex at the Israeli city of Dan, for example, measured fifty-eight by ninety-seven feet. That's more than thirty-two yards wide!

Although these gates seemed impenetrable, their geographical isolation from each other actually made them the weakest points in the cities' walls. Because of this, they were usually the first places to be attacked.

The gates of the fortified city of Gaza also appeared strong. Yet one muscleman, Samson, carried one of those gates on his shoulders to the top of a hill. (Judg. 16:3) Let's imagine for a moment that these gates represent the individual local churches (or congregations) in your city. If your city is like most, you may find that past "turfism" and an independent spirit has kept many of its churches isolated. Isolationism has left them powerless; so powerless that they have little or no impact on the daily lives and struggles of the people—believers or unbelievers.

Many years ago we were attempting to plant a church in a fast-growing part of Northwest Houston. Another church (of our own denomination) heard that we were looking to buy property

approximately one-half mile from their campus. They immediately circulated a petition among the pastors of other churches in the area in an effort to prevent us from buying the property.

One pastor, angry about the petition said, “Why, I wouldn’t mind if another church was built across the street from ours. As far as that goes, they could utilize what’s left of our parking lot on Sundays!” Obviously, that pastor has a kingdom vision. Unfortunately, the other pastor doesn’t.

The Purposes Of The Gates

The gates of ancient walls served many purposes. They were meeting places for various activities. Let’s look at some.

- Judges sat at the gates, so court was frequently held there.

As sin was judged at the ancient city gates, it’s time for sin to be judged in our churches. When necessary, pastors need to unite across denominational and ethnic lines to confront city government leaders concerning sin in our cities. Let the church’s voice be heard! We are to be “salt and light.” (Matt. 5:13-14) Let’s set the moral standard for society, not cower from it. (Deut. 16:18; 17:8; 21:19; 2 Sam. 15:2; Prov. 22:22-23)

- Prophets frequently delivered their messages at the gates. As proclamations were made at the Old Testament cities’ gates, today’s apostles, prophets, pastors, teachers and evangelists must faithfully proclaim the life-giving gospel of Jesus Christ to

our cities. (Prov. 1:21; 8:3; Jer. 17:19-20; 26:10)

- Real estate transactions were conducted at the gates. Land was redeemed there. The gates were places of restoration. Extending the kingdom of God is in one sense, a real estate issue! The root of the word Kingdom means to “pace off the land with the foot.” There are 1,489 references to the word land and 906 references to the word earth in the King James Version of the Bible. Land is important to God. “The earth is the Lord’s and the fullness thereof” (Ps. 24:1).

God is interested in the people who live on the land. The model of Joshua leading the Israelites into battle was about physical real estate only. But now the Lord is asking us, his new covenant people, to reclaim both physical and spiritual land from the devil. Land that he’s stolen from us.

Defiled Land

There are many references in the Old Testament to defiled land. For millennia, Satan has staked his claim on planet Earth. He’s marked it with the acts of wicked men. As a “squatter” (one who settles on land without right, title or payment of rent), the devil claims ownership of all the souls therein. God clearly tells us how land becomes defiled.

1. Adultery defiles the land. “... You have defiled the land with your prostitution and wickedness” (Jer. 3:2b). Adultery has defiled the United States of America via movies, “sexting”

(sexual photos sent via cell phone), television, pop music and pornography, (especially Internet porn). American society, its government and even our churches are polluted by sexual sins that are detestable to God. (Jer. 3:9; 7:30) Some of those sins are the reckless perversion and immortality of “Christian” leaders.

2. Shedding innocent blood defiles the land. “Yea, they sacrificed their sons and their daughters unto devils, and shed innocent blood, even the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan: and the land was polluted with blood” (Ps. 106:37-38). Parts of our nation are built on the bloody massacre sites where whites or Native Americans were slain; and land that was soaked with the blood of innocent black men who were lynched without trial.

Shootings in our public schools, workplaces and drive by shootings defile our land. In Habakkuk 2:12 God says, “Woe to him who builds a town with bloodshed, who establishes a city by iniquity.” War, rape, gangs, murder and abuse saturate our cities.

America’s defilement is partly due to the millions of unborn children who are murdered each year by their own mothers at the hands of abortionists before they take their first breath! (Jer. 7:6-7) God help us!

3. Broken covenants and treaties defile the land. “Then there was a famine in the days of David three years, year after year; and David inquired of the LORD. And the LORD answered, It is for Saul, and for his bloody house, because he

slew the Gibeonites” (2 Sam. 21:1). King Saul had disregarded the peace treaty that Israel’s earlier leader Joshua had made with the Gibeonites and had them killed. (Josh. 9:15) But once King David obeyed the Lord by offering an atonement to the Gibeonites, 2 Samuel 21:14 says, “After that, God answered prayer on behalf of the land.”

No different than men of old, according to the Grolier Encyclopedia, the United States government is responsible for making and then breaking more than 389 treaties with the Native Americans—perhaps more.¹

4. Idolatry defiles the land. “Thou art become guilty in thy blood that thou hast shed; and hast defiled thyself in thine idols which thou hast made...” (Ezek. 22:4a KJV). It’s a sad day for the church in America. We chide the ancient Israelites for having had their household idols, yet we are no different. Our idols take the form of careers, cars, money, stocks and bonds, amusement and the works of our own hands. (Ezek. 20:31; 36:18)

Pastor, it’s time for the church to offer prayers that shake the foundations of the land. Fervent prayers of repentance and petition can actually cleanse the land from its defilement and enable the people who live on it to respond to the gospel. Genuine revival will be societal. It won’t be confined within the four walls of the church. (Num. 16:46-48) Intercessory prayer teams should take to the streets, alleys, roads and the mountaintops to repent the land. Redeeming the land is the last great job of the church. As we extend God’s kingdom and

declare his glory in the whole earth through prayerwalks and praise marches, God's blessings will be restored and Satan's grip on the nations broken. As we prayerwalk our nation, repent for our sins and the sins of our fathers as Nehemiah did (Neh. 1:6-7); and in unity and purity proclaim the gospel of the Kingdom, Satan's gates will collapse. The churches' gates will be strong and secure. God guarantees it! (Matt. 16:18) After this, the world's last great spiritual harvest will occur.

Dutch Sheets, in his book *Intercessory Prayer* writes,

“Sue Doty shared the following testimony regarding doing spiritual warfare in her city. She stepped forward!

“I sensed the Lord wanted me, along with a team of intercessors to go on a prayer walk over a specific route, but that some preparation was necessary. First, I talked with my pastor about this and then went to drive along the route I knew we were to prayerwalk. As I approached a theater (X-rated movie house, video shop and bookstore) the Holy Spirit started to give me specific instructions. He told me to cast out the spirits of pornography and lust, and I did so. He also told me to pray in the Spirit. After a short time I was released from praying, and I continued on the rest of the route before going home.”

“On that Friday the Lord revealed to me what had actually happened. I turned on the local news to hear that this particular theater had been ordered by the city

to close its doors. The day after I had been there to pray, the city conducted a surprise inspection. The theater was cited for several violations and its doors were immediately closed and locked.”

“What was so remarkable was that the city had already inspected the building a short time before and it had passed inspection. But without warning, and for no apparent reason, it was being inspected again. God had really moved! The theater did meet code violations and was reopened for a short period of time before a judge ordered it to close for one year. Now the property is up for sale.”

“I had taken the course “Intercessory Prayer—The Lightning of God” by Dutch Sheets and I knew many charges had been placed on the wall, but this was the kairos time and the wall fell under the power of God.’ (By “charges” she is referring to the dunamis—dynamite—of the Holy Spirit that I teach about in the previously mentioned course).”²

The church has accepted the concept of God redeeming people, but it has little understanding of the importance of God redeeming the land. The apostle Paul wrote,

“And, having made peace through the blood of his cross, by him to reconcile all things (not just people) unto himself; by him, I say, whether they be things in earth, or things in heaven”

(Col. 1:20).

“And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none” (Ezek. 22:30).

The message is clear. The call has been extended. Will you become a “kingdom-taker” and pace off the land with your feet; stand in the gap for the land; ask God to remove the defilement and to release his blessing? As author and prayer leader Steve Hawthorne says, “It’s time for us to begin praying the prayers that our grandchildren will be glad we prayed!”

The Modern Gates

Some churches, like those massive Old Testament gates, appear strong with their enormous buildings, multiple staffs and creative programs. These churches can be very impressive. But looks may be deceiving. The church is not a human organization, it’s a spiritual organism. A strong declaration for vibrant, living churches is powerfully stated here.

“STAND YOUR GROUND, O CHURCH! The enemy is on the rampage again... STAND YOUR GROUND! Let neither fear nor adversity daunt your mission! STAND YOUR GROUND! The cesspools of immorality and ungodliness are overflowing, but STAND YOUR GROUND!

“The deceiving friends of lethargy and apathy have never been more present, but STAND YOUR GROUND! The godless

cults are moving like a prairie fire to consume the immature. But, O CHURCH, STAND YOUR GROUND! Humanistic ideologies are running rampant to twist and warp the minds of our youth today, but STAND YOUR GROUND, O CHURCH. Satan's onslaught against marriage and the family is setting new records, but STAND YOUR GROUND!

"Greed, lust, violence, murder, rape, perversion, drunkenness, pornography, lying, adultery and fraud are all having their day right now, but dear church, STAND YOUR GROUND! Wolves in sheep's clothing have come within your gates and in some places stand within your pulpits. But, O CHURCH, STAND YOUR GROUND!

"Much of your membership is at ease in Zion while many others are only playing church... but STAND YOUR GROUND, O CHURCH! The world system stands to oppose you, kings and governments legislate to limit you and most of the populace still ignores you, but STAND YOUR GROUND, DEAR CHURCH, STAND YOUR GROUND! O church... remember who you are... a Kingdom that cannot be shaken, a people to be reckoned with, a force that the gates of hell cannot hold back... an invincible army... an indestructible organism that cannot be obliterated or detoured.

"O dear Church soon and very soon anti-Christ's will appear to put the finishing touches to your demise, (or so they think), so... STAND YOUR GROUND! Hold high your head. Remember your foundation. Keep ever before you, your ultimate destiny. And when the battle's done, the blood of your

last martyr has died, the noise of war has abated and the dust has settled, You, dear Church, will stand! Scarred? Yes! Bruised? Weary? To be sure! But victorious and triumphant, you will stand, with sword drawn, your crown in place, and the enemy slain! So... here and now... in the midst of the battle, **STAND YOUR GROUND, O CHURCH, STAND YOUR GROUND!”³**

Stand your ground, Church. Let's not be so enamored with our activities, agendas and accomplishments that demonstrate little of the power of God. Let's not confuse the dust of our human activity with the smoke of God's holy presence!

As an individual is strengthened by meaningful, life-giving relationships with others, a church congregation is strengthened by meaningful, life-giving relationships between pastors and intercessors. Satan knows that if he can keep pastors and intercessors isolated, suspicious and critical of one another by fostering disunity, he can spiritually breach the congregation's walls. We cannot let this happen!

Let's re-cap. The protective spiritual walls of our cities describe the body of Christ. As living stones, we are set one upon the other. Our relationships should be bound with the tempered mortar of love, not trust. Trust-based relationships are destined to disappointment and failure. The spiritual gates of our city, which are our individual congregations, should dwell in unity and stand together against any activity that would defile the land. And where we discover defiled land, like King David, we must take the initiative, seek God's solutions and act

obediently. The gates of hell cannot prevail against the church that has intercessory watchmen posted on the walls and whose pastoral gatekeepers guard the gates.

Now that we understand the walls and the gates... let's learn the roles of the watchmen and gatekeepers!

4. Watchmen And Gatekeepers

Two watchtowers flanked each of the gates of the ancient cities. For example, one of Jerusalem's walls had ninety watchtowers that were manned by watchmen day and night. These watchtowers were considered so important to the security of the city that, if it were ever necessary, the building materials from personal homes would be sacrificed in order to repair and fortify them. (2 Kings 9:17; Isa. 62:6-12) Today, we're sure you'll agree, many of our cities are filled with wickedness and violence. We obviously need to rise to a new level of intercessory prayer. What level of sacrifice are we making to staff our intercessory watchtowers?

- Does your church value prayer and its necessity to the spiritual health and well-being of your community? Has it built, equipped and staffed a prayer room?

- Have you learned that prayer is more than a Christian discipline, that it's actually a spiritual ministry?

The watchtowers beside each gate housed the watchmen who guarded the city. The watchmen were to sound an alarm if they saw an enemy approaching. (2 Sam. 18; 2 Kings 9:17; Ezek. 33:2-3) "I have set watchmen upon thy walls, O Jerusalem, (watchmen were the city's early warning devices) which shall never hold their peace day nor night: ye that make mention of the LORD, keep not silence" (Isa. 62:6 KJV).

Who were the watchmen? In a spiritual sense, Israel's

prophets saw themselves as watchmen. They were the ones who warned the nation of God's impending judgment if the people did not repent. However, in the Old Testament, the military (soldiers) generally served as watchmen in the cities' watchtowers.

Notice the similarity to those God has called to the ministry of intercession. Intercessors are prophetic, frontline soldiers in God's army. (Matt. 27:65-66) The word translated watchman comes from a Hebrew word *tsaphah* meaning "to lean forward, to peer into the distance, to observe, to behold, to spy, or to wait for." What a wonderful description of intercessory watchmen who are typically diligent spiritual soldiers.

Even those of us who aren't necessarily gifted intercessors aren't exempt from the responsibility of interceding for our cities. As in the case of Nehemiah's rebuilding of Jerusalem, civilians also served as watchmen. (Neh. 7:3) Maybe you're a civilian and not a soldier. Nevertheless, you have the responsibility to intercede for your city.

Prayer leader Jim Goll offers more on this subject in his book, *The Lost Art of Intercession*. He writes,

"The Greek word for 'watch' in these verses is gregoreuo, and it means 'to be vigilant, wake, to be watchful.' A watchman on the wall does many things. He carefully watches what is happening and alerts the

community when good ambassadors approach the city. The guardsman then will open the gates and lower the bridge so the ambassadors may enter. A watchman also warns the city, far in advance when an enemy approaches. He sounds an alarm to awaken the people because he knows 'to forewarn them is to alert and arm them.' Then they quickly can rally to take their stand on the wall against the enemy before he wrongfully tries to enter into the city."1

Intercessors, as God's watchmen, often experience revelatory gifts like prophecy and discerning spirits. These spiritual gifts come from the more controversial "manifestation gifts" listed in 1 Corinthians 12. For this reason, intercessors can easily be misunderstood.

For example intercessor, you may routinely see spiritual things a year or two, or more, in advance like Habakkuk describes. "For the vision is yet for an appointed time; but at the end it will speak, and it will not lie. Though it tarries, wait for it; because it will surely come, it will not tarry" (Hab. 2:3).

Like the sons of Issachar it's necessary that you be discerning of the times. "Men of Issachar, who understood the times and knew what Israel should do..." (1 Chron. 12:32).

You may occasionally receive prophetic words from the Lord concerning your church. Some should be shared with your pastors. Most of the words you receive however are for your

own personal intercession and are to be shared with no one but God.

As I (Alice) write in my book, *Beyond the Veil*, “I believe intercessors who have developed a close relationship with Jesus Christ have learned to be trustworthy with the information God shares with them. They have learned to hold 80 percent of what they receive from the Lord and reveal only 20 percent. Most of the revelation they receive never leaves the prayer closet. As partners with God, intercessors are in a place of hiddenness. They must depend upon the Holy Spirit for discernment for what, how much and when to share.”²

Pastor, don't be offended, or take it personally when the watchmen (your intercessors) warn you of a threat from without or within. Watchmen are commanded to sound the alarm. (Ezek. 33:6-7) They're only attempting to do their job. Your intercessors may be untrained and their approach a little rough around the edges, but don't discount the information, weigh it prayerfully before the Lord. This only adds to the point that wise pastors provide training and appropriate systems of communication for their people of prayer.

A Matter Of Life And Death

Intercession is serious. Spiritual warfare presents very real dangers! For Old Testament watchmen to neglect to give warning when they sensed approaching danger was treasonous and punishable by death. (Ezel. 33:6)

Isaiah writes of the incompetent watchmen of his day, “His watchmen are blind, they are all ignorant; they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber” (Isa. 56:10). Until recently, this passage from Isaiah was true for the United States. But we are blessed to say that America’s intercessors are waking up to the privilege and responsibility of prayer.

Intercessory watchmen should realize that their assignment is sometimes a matter of life and death. One morning Alice went shopping for building supplies for a project I (Eddie) was working on. While looking for the items I had asked for, she had a brief vision. In her mind’s eye—a closed vision—she saw a man standing in my office pointing a gun at me.

Immediately she grabbed her purse, abandoned her cart with the items she had worked so hard to find, and ran to the car. Alice began to intercede, even as she drove home. Once home, she rushed inside to her prayer closet, where she began crying out to the Lord.

She has since been asked, “Alice, why didn’t you call the office and ask if he was alright?”

“It was time to pray, not take a survey,” she replies.

Alice prayed for thirty minutes until the burden and sense of urgency subsided. Only then did she call the office and ask, “Eddie, are you okay?”

“Yeah, fine.” I answered. “Why do you ask?”

She told me how she had entered into intercessory warfare prayer as a result of seeing the vision.

“Oh that,” I explained. “He just got saved.”

That morning I had had a counseling session with a medical doctor who was in ill health, separated from his wife, addicted to narcotics and suicidal. After I led him to Christ—and through some significant deliverance—he explained how he had loaded a pistol that morning and placed it on his kitchen counter, intending to bring it to my office and first kill me, then himself. For some “unexplained reason,” he absentmindedly left the pistol on the kitchen counter.

Yes, being married to an intercessor definitely can have its advantages! As Alice was assigned as a watchman for my life that day, it is interesting to see where the ancient watchmen were assigned. Let’s look.

Some were stationed in the watchtowers as lookouts or sentries on the city walls. Intercessors have strategic assignments. Their prayer closets are like those ancient watchtowers. From them, they can scour “the spiritual horizon” like air traffic controllers. They often sense spiritual things, discern the good from the bad and the welcome from the unwelcome. God sometimes exposes the enemy’s plans and reveals “the cards that Satan is holding” to his intercessors. (Isa. 62:6; Jer. 51:12) One of our assignments as intercessors on the city walls is to pray for the marketplace. We (Eddie and Alice) coordinate prayer rooms in many of the largest arenas in the largest U.S. cities dozens of times each year for a marketplace

event that draws tens of thousands.

In the past two years more than 50,000 business people have recorded their first-time decisions for Christ at these “business events”.

They were stationed around the temple. Prayer is becoming the priority of more and more churches each day. They are creating prayer campaigns, offering conferences and seminars on prayer, building prayer rooms and hiring pastors of prayer or enlisting volunteer prayer coordinators. Pastors are identifying and employing their people of prayer as full ministry partners.

Around the clock (24/7) prayer, half-night prayer, praying before and during the worship services and more, reflect the stationing of intercessors around the temple. (2 Kings 11:6)

They were also stationed in the streets. At night, watchmen patrolled the streets of the cities to preserve order. We live in a day when God is calling intercessors into the streets as well.

As we prayerwalk our streets and pray over each individual home, school, church and business in our neighborhoods, we take back our cities from Satan’s dominion. (Ps. 127:1; Song of Sol. 3:3, 5:7) America’s wickedness has brought “plagues” upon us and our children. What are we to do? In Numbers 16:46-48 the children of Israel were plagued as we are. So, Moses said unto Aaron, “Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them: for there is wrath gone out from the LORD; the plague is begun.

“And Aaron took it, as Moses commanded, and ran into the midst of the congregation; and, behold, the plague was begun among the people: and he put on incense, and made an atonement for the people. And he stood between the dead and the living; and the plague was stayed.”

But why incense in the streets? In Revelation 5:8, incense is revealed to be a symbol of intercessory prayer.

As Aaron, the High Priest took the incense to the streets where the people were dying, the plague was stopped and lives were saved! It took a radical act on Aaron's part and we too should learn to be instant to obey. As 1 Peter 2:9 teaches, we are today's spiritual priesthood. We too are called to take prayer into the streets of our cities to save lives.

That's what it means to prayerwalk the streets. It's particularly effective because when you stand to pray in front of the home, school or business, you will often pray with more discernment and passion. The visual adds fuel to the spiritual!

Pastor, your intercessors love to take to the streets to repent and pray on site where past wickedness, trauma, bloodshed and broken covenants were committed. As priests before God they'll stand in the gap for the defiled land. It's their calling... their passion, so let's facilitate their love for prayer.

As prayer teams journey to spiritual trouble sites around the world to pray, many churches are adding financial support for them in their mission's budget. Consider doing this.

The four Praying Through the 10/40 Window campaigns

that began in 1993 focused on this kind of strategic warfare praying. Christians around the world prayed fervent, synchronized prayers for the sixty-five mostly Muslim, unreached nations between the 10th and the 40th parallels North, between Spain and Japan.

Then in the early 2000s the 40/70 campaign focused prayer on highly concentrated Buddhist and Muslim areas. Today, strategic target prayer journeys go into areas that the Lord has specifically assigned. Books now report the miraculous results of these international prayerwalks, during which thousands of intercessory watchmen prayed on site with insight. In many cases, these prayed-for nations are experiencing unprecedented moves of God. But we must not stop! Let's press forward.

An effective pastor will envision his intercessors, provide for their training and release them to meaningful ministry like those mentioned above.

GateKeepers

The gatekeepers (or porters) of the ancient cities opened and closed the gates. Pastor, you're a spiritual gatekeeper. You have the spiritual influence to either permit or remit situations. What you allow in your own life, and in the life of your congregation, will either enable or disable the city church.

Pastor, perhaps you've blamed others for your church's problems. That's natural. Now ask the Lord to reveal anything

in your own heart that has enabled the problem. Remember the words to the old spiritual, “It’s not my brother, nor my sister, but it’s me, Oh Lord, standin’ in the need of prayer.” Spiritually blind or careless ministers endanger both the church and the city they seek to serve.

A major hindrance to any work of God is for us to be unteachable. Once we stop being teachable, we become judges. Pastoral pride says, “I know it all and have no need of others.” That’s tragic. And, intercessors who act as though they hear God better than others bring into question their own motives. Pastors need intercessors and intercessors need pastors. It’s a divine partnership.

Perhaps the ultimate danger in the life of a pastor is pastoral passivity. Proverbially hiding one’s head in the sand like an ostrich will not make the problems go away.

Perhaps you’ve not prayed for the protection of your city. Some pastors have “micro-vision.” Consumed with their own congregations they’ve failed to establish meaningful partnerships with other pastors in order to see their cities transformed. Have you?

If so, ask the Lord to forgive you for aiming too low. Ask him to give you his heart for your city—then take action.

The Nehemiah Anointing

When the ancient walls were devastated by war, God

would eventually commission someone to rebuild them. Both Israel and Judah had kings who distinguished themselves as fortifiers, or re-builders of cities. They had “the Nehemiah anointing.”

God continues to raise up women and men of vision, who possess the Nehemiah anointing to rebuild the walls of their cities. Oswald Chambers describes vision in his book, *My Utmost for His Highest* by saying, “The only way to be obedient to the heavenly vision is to give our utmost for God’s highest, and this can only be done by continually and resolutely recalling the vision.”³

What’s your vision? Is it personal revival, city renewal, marketplace evangelism, or corporate unity? Cast your vision and as Oswald Chambers said, “be obedient to the heavenly vision.”

We, as living stones, bound by love, properly related to one another, establish an impenetrable spiritual perimeter for our cities. In Katy, Texas; El Paso, Texas; Columbus, Ohio; Phoenix, Arizona; San Jose, California; and hundreds of other America cities and cities around the world, pastors and churches are meeting regularly across denominational and racial lines for worship and prayer. They demonstrate that unity—our being one, is not synonymous with uniformity—our being the same.

God-given diversity strengthens the church. Pastoral gatekeepers and their churches can maintain their uniqueness as they experience biblical unity for the sake of souls. The city church is beginning to demonstrate the levels of Christian unity

that will cause the world to believe!

Nothing will be impossible for those who'll commit to rebuild the spiritual walls of their cities. Pastors (gatekeepers) and intercessors (watchmen) must face their common adversary, Satan, together! He's an ancient deity who's diligently fought to keep this strategic partnership from being formed. He won't retreat easily. His goal is to divide and conquer. He'll do everything he can to erode our relationships and hinder the health of our cities.

A well-educated pastor with a highly skilled staff, the most innovative programs, supported by the latest technology is no match for Satan and his forces. A pastor (gatekeeper) may have the authority to open and close the gates, but at best he can see little beyond the walls.

On the other hand, gifted, committed intercessors (watchmen) may have the ability to see beyond the walls and discern dangers that threaten the city. But they may have limited authority to take appropriate action unless the gatekeeper hears and responds to their warning. It's critical that pastors and intercessors be linked together as ministry partners.

In the next chapter we'll explore the life and ministry of the intercessor.

“In that day shall this song be sung in the land of Judah; We have a strong city; salvation will God appoint for walls and bulwarks” (Isa. 26:1 KJV).

5. Becoming A House Of Prayer

Is Prayer our Priority?

“My house will be called a house of prayer, but you are making it a den of robbers.” (Matt. 21:13)

Everyone knows the purpose of a fire station is to provide emergency service in case of a fire; but few know the purpose of the church.

Jesus said that the church is to be a “house of prayer.” However, prayer is hardly the priority of the average church today. At best, prayer is one of a multitude of other church programs.

More often than not, churches are houses of sports, preaching or musical pageantry, not houses of prayer! Sometimes prayer is quite low on their list of priorities. May we suggest that our churches are what we have made them—that is, if they function as something other than houses of prayer?

Nothing left a greater impression upon us than when we arrived at noon at the Presidential Hotel in Port Harcourt, Nigeria. We were amazed to see four African businessmen kneeling in prayer on the sidewalk in front of the hotel. We immediately recognized that they were Muslim, but were impressed by their bold commitment to pray. One would hardly expect to see four American Christian businessmen kneeling in front of a busy hotel to pray at noon.

One reason revival is seen in Africa is because even before they came to Christ, Africans are praying people. It's part of their culture. They simply change the direction of their prayers, from false gods to the true God.

When talking one day to prayer leader Ron Gaynor, I (Eddie) referred to Elijah and "the false prophets" of Baal.

Ron interrupted me and said, "Eddie, those weren't false prophets."

"They weren't?" I responded with surprise.

"No," he continued. "They were prophets of a false god. What we should ask ourselves is, are we as passionate and committed to prayer and to loving God as those prophets of a false god were?"

Imagine that a survey was taken of the 100 homes nearest your church. What percentage of them would characterize it as "the place where people go to pray?" Certainly, the average church isn't short on programs or ideas. But we are definitely short on spiritual power. For unlike Peter and John in Acts 3:6, we would be far more apt to say to a cripple today, "Here is some silver and gold. Sorry, but we don't have the ability to command you to rise up and walk!" We are powerless because we are prayerless!

Only a praying pastor can develop a praying church! However, study after study indicates that unlike their Korean counterparts (who pray an average of ninety minutes a day), prayer is not the priority of the average American pastor.

- In response to a survey taken at a pastor's conference in Dallas, Texas several years ago, 95 percent said they spend less than five minutes a day in prayer.

- C. Peter Wagner conducted a survey of 572 American pastors that revealed their average time spent in personal prayer was twenty-two minutes a day.

- A third survey indicated no appreciable difference in the amount of time spent in prayer between church leaders and average church members. This should not be!

Legendary tenor, the late Luciano Pavarotti once said, "When I don't practice one day, I know it. When I don't practice two days, my voice teacher knows it. When I don't practice three days, the whole world knows it!"

Sadly, we too have been exposed. It is painfully evident to our world that the American church is not yet a house of prayer.

Prayer IS the Priority of a House of Prayer!

Our friend, Sammy Tippit, writes,

"The great need of the hour is that pulpits throughout this land might be filled with humble, holy, praying men. A prayerless pulpit produces a powerless people. Powerless to overcome troubling sins. Powerless to change the culture. Powerless to give witness of their

great Savior. And a powerless pew produces a cynical public. The church then becomes the object of disdain, because to a great extent it has lost its authenticity.”

“In the book of Acts, it is said that the people recognized that those proclaiming the Gospel were ‘unlearned and ignorant men,’ and ‘they marveled; and they took knowledge of them, that they had been with Jesus’ (Acts 4:13). Today, I’m afraid people can easily observe that we have very intelligent and educated preachers but that few of them have been with Jesus. And we wonder why revival tarries.”

“Recently, a pastor confided to me, ‘I preach about prayer. But the truth is that it’s been a long time since I’ve had any real quality time in prayer.’ I don’t believe that his situation is unique. We talk a lot about prayer but pray little. We read books on prayer but do nothing about what we read. We say that prayer is a necessity for victorious Christian living but have scheduled God out of our inner life. We proclaim that prayer should be the priority of the church but never weep because of our empty prayer meetings.”

Prayer is the priority in a house of prayer. It’s foundational to everything else and to every other ministry. All other ministries go to men for God. Only prayer goes to God for men.

Jack Hayford tells how his personal failure as a pastor

many years ago brought him to desperation. One day he went into his auditorium and began praying over each seat. He did so faithfully and soon the building was full. Through the years, no doubt as a result of his personal commitment to prayer, God has given him an international ministry.

Martin Luther described his prayer life: “In a typical day I am charged with the pastorate of three congregations. I teach regularly at the seminary. I have students living in my house. I am writing three books. Countless people write to me. When I start each day, therefore, I make it a point to spend an hour in prayer with God. But, if I have a particularly busy day and am more rushed than usual, I make it a point to spend two hours with God before I start the day.”² Now that’s making prayer a priority!

Biblical leaders were people of prayer. Moses, David, Elijah and Daniel are good examples. James writes that “Elijah was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit” (James 5:17-18).

Samuel actually regarded it a sin not to pray when he said, “God forbid that I should sin against the LORD in ceasing to pray for you” (1 Sam. 12:23).

I (Alice) believe the Lord is releasing a new level of leadership anointing in the twenty-first century church that I call “the Samuel anointing.” To me the Old Testament prophetic

priests Eli and his sons, Phineas and Hophni, represent the church of the past. (1 Sam. 2-4) Eli was fat, undisciplined and a poor steward of the priesthood. His sons were immoral, arrogant, demanding and unable to perceive the presence of God. They portray what much of the church (the New Testament priesthood) has been.

God is exposing the old and making way for a new breed of leaders. We can have a Samuel anointing if we will humble ourselves and seek his face. Samuel's reign in Israel established "a new beginning." He was a righteous prophet and judge of Israel. He was an intercessor filled with integrity, honesty and holiness. (1 Sam. 12:1-5) He never oppressed the poor or took the best of the offerings, as Eli had. I believe in our day the Lord is pleased to grant this Samuel anointing to any who will meet his conditions.

Jesus, our supreme example, would often withdraw to lonely places and pray. He sometimes slipped away for predawn prayer. He proved that prayer was his highest priority! Of all the miraculous things his disciples saw him do, the one thing they asked Jesus to show them was how to pray as he prayed. (Luke 11:1) Perhaps they knew that his prayer life was the key to his power!

The Book of Acts records that the early New Testament church did the same works that Jesus did. Undoubtedly, they learned and practiced his secret.

In his book, *The Weapon of Prayer*, E.M. Bounds goes as far as to say, "The thing far above other things in the equipment

of the preacher is prayer. Before everything else he must be a person who makes a specialty of prayer. A prayerless preacher is a misnomer. He has either missed his calling, or he has grievously failed God, who called him into the ministry.”

The Heart Of A House Of Prayer

Someone has said, “The person who knows how will always work for the person who knows why.” As we have interviewed intercessors (people of prayer) and examined churches that are becoming houses of prayer, we’ve discovered that in both cases, they know why!

Members of a house of prayer know how prayer fits into their personal relationship with God, and into God’s purposes for them and their churches. They are committed to prayer as a lifestyle.

Pastor, your job isn’t to persuade people to pray at church. It’s to enable prayers to pray at church.

Too many church members assume that because God is both all-knowing and all-powerful, there is no point in praying. They reason if it’s God’s will for something to happen, it’ll happen regardless of what we do.

James argues against this when he writes, “Yet you do not have because you do not ask” (James 4:2 NKJV). Joshua’s experience argued against this when he experienced victory as long as Aaron and Hur held Moses’ arms up, and defeat when

they failed to do so. (Exod. 17:10-13) Jesus taught that persistent prayer produces consistent results. Implicit in that verse is that our failure to pray, fails to produce. (Luke 11:5-9) Weak praying makes weak churches. Years ago we attended a large convention. Returning early from a lunch break, we discovered that the lights had gone out in the large city auditorium. As we felt our way through the cavernous darkness we almost tripped over something on the floor. On second look we discovered that it was not something, but rather someone. It was famous author and preacher, the late Dr. R. G. Lee, who at that time was pastor of Bellevue Baptist Church in Memphis, Tennessee. He was to be the featured speaker in the afternoon session. There he was, groaning in prayer all alone, face down on the floor in front of the speaker's platform.

We reverently side stepped him and quietly made our way to the nearest exit. Two young ministers stopped us as we walked out into the brightly-lit hallway. One asked, "Sir, can you tell us how to get the power turned on in the auditorium?"

Pointing back at the figure on the floor of the darkened hall I (Eddie) replied, "No, but I believe Dr. Lee knows how to get the power turned on!"

If the prayer of a righteous person accomplishes much (James 5:16), then the prayerlessness of a righteous person leaves people, places and things unchanged. So prayerlessness at least means no change for the better, and it sometimes spells disaster.

In Ezekiel 22:30-31, Israel had sinned and deserved to be

punished. God, wanting to extend mercy to them, looked for someone who would stand in the gap. He was looking for someone who would pray as Habakkuk prayed, “O LORD, I have heard your speech and was afraid; O LORD, revive your work in the midst of the years! In the midst of the years make it known; In wrath remember mercy” (Hab.3:2).

Finding no one willing to pray, God poured out his wrath upon the nation, which suffered 570 years of oppression.

The Power Of Prayer

A church that’s truly a house of prayer knows that God has chosen to move in response to prayer. These unique people know that prayer:

- Releases the ministry of angels (Dan. 10)
- Empowers the work of God
- Accesses the presence of God

Intercessors know that God rules the world through the prayers of his people. (Exod. 33:11-23; John 15:7; James 5:15-16; 1 John 5:14-15) This elevates prayer to a position of highest significance in God’s economy. It makes us co-laborers with him in this world. God wants to partner with us not because he’s dependent upon us, but because it’s the way he’s chosen to exercise his will on earth.

In the Garden of Eden, Adam was given dominion over the earth, but he yielded his authority to Satan. Jesus, the Second Adam, retrieved and returned dominion over the earth to man. (Ps. 116:15) As John Wesley said, “God does nothing but in answer to prayer.”

A pastor told me (Eddie) that he wanted his church to become a house of prayer. I told him, “Pastor, you might not want that.”

“Why?” he asked.

“Because,” I explained, “prayer will then be your church’s highest priority. It will mean that your church will be spending the larger amount of its time and money on prayer. Your Sunday morning worship service, the jewel in the setting of your church’s schedule, will become a corporate prayer meeting.”

“Whoa! We can’t do all of that!” he exclaimed.

“Then you are going to have to get with God and discover what he requires.”

A few days later the pastor returned with the powerful new prayer strategy that God had given him.

Prayer Strategies

The following are strategies being used by pastors to transition their churches into houses of prayer.

Pastors set aside one day a week for a personal, private prayer retreat. The pastor is not available on those days for any other business or activity. His spouse, secretary and staff protect him in this endeavor. Pastors that practice a weekly prayer day report that it produces clearer direction for the church and personal power for their preaching.

Pastors establish a personal prayer shield for themselves, their families and their churches. Pastors ask the Lord to identify intercessors he's commissioned in their churches to pray for them and their families.

Pastors set aside weekly half-day staff prayer meetings. Tuesday morning, 9:00 'til noon, works well in some cases. This fosters staff unity and interdependence. It reduces isolation in ministry and the "Lone Ranger mentality." It also serves as a constant reminder to the staff that every facet of their work and ministry is dependent upon the Holy Spirit and prayer.

Pastors provide meaningful times of prayer in the worship services. Some plan times of corporate prayer, during which two or three intercessors are selected ahead of time to come to the microphone and voice the prayer.

Many churches invite those who desire prayer to the altar for personal prayer ministry at some point in their Sunday morning services. Pastoral staff, intercessors and others are trained, approved, and released to serve as altar ministers.

Pastors in some churches make time in their Sunday services to pray for other pastors and churches in their cities.

Each week the name of a different church and its pastor are read, then they are prayed for from the pulpit. They include churches from diverse groups: Baptist, Presbyterian, Lutheran, non-denominational, etc. It's nice to have someone from your intercessory prayer team write a note to the pastor and share with him that he and his church were prayed for that Sunday.

In other churches, intercessors are stationed in the prayer room to pray during each worship service. Three or four people are enough and the intercessors rotate so the weight is not on the same people each week.

Prayer becomes a significant part of every meeting. Whether it's a Sunday school class, a home cell group, a church picnic, a deacon's or some other committee or team meeting, an intentional time of extended intercessory prayer is replacing the obligatory closing word of prayer.

Prayer is taught to and exercised by everyone from the womb to the tomb. Nursery workers pray over the children in their care. Preschoolers through senior adults are taught and given opportunities to practice meaningful prayer. Young children are sometimes taken into the adult classes to pray for individual adults. This teaches young children the importance of prayer. It's amazing to see how powerfully God touches the adults as these young people pray for them.

Training in prayer and intercession. Seminars and conferences from time to time are offered to teach the congregation to pray. Pastor, it's crucial that you attend the prayer conferences that come to your church. Your people will

do what you do, not what you say. The moment you delegate the modeling of prayer to a staff member or lay leader, you've ceased leading a house of prayer.

It's disappointing for us to teach churches where the pastor who has invited us, fails to show up. Pastor, you can't effectively lead your congregation in areas in which you yourself are not equipped, and about which you show so little personal interest.

Prayer chains are developed and utilized, including the use of teleconference-type 3-way phone calls. Prayer chains may include a sign-up sheet for every thirty minutes or hour. The person finishing one slot telephones the next person in line thus passing the prayer torch.

There is a church in Atlanta, Georgia, in which every adult church member has the 3-way dialing option on their home phone. Each member partners with two others in prayer triplets. Prayer requests appear in the church bulletin each Sunday morning. At an appointed time during the week, the members place their 3-way calls and pray together.

Another church's prayer chain has people coming to the church twenty-four hours a day. Some provide paid security guards during the night hours. Many Southern Baptists have Watchmen Prayer Ministries in which they establish a prayer wall of 168 hours. (There are 168 hours in a week.) Once they complete one 168-hour wall, many start another.

Local churches are building special facilities for prayer. Church prayer rooms are being built in record numbers. The Jericho Center, coordinated by Dick Eastman, Every Home for Christ in Colorado Springs, Colorado, features twenty-four-hour prayer and praise rooms. Mike Bickle coordinates the IHOP (International House of Prayer) in Kansas City, Missouri, a ministry that promotes continuous (24/7) prayer and praise around the world.

Pastors are staffing for prayer. More and more churches across America are adding a Prayer Pastor to their staff or recruiting a layperson to coordinate the church's prayer ministry.

It's A Dumb Idea

A while back a man came to me (Eddie) saying, "My pastor has asked me to become our church's prayer coordinator. I invited you to lunch so you could tell me what I should do."

With my usual dry humor I smiled and said, "Go back and decline."

Surprised, he asked, "Decline? Why?"

"Well," I went on to explain, "it's a dumb idea."

"What do you mean?" he asked, still confused.

I continued methodically, "More than likely your pastor wants you to take the church membership directory and divide

the names into prayer teams of fifteen. Then select a prayer captain over each team and a prayer coordinator over a group of three captains.”

Suddenly, he began frantically searching for something. “Wait a minute. What are you doing?” I asked.

“Trying to find my pen so I can write all this down,” he quickly answered.

“Don’t write this down!” I playfully scolded him. “I’ve already told you it’s a dumb idea! That’s not prayer ministry! That’s multilevel marketing! You’ll not be a pastor of prayer. You’ll spend all your time recruiting people to fill the vacant slots and managing unmotivated people!”

In the ’70s we tried to motivate people to pray using guilt and shame. We quoted Scriptures against them, admonished them and plead with them to attend. We whined, “Please show up Wednesday night. I really need for you to be here. Don’t let me down.”

In the ’80s we tried to motivate our members with fear. We showed them the evil at hand and warned them to pray. Still prayer meetings were our least-attended services.

Suddenly, in the early ’90s, God jump-started his praying people around the world! He also began answering prayer. In fact, the best way to encourage people to pray today is to identify those the Lord is mobilizing and envisioning. Affirm them, equip them and report to them all the ways God is answering their prayer and then get out of their way!

I told my lunch partner, “Go back and tell your pastor that you’ll pastor the praying people in your church. Then conduct a survey or offer a spiritual gifts test. (C. Peter Wagner has a great spiritual gifts test in his book, *Spiritual Gifts Can Help Your Church Grow*, published by Regal Books.) Once you discover who your praying people are, enlist them. You may have 350 church members and only thirty-five intercessors.

Tell your pastor that you will lead and train those thirty-five people. Then pour your heart and life into the newly recruited intercessors as you equip them for the work of the ministry. (Eph. 4:11-13) You’ll soon discover that, like rabbits, they will multiply!”

Pastor, your intercessors are looking for models and mentors. They want instruction in prayer, along with the support, understanding and encouragement of their pastors. People who pray are looking for love and affection attached to the security of discipline and instruction.

As you provide church-wide prayer opportunities, invest yourself in the gifted prayers God has placed in your charge. Some pastors spend too much time trying to mobilize the 90 percent of their members who rarely pray, and too little time pastoring the 10 percent of their people who love to pray. This is like parents who neglect their good child, to correct their bad one. Face it. You’ll never motivate all of your members to be prayer warriors.

In Conclusion

To transition a church into a house of prayer should be done slowly. Never attempt to change the form (the what or how) until you've first established the function (the why). Some people can accept change only as long as they know why, and deem it necessary. Carefully and compassionately challenge the slow adapters in your congregation. They need time to adjust to change. God may have given them to you to keep you from moving too quickly.

Preach a series of sermons on prayer. Prepare a recommended reading list for your people. (Appendix A) We, and other authors, offer quantity discounts for our books and materials. This can be useful for group teaching sessions, church bookstores and libraries. Call 800-569-4825 for bulk purchase information. We also provide LIVE, interactive Internet training for churches and other ministries. We can teach you and your people live via the Internet. It's Internet Television. Chart the path toward becoming a house of prayer with exciting programs, posters, videos and prayer calendars.

Your goals should not exceed your manpower (your leadership potential) or your available time. It takes time to turn a big ship. Impatient leaders "sink" ships. Sometimes, they themselves are thrown overboard. Be patient. There are three important focuses to consider when developing your prayer programs.

OUTWARD FOCUS. A house of prayer should have an outward focus. Churches often direct their prayer at their own needs. Many Wednesday evening prayer meetings are little more than praying for the sick, leaving the group discouraged by all the needs.

It's okay to pray for the needs of your church. In addition, pray strategic prayers for the lost. God is challenging churches to move prayer outside the four walls to pray prayers that change the climate of the cities. We must pray for revival and spiritual awakening. Let me (Alice) tell you what happened here in Houston.

I consider October 30, 1990, a night to remember. A historic moment occurred as Houston-area pastors and churches gathered in the coliseum to pray for revival and spiritual awakening. The event, called "Breakthrough Houston," involved dozens of churches representing various denominations and ethnic groups.

For several months committees met, pastors prayed and plans were laid for the special event. The cooperating churches and parachurch ministries participated in a three-day "PowerFast" leading up to Tuesday night. At dusk, almost 10,000 Houstonians emerged from the underground parking areas and filed their way into the coliseum.

Christians from many denominations and worship styles burst into the huge auditorium filled with joyous praise. Pastors;

charismatic and non-charismatic, evangelical and liturgical, first met backstage for prayer, and then made their way to seats on the giant stage. The atmosphere was electric.

The program consisted of a blending of praise and worship, and intercession. Between the times of worship, pastors were assigned to speak briefly and pray for various subjects. Corporately the city's Church in Houston repented for its sin.

We repented for our personal sins. We prayed prayers of replacement, asking God to replace the spirit of pride with a spirit of humility; the spirit of racism with a spirit of acceptance; the spirit of anger and violence with a spirit of peace. We prayed petitionary prayers for pastors and churches, children and homes, schools and universities, businesses and industry. We earnestly cried out for God to break the cycle of crime in our city. As each worship set finished and each prayer was completed, the corporate spirit grew with intensity.

Each person was given a prayer covenant and a corporate declaration we were to announce to principalities above the city. Around 8:45 P.M., we read the covenant of unity and prayer in unison. Then authoritatively, we read the declaration to break the power of evil over Houston. The Coliseum seemed to tremble, as the shout of thousands of Christians roared heavenward! We all had a sense that somehow spiritual strongholds had been weakened. However, having only a subjective opinion of our supposed breakthrough, objective facts were needed to prove our discerned opinion. So we asked

the Lord for confirmation. We concluded the evening by taking communion together.

Two days later, on November 1, a news report entitled “What Were Those Lights in the Sky?” appeared in the Houston Chronicle on page 27A. The article read as follows:

“According to some accounts, it definitely was a burning aircraft that crashed and exploded in the Tomball (Northwest Houston) area.... It was the stuff of an unsolved Halloween mystery, but authorities agreed that the UFO sighted in northwest Harris County and southwest Montgomery County on Tuesday night probably resulted from a meteor shower. Still, area law enforcement agencies, as well as fire stations, had no choice but to take the reports that came in about 8:45 P.M. seriously.”⁴

To those of us who had participated in Breakthrough Houston, this was a confirming sign in the heavenlies. However, further confirmation was to be noted.

From that night, crime in the city of Houston began to decrease. In December 1994, the Houston Post reported that violent crime had dropped 29.2 percent since January 1991. By 1995, the Houston Chronicle reported crime had dropped an additional 31.9 percent to a record decrease of 51.5 percent. Year after year, although the Houston population increased, our city crime decreased. Metro Houston Crime Statistics in 2001 report that from 1990 to 2001, murder was down 63.8%, and overall crime was down 37.6%. It was not until we experienced an influx of 150,000 displaced people in the aftermath of

Hurricane Katrina in 2005, that we saw an increase of crime.⁵

Houston experienced reductions in crime. The reasons? There are at least five that we'll mention.

1. Intercessors have spiritually mapped, prayed over, and prayerwalked the City of Houston for twenty-five years.

2. Intercessors have driven the loop around the city seven times, led by a radio broadcast, to pray and make declarations over the city.

3. Intercessors have encircled the city on a Sunday afternoon, each given a portion of the Bible to read aloud at an agreed upon time. The entire Bible has been spoken over the city of Houston.

4. Through the servant-leadership of the Mission Houston team, pastors are praying together as never before.

5. Pastors and intercessors work together in ongoing projects.

NOTE: However, remember that the land you take in prayer has to be maintained by prayer.

INWARD FOCUS. A house of prayer should have an inward focus as well. Imbalance happens when churches focus their prayer on the city to the neglect of the needs of their congregation and church staff. Never get so outward focused

that the needs of your church are overlooked! Equip some of your members to offer personal prayer ministry to people who are hurting or sick. Most Christians report that they've never been personally ministered to through prayer in church (prayed over).

UPWARD FOCUS. A house of prayer should have an upward focus. Prayer is part of our priestly ministry as believers. It has to do with our personal, intimate relationship with the Father. It's not a mere tool to get things done. It's a doorway into the presence of our Father. Teach your people that a close, intimate relationship with Jesus is the key to a fruitful and happy life. Suggest prayer books on prayer or daily devotional materials that aid novices in their private prayer time. Some of the resources we provide in this area are Alice's books, *Beyond The Veil*, and *Spiritual Intimacy With God*; Eddie's book, *How To Be Heard In Heaven*; and Eddie and Alice's book, *Spiritual Advocates*. These and much more are available at: <http://www.PrayerBookstore.com>.

American prayer leader, teacher and author, Alvin VanderGriend, reports that a church in Phoenix, Arizona randomly selected 160 homes from the telephone directory. They divided the list into two groups. For ninety days the Phoenix church prayed for eighty of the homes, and the other eighty homes where not prayed for.

At the end of the ninety days they called each of the 160 homes, identified themselves and asked for permission to drop

by and pray for the family and any needs they might have. Over the phone they explained that they were not prospecting for their church and would not ask to come in.

Of the eighty homes for which they had not prayed, only one agreed for them to come by. Of the eighty homes they did pray for, sixty-nine invited them to come by. When they did, forty-five homeowners invited them inside to pray. Wow! These results dramatically demonstrate the power of prayer.

Pastor, you too might see these kinds of results if you will get your intercessors connected to your vision. Intercessors can help you transition your church into a “house of prayer.”

- Praying people believe in the importance of prayer. It’s their focus.
- They will be quickest to pray, and will usually pray the most often.
- They experience the intercessory anointing the most often, which inspires others to pray.
- They will be pacesetters and models for the rest of the church.

A pastor determined to see his church become a house of prayer, will learn how to disciple and encourage his intercessors well. To that end, the next two chapters will address what intercessors need from their pastors.

6. Understanding Intercessors

Intercessory people are often referred to as “prayer warriors.” Our friend, the late Dr. Mickey Bonner would often say, “A prayer warrior is the person a wimp calls in the time of trouble.” This is because the ministry of prayer, which is an appeal to the Father, is also an assault against the forces of darkness.

Intercessors, especially warfare intercessors, can be difficult to understand. Many of them don’t even understand themselves. They tend to be the more controversial intercessors because they often share an ability to discern the spiritual realm. Until recently, the American church has embraced what missiologists call “the excluded middle.” We have believed in and preached about the third heaven where God is (2 Cor. 12:2), and the physical heavens, which we can see. However, we have largely ignored the second heaven where Scripture teaches that Satan, the prince of the power of the air, principalities, powers and rulers of the darkness of this world reside. (Eph. 2:2; 6:12) Because warfare intercessors were generally aware of the demonic dimension they were sometimes discredited, ignored and especially wounded by misinformed insensitive church leaders. Over time, some of these crippled warriors became defensive, aloof and unteachable if left without loving support.

Pastor, there are prayer warriors in your church. Either you will identify them and teach them how they can fight with you for your vision, or they will fight for their own or someone

else's. After all, they are fighters at heart! These tenacious, militant people will fight with or without you! The choice is yours. Mark it down, the time will come when "bullets" of accusation, fear or lies come against you and your ministry when you will need a warfare intercessor.

I (Alice) am a fighter in prayer. Prayer assignments that require decades to pray through will be abandoned years earlier by those in the body of Christ who are unwilling to fight in prayer. Thank God for warfare intercessors who, like "spiritual bulldogs," are unwilling to let go of tough assignments. Let's not overlook the need for this type of intercessor. But the schism must be addressed if we are to see cooperation in the future.

Because of their assignments, intercessors typically focus on winning the war; while pastors focus on protecting the troops and keeping the peace. Because of this, pastors and intercessors can feel intimidated and threatened by one another. Sadly, in these cases, rather than offer each other mutual respect and support; pastors and intercessors frequently relate as adversaries.

Maturity Versus Immaturity

Some of the following characteristics could be applied to any Christian. Here, however, we apply them to the intercessor.

Patience is a mark of the maturing intercessor. To faithfully trust God in all things while waiting for multiple confirmations requires great patience. The more mature intercessors are led not driven by the revelation they receive. They exercise caution and submit themselves and their revelations to multiple counselors. (Deut. 19:15 and Prov. 24:6) Immature intercessors tend to be impatient with revelations they receive from the Lord. Everything can appear to them to be an emergency. When this happens, their panic and apprehension can alarm others also. The critical issue of revelatory timing is a learned skill.

Seasoned intercessors are full of faith. They know the difference between faith and presumption, and usually refuse to move presumptuously into battle. They count the costs and wait for specific instructions from the Lord. A wise intercessor seeks the advice of pastoral leadership to confirm the Lord's direction and isn't threatened by delays. "For which of you, intending to build a tower, does not sit down first and count the cost, whether he has enough to finish it lest, after he has laid the foundation, and is not able to finish, all who see it begin to mock him, saying, 'This man began to build and was not able to finish.'" (Luke 14:28-30 KJV).

Knowing what's wrong and even the solution to it, doesn't constitute an order from God to take action. Diagnosis doesn't always mean assignment. A mature intercessor strategically waits on God's timing before acting on the revelation. Like Jesus, intercessors should say and do only what they hear the Father saying and doing. (John 5:19)

Unseasoned intercessors, on the other hand, are often presumptuous. They'll charge hell with a water pistol! They confuse boldness with bravado and faith with presumption! As their pastor, one should lovingly point out their need for balance and confirmations.

Prayer journey leader, some intercessors may neither be prepared nor qualified to engage in a warfare-related prayer journey. And it would be wrong for you to issue a blanket invitation that might involve those who could suffer a serious setback as a result of their participation. Here are a few ground rules to observe.

- If you invite people to be part of a prayer journey team who are not from your own church, then have them submit a Pastoral/Church Covenant for Prayer Journey Participants form. (Appendices B-D. You'll also find our Personal Covenant and Personal Information forms for use on prayer journey assignments.)

- If you plan to involve intercessors from your own church, make sure your pastor approves of their participation. For various reasons, your pastor may know qualifying or disqualifying issues of which you are unaware.

- If you are unsure about taking someone on your prayer assignment, then follow the nudging of your spirit. (Col. 3:15) If in doubt, don't. Lovingly encourage that person to wait for a future trip.

Well-adjusted intercessors are able to discern between the

natural and the spiritual. They are not “religious” people. Rather, they are delightfully genuine people who are practical in their Christian walk. You might say they are supernaturally natural.

Others love being with them. One reason might be because they esteem others better than themselves. (Phil. 2:3) Maladjusted intercessors on the other hand are spiritually weird. They are prone to spiritualize everything. I (Eddie) assure you, it’s not a blonde thing... not even a female thing. Gentlemen intercessors who refuse to be accountable to spiritual authority can weird out like anyone else!

I (Alice) was embarrassed at a city-wide prayer meeting in Houston to see an intercessor enter the meeting intentionally dressed in dirty rags with ash rubbed on her face. Had this been a one-time act of obedience to the Lord, perhaps it would have been alright, but this intercessor has a reputation for weirdness. Intercessor, don’t embarrass the rest of us. Some of what you think is God may not be. Try to get confirmation from at least two or three key intercessory leaders before you act out unusual behaviors. Please!

Don’t focus more on the demonic than on the Lord. It’s unhealthy. It’s difficult for some to accept the fact that we live in a fallen world and each of us has a lower nature. Some people of prayer don’t seem to realize that sin is something against which we will all struggle until we leave this earth whether we encounter the demonic or not. It’s easier to blame the devil for everything!

Intercessors may find it difficult to quietly hold the revelation God gives them as a sacred trust, as Jesus' mother Mary did after the angel spoke to her. (Luke 2:19) For example, an intercessor who feels God has shown him or her prophetic glimpses of the future, may so want others to see them that they become frustrated when others don't. Don't force your revelation on someone else. Share it, then trust God.

When their pastor fails to recognize their prophetic insight, they may assume that he is disinterested, or worse yet, spiritually inadequate. In fact, if the pastor fails to see or sense the revelation, it may simply be a result of the differences in his spiritual gifting and calling.

Because of what intercessors see, they tend to focus on the battle and the victory, and fail to consider the potential costs. Pastors, as mentioned, tend to focus on the safety of the sheep. They do count the cost. A true shepherd wants not only to win battles, but to protect people in the process. If at all possible, he wants to prevent casualties in the skirmish. Mature intercessors will understand the pastor's heart and will try to work with him, not around him.

Balanced intercessors don't push or promote their revelations. Although they may hear God's voice more clearly and more often than some, mature intercessors rarely mention what they've heard. They hold what they hear loosely. Thoughtful intercessors don't manipulate or monopolize others with what they feel the Lord has said to them.

Unbalanced intercessors are sometimes known for much

speaking. Referring to their revelations, they'll sometimes explain that others "are just not mature enough to hear the truth." Such prideful attitudes lead to self-promotion. We must all learn to live, to speak, and to minister at the level of God's promotion. (Ps. 75:6-7) Some of us have inadvertently put pressure upon intercessors. We have a pastor- friend who always greets us with, "Do you have a word for me today?" To constantly seek God's revelation from others can result in deception. Our intercessors are not God's version of the psychic hotline!

Another tendency for inexperienced intercessors is to let their intercession degenerate to an attempt to "get a word" for their pastor. Dear intercessor, if "getting a word" ever becomes the focus of your prayer-life, you are in danger of being misled. Spiritual discernment and spiritual pride live next door to each other. It's easy for someone who hears from God routinely and fairly accurately to slip into spiritual pride and presumption. Never forget, God won't be pressured into speaking to you. The enemy is always ready to speak to you, so beware lest the devil discredit you. While the Lord occasionally mentions us to our intercessors while they are praying; we are especially grateful to know that they regularly mention us to him.

Intercessors need to know that God alone establishes their credibility. It is evidenced neither by the accuracy nor the amount of their revelation but by their character. Rather than let the revelation prompt them to prayer, the revelation can provoke immature intercessors to manipulate people and situations. It's never proper to flaunt one's spiritual gifts or to draw attention to

oneself.

While it's true that many prophetically-gifted intercessors often hear God, unbalanced intercessors who seek acceptance from others will sometimes exaggerate their ability. Left unchecked, prophetic gifts can lead to spiritual pride and legalism.

One warfare intercessor calling to share an experience with me (Eddie) said, "Then the Lord gave me a word of knowledge that so and so, and such and such had happened."

She called to apologize a few minutes later. "It was my husband that the Lord spoke that word to, not to me. I am so sorry I lied. Why do I exaggerate like that?" she asked.

Quickly answering herself she said, "I did that to protect my pride." Don't we all protect our pride from time to time? Of course we do. How refreshing to see a brother or sister who is quick to repent and willing to walk at such a level of accountability.

Experienced intercessors are often prayer strategists. God-given authority is based on maturity. (Ps. 75:2) These intercessors let God establish the platform and choose the appointed time for them to speak. It was said of Samuel, "The Lord was with Samuel as he grew up, and he let none of his words fall to the ground. And all Israel from Dan to Beersheba recognized that Samuel was attested by the Lord" (1 Sam. 3:19-20).

Inexperienced intercessors sometimes seek to be heard, to

be out front, to have a position of leadership or to at least be close to a person of authority. Many leaders are actually being used by those misguided souls who are attracted to leadership. In the worst cases, codependency sets in.

Sincere intercessors typically recognize God's authority and work with it, not against it. They are humble and teachable. They pray for, speak well of, and support their pastors and others in authority. They wouldn't dream of seeking to control their pastors.

Because they are kingdom-minded, these intercessors partner with other groups and congregations, but keep their roots of accountability firmly planted in their local church and its leadership.

These intercessors desire to grow in the areas of prayer and find security in accountability. They love to be "pastored."

Insincere intercessors find it difficult to submit to authority, any authority, not just pastoral authority. Some women, for example, have dysfunctional relationships with their fathers, bosses, and/or husbands and whether intentionally or unintentionally they attempt to control or correct them. Similarly, some men suffer dysfunctional relationships with their mothers, female bosses, and/or wives. They feel threatened by any articulate, skillful woman in authority. So whether intentionally or unintentionally, they continually dishonor women, suppressing their opinions and excluding them in conversation.

Intercessors who refuse to be accountable flit from group to group, congregation to congregation like spiritual butterflies. When challenged they explain it's because they love people or that no one congregation or pastor understands them and can meet their needs. Quite often the truth is that their pastor does understand them. This kind of intercessor refuses to be a meaningful member of a single church to avoid being held accountable for ministry decisions and activities. Moving around provides a greater audience, showing the intercessor greater attention and providing an opportunity to influence a greater number of people. This person is both in danger, and is dangerous.

These people are apt to say, "I am not submitted to man, I am submitted to God alone," which being interpreted means, "I am not spiritually accountable at all." To establish spiritual authority through his church, God uses human authority. Failure to submit to God-ordained human authority is failure to submit to God. (Rom. 13:1-2) To avoid accountability, some intercessors resort to the "Lone Ranger" syndrome. They act as though the rest of the body is incapable or unworthy of having a meaningful relationship with them. Many do this because of past hurts or present bitterness. In all fairness, the Lord does give us the assignment to be alone at times, but only briefly as seen in the life of Christ and never a lifestyle of alienation.

Disciplined intercessors know and love the Scripture. They never elevate personal revelation above the Word of God. These brothers and sisters have committed large portions of Scripture to memory. They aren't threatened when asked to submit their

revelations to God's Word, knowing that God never writes one thing and speaks another. In fact, it is said of God's prophet Samuel, who was familiar with the audible voice of God, "The Lord continued to appear at Shiloh, and there he revealed himself to Samuel through his word" (1 Sam. 3:21).

In contrast, undisciplined intercessors are frequently not grounded in God's Word. They elevate what they think they've heard God say above his written Word, which endangers themselves and others.

Well-trained intercessors focus on the Lord Jesus. The enemy gets no more time, energy and attention from a well-trained intercessor than is absolutely necessary to complete their assignment.

Although I (Eddie) love singing warfare songs and have written many, there is a subtle danger of our allowing warfare to replace worship. Just as a pastor's study can replace his devotional life; warfare praying, with its excitement, can also replace an intercessor's devotional prayer life. Sadly, some intercessors know God in the context of war, but not in the context of spiritual intimacy.

Poorly trained intercessors focus on the enemy for extended periods, gravitating toward spiritual superstition, which is demonic deception.

A man came to me (Eddie) for counseling one morning. He said, "Last night my wife and I were almost asleep when she slapped me across the chest and shouted, 'Charles, wake up! Oh

my God, we forgot to pray for the kids!’ What’s wrong with this, Brother Eddie?”

I said, “Charles, your wife is superstitious. She thinks God protects your children only because you pray for them.”

“Doesn’t he?” he asked.

“No,” I explained. “He protects Alice’s and my children because they are ours and we are his; and one day we gave them to him.”

Prayer is a privilege God extends to us in our relationship with him. Isn’t it comforting to know that Jesus Christ ever lives to intercede for our kids even when we forget? (Heb. 7:25)

Godly intercessors love people. They aren’t critical, judgmental or superstitious, but have a unique ability to show incredible grace and mercy. We’ve found that spiritually mature intercessors are loving, gracious and faithful servants of the Lord. They never elevate their prayer ministry above people.

Well-known author, Rebecca (Becca) Greenwood is a godly wife and mother. She serves the body of Christ joyfully, yet is balanced in the other areas of her life. Becca loves her husband and is there for their daughters. It’s been our privilege to mentor her and Greg, and as their “spiritual parents” we are quite proud of them.

Unwise intercessors are disposed to promote their ministry or spiritual insights above people. Inclined to think of themselves more highly than they ought to think, contrary to

Romans 12:3, these people of prayer tend to congregate only with other intercessors who validate them, rather than with spiritual Christians who offer them spiritual accountability. If there are no mature intercessors among them they can easily fall victim to cliques and clichés.

Even with the incredible strengths warfare intercessors offer, these spiritual activists can be some of the quickest members to get out of line. Pastors should learn to love and critique them, without being critical.

Pastors commonly make one of two mistakes concerning their intercessors. They either have an inflated view of intercessors, or they devalue them. Both views are unfair. Although intercessors can appear spiritually impressive and even a bit intimidating at times, a wise pastor will look at his intercessors' lives and get God's evaluation of their growth and development.

Like every other member of your church, pastor, each intercessor is at a different level of spiritual growth. As with any gift and calling, even a new believer can be an intercessor. So the fact that they are warlike, passionate or anointed is not necessarily indicative of maturity in Christ.

Pastor, as their spiritual leader, get to know your intercessors. Love, encourage, and disciple them. Hold them accountable. Affirm them. Help release these Christians into their God-given destinies. Provide a safe learning environment for them. All the while, pray that your heart and theirs will be knit together in partnership.

In the next chapter we'll outline what we feel intercessors need from their pastors.

7. What Intercessors Need From Their Pastors

Have you ever heard the story of Phocas, the fourth century gardener saint of Asia Minor? Phocas lived in a little cottage outside the city gate of Sinope, Italy. Weary, hungry travelers passed the door of his cottage almost all hours of the day and night. By the holy ingenuity of love he stopped as many of them as possible to offer them rest, friendly conversation and a bit of food from his well-tended garden—in Jesus' name.

Suddenly, one day life changed for Phocas. Orders went out from the Roman Emperor Diocletian that all Christians were to be put out of business. The soldiers, under orders to find the man named Phocas and put him to death, were about to enter the city one hot afternoon when they passed in front of the old man's cottage and garden. In his innocence he treated them as though they were his warmest friends, begging them to stay awhile and rest themselves. They consented. Phocas' hospitality was so warm and gracious that when he invited them to stay the night and go on their way refreshed the next day, they agreed.

"And what is your business?" asked Phocas, unsuspectingly. The soldiers then told him that they would answer his question if he would keep it a secret. It was obvious to them by now that he was a man to be trusted. The men told Phocas that they were Roman persecutors searching for a Christian man named "Phocas."

“Please sir, if you know Phocas, would you be so good as to help us identify him. After all, he is a dangerous follower of this Jesus about whom the Christians talk, and he must be executed immediately.”

“I know him well,” replied Phocas, quietly. “In fact, he is quite near. Let’s attend to it in the morning.”

His guests having retired, Phocas sat thinking. Escape? That would be easy. He only had to leave under cover of darkness. At daybreak he could be at least twenty miles away. He knew fellow Christians who would hide him. When the persecution had passed, he could reappear and once again cultivate his garden.

The decision to flee to safety or to stay unto death was apparently made without struggle or delay. Phocas went out into his garden and began digging in the darkness. There wasn’t any earthly thing he loved more than this little plot of ground—the odor of the humus, the feel of the soil, the miracle of fertility. What were his thoughts as he continued digging?

There was still time to run away. But Jesus didn’t run from his Gethsemane or his Calvary. Or, perhaps Phocas thought of his Christian friends to whom he might run for asylum. Would their hiding him endanger them? As for his executioners who were now soundly sleeping in his cottage, they were, after all, only men who were carrying out orders. If they failed to find their man, the soldier’s own lives would most likely be taken.

Deeper and deeper Phocas dug. Before dawn he was done.

There it was—his own grave.

Morning came, and with it the waking of the assassins. “I am Phocas,” he admitted calmly. A Christian bishop who recorded this story for posterity said that the men stood “motionless” in astonishment. They couldn’t believe it! And when they did believe it, they obviously were reluctant to execute without mercy a man who had shown them nothing but mercy.

It was the persuasion of Phocas himself that overcame their reluctance. They had a duty to perform. He knew it. He was not bitter at them. Besides, he assured them he had no fear of death. Toward them he bore nothing but the love of Christ.

Like Phocas, pastors have the unique privilege of tending the garden of God. They spend many long hours in study and prayer, often showing mercy when judgment is deserved. And most pastors willingly lay down their lives for the good of others. Many are unappreciated and underpaid.

Pastor, the garden you tend for the Master has many beautiful plants. Among the most beautiful are your intercessors. If you sincerely seek to meet their needs, you can contribute to a mighty kingdom harvest. Let’s look at a few ways you can “till the garden of praying people.”

1. They need to be loved.

In the story of Phocas, we learn the power of love. We are

also confronted with the lack of love that exists in so many of our hearts.

Praying people, like everyone, need godly affection. Love, encourage and express your appreciation to your intercessors. Provide a safe place for them to learn and risk in your church.

When they mess up, lovingly correct them privately, then encourage them to try again. Remind intercessors that no one is perfect.

2. They need a true ministry partnership.

Pastors who understand the importance of intercession and the interdependence between pastor and intercessor, apply the principles of team building.

At times it can feel as if intercessors and pastors are working at odds with each other. In fact, they are working at opposite ends of the same spectrum. As we've said, their assignments and perspectives are different; but both are working to extend the kingdom of God. There are times when we bring our intercessors to alert. There are times when they alert us.

3. They need a clear understanding of your ministry vision.

Habakkuk 2:2 says it this way: "Then the LORD answered

me and said: ‘Write the vision and make it plain on tablets, that he may run who reads it.’”

Intercessors are people of vision. They are set on “go.” If they don’t know the pastor’s vision for the church, they can get out of sync. Anyone can cast a vision to intercessors. Intercessors are called of God to support the vision of the pastor. Yet if they have little or no idea what the pastor’s vision might be they can become frustrated in their prayer ministry and either fall out or flake out. They’ll either fall out due to frustration, or they’ll flake out due to their excesses. Pastor, if you’re like me (Eddie), you probably assume they must know your vision because they hear you speak every Sunday. What we say and what others hear are sometimes poles apart. You might consider handing each a 3x5 card and ask them to succinctly write their understanding of what the vision of the church is. It could provide fodder for an entirely new sermons series. <smile> At the very least, as Habakkuk encourages, write your vision down and make it plain to the intercessors who’ve chosen to partner with you.

Don’t be threatened by intercessors. Get them on board with your vision for the church. You might be surprised to find that the intercessors will receive key revelation to help fulfill your personal and ministry goals. Hearing from them might even convince you that your vision is too small. Some pastors enlist the aid of their intercessors to capture, confirm and crystallize the Lord’s vision for their church. After all, there is safety in a multitude of counselors. (Prov. 24:6)

4. They need a good communication system.

Intercessors thrive on communication. They use the information as fuel for prayer. When leaders fail to communicate their needs for prayer, intercessors interpret that to mean that they are considered unnecessary. We try, even with our busy traveling schedule, to share our prayer requests and praise reports with our personal intercessors. Occasional fellowships are helpful. Some pastors schedule breakfasts and banquets for their intercessors to allow them to develop meaningful ministry relationships among themselves and with church leadership. Don't overlook the opportunity of praying for each other.

A meaningful ministry partnership depends upon clear two-way communication. Don't be afraid to ask the intercessors what they think God is saying for you, the church, city or nation. Get their feedback and express gratitude when they risk sharing their insights with you. We are amazed at how many intercessors from other churches call us with their questions and concerns (pastoral counsel). Our first question is, "What does your pastor say?" Sadly, too often they explain that their pastor is either inaccessible, or unwilling to partner with them.

Intercessors also need to feel appreciated by their pastors. Intercession is largely done in secret. To them it is an act of loving obedience to God. We all agree that our primary job as pastors is to see what the Father is doing and join him. (John 5:19) Listen to this, "But you, when you pray, go into your

room, and when you have shut your door, pray to your Father who is in the secret place; and your Father who sees in secret will reward you openly” (Matt. 6:6 NKJV). This verse says that the Father acknowledges intercessors and rewards them openly, so should we.

Prayer warriors need appropriate access to you. The keyword here is appropriate. You’ll have to teach them how and when that is to be done. Pastors and intercessors of differing genders must exercise caution when meeting together. I (Eddie) schedule these appointments when the secretarial staff is in the office. I also leave my office door ajar. Beyond that, I try to always share with Alice any issues I discuss with female intercessors. The key point is to exercise discernment. As the Message Bible says, “Watch your step. Use your head” (Eph. 5:15).

You’ll need to teach your staff and the other leaders how to integrate prayer and the prayer ministers (intercessors) of your church as they plan their programs and activities.

They also need to be visible in the congregation. Godly, praying people don’t desire undue attention that would provoke them to pride or others to jealousy. However, occasional rightful honor as you would give faithful teachers, home group pastors, deacons and musicians is in order. These “ministers of prayer” need to be heard and respected, not ignored or suppressed.

Tell the intercessors when they are right. Let them know that you value them and the part they play in your life. You can honor them without showing partiality. You can build their

confidence without puffing up their pride.

5. They need spiritual accountability.

There are three pastors in Houston that I (Eddie) relate to as my pastors. Technically, two of them are not my pastors. However, practically, they are. I routinely seek their counsel and submit to them in accountability. It's not that they are accountable for me. It's that I choose to be accountable to them. To know they love me and that they are there gives me an increased sense of security.

Develop accountability relationships with pastors you respect, who know you well enough to challenge your conclusions and speak into your life. Your intercessors need that same sense of spiritual security. Provide them with a place of safety where they have freedom to fail. Your warfare intercessors may need it most. They need the freedom to risk sharing with you what they feel God may be saying, knowing that you will judge their word, without judging them. After all, to hear God's voice is difficult. Clarity in hearing and wisdom in understanding come only with maturity.

In his book, *Pastors of Promise*, pastor/author Jack Hayford explains,

“In some of the life stories I relate, I will often say, ‘The Lord spoke to me.’ This terminology can be sorely misunderstood, so when I say ‘God speaks,’ I am making a specific statement predicated upon certain

scriptural truths.”

“First, I certainly do not see myself as preferred above anyone, more as a candidate for new revelations. I believe, however, that God speaks to everyone—to every human being, both by general and specific revelation.”

“• The starry heavens bear testimony to his eternal power and Godhead. (Psalms 19:1; Romans 1:20) Creation itself testifies to its Creator, which is the reason an internalized awe and ‘sense of God’ moves us when we gaze at the night sky, ponder the relentless tides of the sea or look into a baby’s eyes.”

•” The conscience is an inner voice of God. (Romans 2:14-15) This secret point of inescapable awareness and accountability is present in one way or another in virtually every person. Conscience may be smothered and silenced—even seared or burned over—but it cannot be escaped.”

“• God speaks in the Bible, the conclusive written Word of God. (Romans 10:17) Here is the source of his clear and analyzable revelation, where propositional truth is synthesized and practical understanding made fully accessibly available.”

“• God has spoken in his only begotten Son, Jesus of Nazareth. The character, actions, miracles, teaching, life and death of Jesus are all expressions of God’s

living Word. He has spoken in Christ—and continues to speak through the testimony of Jesus, which you and I bear to others.”

“• God speaks to people in the church assembly, as the Holy Spirit prompts someone with a word from the Lord. (1 Kings 19:12, 13; 1 Corinthians 14:1-5) Such subjective words must always remain in alignment with established principles of his timeless Word. The Spirit of prophecy never speaks to add anything to the Scriptures, but to apply the eternal Word of the Scriptures—practically, powerfully and vitally to us—at given points of needed understanding.”

“• He also speaks to us by the example of godly relatives whose influence marks so many, through their character and by prayer. (2 Timothy 1:5) By these means, then, humans experience direct messages from the almighty God, to whom we will all have to give account. So you can understand why I am not hesitant to say, ‘God spoke to me.’ Since he communicates so fully and freely with us, even prior to our new birth, it should not be surprising he continues to do so in even more personal ways once we become his children.”

“For my part, the ‘voice’ of the Lord comes in different ways. When describing it, at times, I feel virtually able to say, ‘And I quote.’ Yet at other times I am only referencing impressions, a sense of prompting, or a quickening of memory. As tens of thousands of believers

do, I believe it is important for us to learn to hear and respond to such dealings of the Holy Spirit. I also yearn for the day and am hopeful we may find a time when arguments, reticence or critical rejection of such intimacy with God will be past.” I

6. They need training.

Intercessors need continual instruction. Like other members of your church, your intercessors won’t arrive “fully grown.” They need a pastor.

Pastor, your intercessors need to know that you love them enough to give them godly direction and gentle correction when necessary. When it becomes necessary to confront and correct an intercessor, we suggest you do so privately, personally, directly and most of all do it lovingly! Show honor by not broadcasting an intercessor’s problem to your entire staff. The respect you show people of prayer will pay off down the road.

Don’t ignore issues, or put off dealing with problems. If you fail to act, you’ll be forced to deal with them in the future at more inopportune times when the stakes are higher.

Your prayer warriors know they are different. As we have pointed out, the life of the intercessor is unique. Many feel misunderstood and struggle with insecurity. A pastor’s reassurance helps. Just as miners who work underground must come above ground to see the result of their labor, intercessors who labor alone in their prayer closets look for evidence that

their labor is not in vain. Your affirmation can provide a lifelong relationship of love and encouragement as your intercessors learn to exercise their God-given gifts.

7. Intercessors also need to see integrity in their leaders.

They should know beyond a doubt that their pastor values prayer and pursues God with all his heart. Pastor, your intercessors know that your greatest strength lies in your humility before God and man. Preaching prayer without practicing it will undermine your relationship.

How To Relate To Your Intercessors

Be transparent and humble. Pastor, if you are not an intercessor, tell them you aren't. At the same time, pray with them occasionally so they can see your commitment to prayer. Show your respect for their ministry as you seek respect for your own.

Don't play favorites or engage in clickish behavior with, or to the exclusion of your intercessors.

Do not belittle intercessors or subtly punish them for believing they've heard or are hearing something that may challenge you as a pastor. God sometimes uses them to challenge us. Sure they will miss it at times. But our best position with our intercessors is to try and hear God through them—even if the message is not delivered perfectly.

Do not overlook their adequate logistical support, whether that is office administrators, or church building accessibility.

Designate funds in your budget for adequate supplies, maps, tapes, resources, training and staff that will encourage your intercessors. This kind of action will prove to them that you have their best interest at heart.

Stephen Mansfield, former senior pastor of Belmont Church in Nashville, Tennessee, wrote a chapter for Peter Wagner in his book, *Pastoring the Prophetic* writes: “The prophetically gifted are coming to your church! In fact, they may already be there! So what do you do?

You learn to pastor them. You learn what Paul taught in 2 Corinthians 10:8 and 13:10, that the authority of a Christian leader is for building people into what they are called to be and not for tearing them down.

You learn that the anointing you have is a flow of grace and insight to help people with every kind of gift fulfill their divine destiny. You reclaim your calling to bring the body of Christ into maturity and you accept the truth that this won’t get done without prophetic ministry.

You remember that pastoring is like tending a garden: keep away the varmints, pull the weeds, feed what’s growing, water well, and don’t expect mature fruit overnight. And you welcome the humbling truth that you can’t provide everything your church needs.”²

Don't forget Phocas and his garden!

8. What Pastors Need From Their Intercessors

Prayer is the pastor's primary protection against spiritual attack. Fervent, effective, focused prayer is his greatest asset. Simply put, every pastor needs his life, his family and ministry surrounded by a shield of prayer. Every Christian leader needs intercessors. To partner with intercessors and surrender the time and energy necessary to build an effective prayer shield are critical for successful ministry.

An Intercessor's Warning

For about a week I (Eddie) had been encouraged by a friend to call a particular pastor and inquire about a church issue. But there was a nagging reservation in my heart. If you know me at all, you know that I'm rarely shy about anything!

So, shrugging off what I thought was senseless, unreasonable doubt and determined to forge ahead, I picked up the phone to call the pastor. But before placing the call, I decided to check my e-mail.

To my surprise there was a message to me from Robin White, one of our personal intercessors. She wrote, "Pastor Eddie, I don't know what this means. But I felt the Lord say concerning you today, 'If in doubt—don't.'"

"Incredible!" I said aloud, even though no one else was in

the room. So, I didn't place the call. Later that day I learned how tragic it would have been had I made that call.

Later, I called Robin to thank her for warning me. Of course, she never knew the specifics, but she was appreciative and encouraged to know her intercession had made a difference.

For more than thirty years we've had many personal intercessors constitute our prayer shield. They pray for us, our family and for our ministry. Our prayer shield often hears from God regarding things that concern us. What they hear God say often fuels their intercession. Sometimes they report to us what they've heard.

Our intercessors are like family, our brothers and sisters in Christ. As you know, spiritual family can in some ways be as meaningful as natural family.

Our intercessors are our friends. We genuinely love them and enjoy their fellowship. God has promised that those who receive a prophet will also receive a prophet's reward. (Matt. 10:41) We fully expect that any heavenly reward we receive as ministers will be accounted to those who've stood beside us, those who've upheld our hands in prayer as our partners in ministry. Only God knows how much of our spiritual success will result from their labor of love in the prayer closet!

Pastor, if you don't have a prayer shield we strongly urge you to ask God for one. The mistake that most leaders make when forming a prayer shield, is to solicit people to serve as their intercessors. There are at least three reasons we feel that's

unwise.

First, few mature intercessors will take requests for long-term assignments. They know that their long-term assignments come with a commission from the Lord. They know the weight of that level of responsibility and will hesitate to make such a commitment without a sure word from God and the promise of his grace to complete it.

Second, some immature intercessors will be flattered that you've asked and will jump at a chance to have "inside access" to leadership. They'll most often accept the invitation only to become weary after a season, and some will drop out from a sense of guilt, and even leave the church to keep from admitting burnout.

Third, some intercessors shouldn't hold any leadership position because they are wounded warriors, or recklessly independent Rambos who God has returned to boot camp for additional basic training. If called for duty, they may cause problems for you and your church. Healing and restoration should be their priority. To your surprise, those God may raise up may include some you'd never have selected. But if they are to be effective and remain, I'm sure you agree, they need to be God-called, not man-chosen.

When you ask the heavenly Father for intercessors, God will hear and answer you. (Matt. 9:37-38) Once you ask, begin to listen closely to what people say to you in casual conversation. You'll begin to hear statements like, "Pastor, the Lord has really had me praying for you lately." Or, "Pastor, I've

had you on my heart all week.” When you hear those sorts of comments you should reply, “I’ve asked God to give me a prayer team. Do you feel that God is calling you to intercede for me?” If they acknowledge and accept God’s call and your invitation, then begin to share your prayer needs with them. You prayed for intercessors, so God called and commissioned them, and revealed them to you. You didn’t recruit them in the usual sense of the word. Heaven called intercessors are the best kind of prayer warriors to have. If you’d like to learn more about how to find your intercessors, we suggest you read C. Peter Wagner’s book *Prayer Shield* published by Regal Books.

1. Your pastor needs his privacy.

Intercessor, prayer is your passionate pursuit. Your pastor, like most, may not be an intercessor. It’s just one of many ministry missions, which includes teaching, counseling, evangelism, administration and others he must address.

Because of this, be sensitive to his personality, spiritual gifts, ministry focus, and to the type of ministry partnership he offers you as an intercessor.

Sometimes intercessors find it hard to accept that they may not be invited to experience a close personal friendship with the senior pastor. A pastor and his wife should enjoy the freedom others enjoy, to select their own circle of friends. Partnership and communication don’t necessarily mean “social closeness.” They refer to a function for a purpose. When God told Peter

Wagner that I (Alice) was to be his number one intercessor, God also told him that we wouldn't have a close personal relationship. It's true. The assignment was for intercession, but I don't see Peter very often.

There may be rare instances when "all the best" of relationships come together. But because of the nature of friendships, that too may pass or change over time. Human relationships are ever-changing, fluid, and usually temporary. Don't attempt to impose eternal dynamics on earthly relationships. Don't look to man for those things that only God can provide.

Because of time restraints or the sheer size of their congregations, some pastors assign pastoral staff members to interface with their intercessors on a day-to-day basis. That's biblical. It follows the pattern Moses' father-in-law gave him for leading the Children of Israel. One man can focus on and do only so much. However, this staff member needs to be reasonably well-acquainted with intercessors and intercession. They should be sensitive to the intercessors' unique needs. The authorized prayer leader should, as a rule, have access to the senior pastor.

2. Pastors need your understanding as well as your prayer.

Having been reared in a pastor's home, I (Eddie) am convinced that average church members have no idea the level

of pressure that rests on the shoulders of their pastors.

- Pastors are on-call twenty-four hours a day, seven days a week. Even policemen and firemen have their days off. Church member emergencies can always interrupt a pastor's day off or even his family vacation. Don't make unnecessary demands on your pastor. Exercise sensitivity.

- Most of us work for a boss. Of course it isn't really true, but the average church member feels as though his pastor works for him. He surmises, "If my pastor doesn't measure up, we'll fire him and hire us a pastor who does." Imagine yourself having 300-400 bosses—or more!

- The visibility of leadership means that your pastor "lives in a glass house." When I (Eddie) was in elementary school, there was a time when the ladies' Sunday school class met in our house. The parsonage was next door to the small country church my father pastored. In many ways, a pastor and his family are constantly "on trial." What they do, what they say, what they wear and where they go is continually scrutinized. All of us, pastors or laity, were born on a battlefield. From our first breath to our last, we live amidst an ancient war between cosmic forces, God and Satan. Christian ministry is in reality a battle for souls, for worshipers, and ultimately for the nations of the earth. Satan doesn't shoot blanks. He shoots real bullets and they can definitely "steal, kill and destroy." The dangers and the casualties are real. (John 10:10)

- Spiritual leaders are like commissioned officers in God's army. A pastor may as well have a target painted on his back on which Satan's guns are aimed. We constantly hear of pastors who've lost their health to sickness and disease, lost their mental or emotional balance due to stress and overwork, lost their spiritual vitality (Titus 1:7-9) or have lost their faith and fallen out of the ministry due to sin. Satan prefers to target your pastor and his family because he knows that one of the best ways to defeat the church is to shame its leaders.

- Your pastor's family is also in the devil's cross hairs. Satan loves to inflict pain on a pastor by causing his wife to suffer accident, emotional distress, illness or disease. He targets ministers' marriages and takes pot shots at their children. Pastor's children are a favorite "bull's-eye" for the devil. Young and easily deceived, they are often unfairly held to a higher standard than their peers simply because of who their parents are. Many eyes are on them, and Satan knows that ministry anointing tends to increase generationally. Therefore, the next generation can cause him even greater losses. He'll work overtime to see that that doesn't happen.

- True pastoral ministry is supernatural. No man can do it, regardless of how gifted or talented he is. Satan produces distractions, causes fruitlessness and stirs up divisions. He'll do all he can to drum your pastor out of the ministry. Many pastors today are close to drop out or burn out. And they know they'll be judged more strictly than others! (James 3:1) So the stakes are high! They need our grace, mercy and our prayers.

- A pastor's faithfulness influences others to be faithful also. When he falls, the cause of Christ is besmirched and many are wounded.

- The pastor carries great responsibility. He has been entrusted with God's work. Every time he makes a decision he can rest assured that one part of the church will agree with him, while another will oppose him. He continually copes with the questions, "Did I handle that right?" Or, "Did I make the right decision?" Others are following his instruction and example. (Matt. 15:14) Pastor, don't sweat the politics. God is more than able and willing to vindicate.

- Leaders carry enormous demands and extraordinary pressures. The pressures of ministry often require solutions that only intercession can provide.

The Institute of Church Growth at Fuller Seminary in Pasadena, California conducted a survey of pastors. The findings showed:

90 percent of pastors work more than forty-six hours a week

80 percent believe that pastoral ministry has affected their families negatively

33 percent said that ministry is an outright hazard to their family

75 percent reported a significant personal stress-related

crisis at least once in their ministry

50 percent felt unable to meet the needs of their job

90 percent felt they were inadequately trained to cope with ministry demands

70 percent say they have lower self-esteem now than when they started out

40 percent reported a serious conflict with a church member at least once a month

70 percent do not have someone they consider a close friend

3. Your pastor needs your love.

Pastors often suffer rejection and the pain of shattered friendships. Some are sheep-bitten, lonely, wounded or depressed from a constant barrage of criticism. And yes, some even lose their lives due to the crushing weight of ministry. We've never seen such discouragement on pastors and leadership as we see today.

We've learned over the years that few people can love a pastor like an intercessor. We think it is because pastors and intercessors, in one sense, have so much in common. "What could they possibly have in common" you ask?

- Like pastors, intercessors have pastoral hearts. Why else would they spend so much time in the prayer closet giving away their lives for others?

- Intercessors, like pastors, know that God has called them to the ministry they perform. Their prayer closets are as much a calling as their pastor's pulpit!

- Both pastors and intercessors are visionaries. They often see things yet in the future. To them, the unseen can seem as real as that which is seen. (2 Cor. 4:18)

These and other similarities make intercessors uniquely capable of loving leaders. Heavensent intercessors are truly an expression of the Father's love.

9. The Conclusion Of History

“Most scholars agree that the total amount of human knowledge doubled once between 4,000 BC and the birth of Christ. Then from the birth of Christ to 1750, it doubled again. From 1750 to 1900, it doubled again. From 1900 to 1950, it doubled again. Notice how the time frames get shorter and shorter from 4,000 years to 1,700 years, to 150 years, to 50 years. Then from 1950 to 1960, it doubled again, and now, in this generation, the rate has become exponential. The prominent belief now is that the rate of doubling is less than two years.

Think about that. Every two years, the sum total of all our human knowledge doubles! Never before in history has the near future seemed so intimidating.” 1

God’s wisdom is the antidote to exploding knowledge.
God’s power is the antidote to satanic activity.

And prayer is the doorway to both! (James 1:5; Luke 24:49)

Restoring His Church, Preparing His Bride

We live in exciting times as Daniel 12:4 states, “knowledge shall increase.” Many believe we are living in the final days prior to the second coming of the Lord. Never before have we seen nations linked financially so tightly. Israel became a nation again in 1948, and Jesus said in Matthew 24 that “within” that

generation the last days would begin. A cashless society is moving into place. When you are in an airplane, the flight attendant announces, “We only take credit cards and no longer accept cash.” Markets are vulnerable. Tensions between peoples worldwide are increasing. The answer? Only the coming of the Messiah, Jesus Christ!

No doubt God is pouring out his Spirit around the world. (Joel 2:28) Pastors and intercessors need to prepare for this mighty outpouring. As the church moves from adolescence to adulthood, she releases the operation of the gifted officers mentioned in Ephesians 4:11.

On a short-term mission trip in Riga, Latvia many years ago, I (Eddie) was interceding for the church. “Lord Jesus,” I said, “Your church is a mess. Your bride is sick. She is paranoid and schizophrenic. She fights herself and bites herself. She suffers from Alzheimer’s disease. She forgets who she is, to whom she is married, where her home is, and what she is suppose to do here on Earth.”

The Lord spoke to my heart, “Eddie, you are right. My bride is sick. But like any other husband with a sickly wife, I love her as she is. And Eddie, until you love my bride like I love her, you don’t love me.”

That encounter changed my life. Most of us sense that Christ will soon come for his bride. However, Christ won’t come for a sickly wife. Scripture tells us that “... Christ loved the church and gave himself up for her to make her holy, cleansing her by the washing with water through the word, and

to present her to himself as a radiant church, without stain or wrinkle or any other blemish, but holy and blameless” (Eph. 5:25-27).

Like all brides, she will make herself ready. “Let us rejoice and be glad and give him glory! For the wedding of the Lamb has come, and his bride has made herself ready. Fine linen, bright and clean, was given her to wear” (Fine linen represents the righteous acts of the saints) (Rev. 19:7-8). Jesus is coming for a prepared and faithful bride.

The Last Great Battle

As history records, there is always a great harvest of souls when the church experiences true revival. The harvest is actually the ultimate point of any spiritual awakening. In this last battle, the church will rise and challenge Satan for the billions of lost souls who are blinded to the gospel, still standing in the valley of decision. As the church comes to spiritual maturity we will recognize and accept our responsibility to rescue lost humanity.

Are there signs of this happening? Yes, absolutely!

- Unique partnerships across denominational lines
- The restoration of the challenge of the Great Commission
- The restoration of praise and worship
- The restoration of fervent prayer and fasting

- The restoration of the role of the prophet
- The restoration of the role of the apostle
- A willingness to bridge ethnic barriers

In the 1980s, the church was ignited with the idea of completing the Great Commission. Every major Christian denomination set goals of doing so by the year 2000. World evangelization for example, was the focus of the AD2000 & Beyond Movement. The result was a dramatic increase in revival and spiritual awakening around the world. In fact, during the decade of the '90s we saw world evangelism almost triple!

In the late '80s, a revival of praise and worship swept the globe. By the early '90s all the nations on earth were singing the same praise and worship songs. Streets were filled with celebration and praise during the global marches for Jesus.

In the '90s, God began to restore prayer and fasting to the church. Churches across America built prayer rooms, hired staff to pastor prayer, and began to consider prayer no longer as merely a "support ministry," but as a vital ministry itself! Fasting and prayer initiatives, even forty-day fasts, became commonplace.

In the early 1990s, the Spirit of God fanned into flame the prophetic gifts. The church began to hear God as well as read about him. We began to recognize and benefit from the

prophetic gifts God has given his people.

Since 2000, the church became aware not only of the role of “prophet,” but of the role of “apostle” also. Simply put, the apostles are the pastors of the pastors, spiritual fathers, or city elders. The offices of apostle and prophet are foundational to the work of the church “until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ” (Eph. 4:11-13; 2:20-22). Yes, God is restoring biblical government in the church. When true biblical church government is reestablished, we’ll be in a better position to complain about the problems in civil government, and to effectively challenge Satan’s government.

At the time of this writing God has begun the serious and sobering work of purifying church leadership. Local pastors, regional, national and international Christian leaders are cleaning up and ordering their lives, or they are being publicly and humiliatingly exposed. It’s a serious time to be promoted to Christian leadership!

Just as the Old Testament kings led Israel’s armies into battle, anointed New Testament apostles under the command of Jesus, the Hosts of armies, will soon lead the church into the last great battle against Satan’s headquarters located in the second heaven. The second heaven is the unseen realm where angels and demons operate. (Eph. 6:12) Satan and his hoards will be no match for a purified and unified church under the leadership of her Heavenly Bridegroom, the Lord Jesus Christ,

King of Glory! Hell's gates will not prevail against her. Fighting from her knees, Christ's bride will push back the darkness, the Kingdom of God will displace the kingdom of Satan, and billions will have an opportunity to be saved.

Isaiah gives us a window through which to preview this last day church. "I will give you the treasures of darkness, riches stored in secret places, so that you may know that I am the LORD, the God of Israel" (Isa. 45:3).

What "Greater Things?"

Today the church is being called to battle on higher levels than ever before. Literally, Jesus said, "I tell you the truth, anyone who has faith in me will do what I have been doing. He will do even greater things than these, because I am going to the Father" (John 14:12).

Every generation since Christ's ascension has wrestled with the question, "What are the greater works of which Jesus spoke, and when will the church do them?"

For 2,000 years the church has proclaimed the Gospel, delivered the captives, healed the sick and raised the dead. Yes, Church history records that every generation since Christ's ascension has had the testimony of these expressions of the Gospel's power. Paul announces, "My message and my preaching were not with wise and persuasive words, but with a demonstration of the Spirit's power..." (1 Cor. 2:4).

God is no respecter of persons. He has chosen that the kingdom message of men and women of every generation rest on more than mere words. He's produced signs, wonders and demonstrations of divine power through his church. The church has done the works that Jesus did.

To understand the greater works, we must first examine his works. The first century disciples knew that Jesus' works were the miracles that he performed and taught them to perform. They proclaimed the Gospel, healed the sick, cast out demons and raised the dead. These could be characterized as works of light, liberty and life.

If his works were works of light, liberty and life, then it stands to reason that the greater works of which he spoke would be works of the same.

Further, the word translated "greater" in this passage is most frequently used in Scripture in a qualitative sense rather than a quantitative sense. Qualitative suggests the quality of something, while quantitative suggests the amount of it. Many have believed that Jesus was saying that because there would be more of us so we would do more works than he did (amount). But we should remember that even before Jesus died, his disciples were already doing his works. So the fact that there were more of the disciples, and only one Jesus, didn't qualify as "greater works." It was just more of the same works.

Besides, the healing of hundreds of blind eyes is not qualitatively different than the healing of one blind eye. It is only quantitatively different. It is the same miracle done many

times.

It's like the difference between one pea and a plate of peas. The plate contains more peas, not necessarily greater peas. That is quantitative. However, a single four-pound pea is qualitatively different! Wouldn't you agree?

That's what Jesus was saying. We would do similar, but qualitatively greater works that express light, liberty and life! But what could these qualitatively greater works be?

Of all the works that he did, there is one area of ministry that the Heavenly Father never released to Jesus. Scripture does not suggest that Jesus ever directly or intentionally confronted territorial principalities, powers and rulers of the darkness. (Eph. 3:10; 6:12)

He certainly confronted, silenced and expelled common, everyday, run-of-the-mill demons—evil spirits that reside in people. In the wilderness temptation Jesus also directly confronted and confounded Satan. However, Jesus never gave specific attention to what many theologians call the second heaven realm of the Ephesians 6:12 majesties.

Let's not overlook the mystery mentioned in Ephesians 3:9-10. Paul writes that the Father gave the church the assignment to reveal his secrets that had been hidden since the beginning of time. Directly and clearly, verse 10 states the purpose. "His (God's) intent that now, through the church, the manifold wisdom of God should be made known to the rulers and authorities in the heavenly realms."

What Was God's Intention?

1. Believers are to reveal salvation to both Greek and Hebrew. (Everyone) 2. We are authorized as ambassadors to do his work.

3. Christians are to drive out evil spirits, heal sicknesses and disease, and raise the dead.

4. Believers are to manifest the delegated power of the church to principalities and powers in the heavenly realms.

Proof Is In The Word

Jesus neither belittled nor ridiculed Satan. The truth is Jesus calmly conversed with him in the wilderness, answering only with the Word of God. However, Jesus' approach with the ground-level demon was drastically different. He confronted, silenced, and exorcized them. We learn from this that different strategies are required for dealing with different levels of the enemy's forces.

It's clear from Scripture that although Jesus told Satan to "be gone" at the end of his wilderness test (Matt. 4:10), the Father neither directed Jesus to bind Satan nor to confront Satan's territorial hierarchy. (John 5:19) Example: In Mark 4:35-41, we read where Jesus invited the disciples to cross the Sea of Galilee one evening. As they sailed, a strong wind came

and angry waves splashed over the sides of their boat, filling it with water.

As Jesus slept in the back of the boat during the storm, his friends woke him and said, “Teacher, don’t you care about us? We’re about to drown!”

He stood up and commanded the wind and the waves, “Quiet! Be still!” The wind stopped and the lake became calm.

Next Jesus said to the disciples, “Why are you afraid? Where’s your faith?”

Very much afraid, they asked each other, “What kind of man is this? Even the wind and the waves obey him!”

It’s likely that the storm Jesus experienced as he crossed the Sea of Galilee on his way to Gadara was the result of his crossing into another spiritual territory. (Mark 5) Perhaps, the Gadarene demoniac was the human host to the territorial spirit or spirits of that region. Why? For three reasons:

First, the demonic power at work in the man of Gadara was on a greater level than is typical demonization. Even chains could not hold this man. (Mark 5:3-5) Second, the spirits that were cast out of the demoniac specifically asked not to be sent out of the territory. (Mark 5:10) Amazingly, Jesus conceded and didn’t send them out of the territory! Why? Because to have done so, would have been a direct provocation of the territorial powers. The Father had not released that assignment to Jesus. He would have been picking an unauthorized fight prematurely. (John 5:30; 15:5) Third, the response of the city, once the

Gadarene was freed, was completely out of balance. A city once fearful of the demonized man; was now afraid of Jesus and demanded that he leave. (Matt. 8:33-34) Obviously, the city was under the demonic spell of these ruling spirits.

Is Satan Territorial?

The debate in the church about whether or not Satan is territorial is the wrong question. Sheer logic demands that we start the debate at the beginning. The real question is, “Is God territorial?” Indeed he is!

- He not only created, he also measured the earth. (Isa. 40:12; Hab. 3:6)
- He assigned “the Promised Land” to Israel and assigned a specific territory to each tribe. (Deut. 32:8)

Jehovah is territorial. He assigns his servants to specific, identifiable territories. The apostle Paul knew his God-given territorial assignment and was certain that he had not crossed into another man’s spiritual territory. (2 Cor. 10:13-16) You too have a territory. Have you identified it? Your territory is a specific area of spiritual influence, and is greater than any physical influence you may possess. Chuck Pierce and Becky Sytsema, in their book *Possessing Your Inheritance* say it well: “When God is ready to make covenant with you over your portion, he already has the plan for how you can inherit it.”² Each of us will account to God for our stewardship of the

spiritual territory assigned to us. Since we are likely living in the conclusion of history, let's be diligent to identify, claim, and take our territories.

Yes, God is territorial. He establishes and assigns territories. The question remains, "Is Satan territorial?"

Indeed he is. First, Satan is territorial because he emulates God. He has said in his heart, "I will be like the Most High" (Isa. 14:14).

Second, unlike God, in order to carry out his assignments and to accomplish his plan, Satan is of necessity territorial. Sadly, Satan successfully carries out his ancient territorial strategy as theologians sit idly by arguing about him and his purposes. Study the following report of Satan's strategy.

12"When the Lord has finished all his work against Mount Zion and Jerusalem, he will say, 'I will punish the king of Assyria for the willful pride of his heart and the haughty look in his eyes.'

13For he says: 'By the strength of my hand I have done this, and by my wisdom, because I have understanding. I removed the boundaries of nations, I plundered their treasures; like a mighty one I subdued their kings.

As one reaches into a nest, so my hand reached for the wealth of the nations; as men gather abandoned eggs, so I gathered all the countries; not one flapped a wing, or opened its mouth to chirp'" (Isa. 10:12-14).

- Satan is prideful.
- He's an ancient deity with strength in his hand and manifests wisdom and understanding.
- Satan has successfully removed the spiritual boundaries of the nations.
- He's plundered their treasures (the souls of men, women, boys and girls).
- Satan has subdued their kings (by deceiving religious, political and social leaders).
- He's gathered the wealth (the value) of the nations as a man would gather eggs.
- All the while, the church has not "flapped a wing, or opened its mouth to chirp." We have yet to effectively contend with him for souls!

10. Hell's Gates And Treasures

Brother Andrew relates the following story about the importance of our setting a standard in a lost and dying world.

“A couple of years ago at an Open Doors prayer conference, an old friend was talking to me over dinner about how hard it is to present the Gospel in a world controlled by evil powers. ‘I know we must become more confrontational and aggressive,’ he said. ‘But how can we manage to battle the enemy in a hostile world and still represent nothing but the love of Christ?’

I answered him by telling a story about the time Corrie ten Boom and I were in a meeting in Holland in which the group was discussing the same problem. Somehow we had gotten off on a tangent into a conversation about thermostats for heating and cooling systems. It was not such a strange tangent, really, when you consider that Corrie was fascinated by everything technical. She was, as you remember, a watchmaker by trade, and she loved anything that moved—from watches to people, and everything in between.

As it happened, everyone in the room that day seemed to know something about thermostats, and Corrie was bent on understanding how they worked. Once we satisfied her curiosity, Corrie said, ‘Tell me, what’s the difference between a thermostat and a thermometer?’

Several more minutes of explanation followed, until

Corrie's eyes lit up with understanding and she began to nod.

‘Yes, I see,’ she said. ‘A thermometer only indicates what the temperature is. But a thermostat changes the temperature.’ Then she practically jumped out of her chair. ‘Andrew!’ She exclaimed. ‘That’s the answer to our problem! We’ve got to be thermostats—not thermometers!’

Thermostats exist to change the situation. They don’t merely register that it’s too cold or too hot; they respond to our touch and actually alter the environment. In my office in the wintertime I can hear a little click in the thermostat when it goes on, and if I’m watching for it I can even see a little spark fly to make the connection. Then the central boiler swings into action and—boom—something changes. The whole mechanism of my heating system will fight the cold because I made a decision. I decided how warm it should be in my office, and the thermostat responded by changing the temperature.

This is exactly what we must do as Christians. We must understand that we were not created to be mere thermometers for the world, shaking our heads or clucking our tongues over how hot or cold it’s getting. We were created to respond to the Holy Spirit’s touch by clicking on, firing up our boilers, and causing change. God has placed in our hands the power and authority to do that.”¹

Pastors and intercessors are to be “thermostats” who continually work to improve the spiritual climate of society! Not lukewarm, not cold, not complacent, but on fire for God, ready to fervently contend with the devil.

Paul described the assignment that the purified, unified church, clothed with the armor of God, would have concerning Satan and the second heaven. He said, “Put on the full armor of God so you can take your stand against the devil’s schemes” (Eph. 6:11). If there’s no battle, then who needs armor?

The devil’s schemes are plotted at hell’s headquarters, not among common, everyday, earthbound demons (satanic foot soldiers). “Our struggle (on the other hand) is... against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms” (Eph. 6:12).

So Paul identifies the church’s struggle today. We confront and deal with common demons from time to time. But they are small stuff, like gnats along the way.

Pastor, equip yourself in the area of deliverance. For why would the Father assign to you and the church you lead with binding and defeating territorial or regional spirits if you are unprepared, reticent, or afraid to cast a demon out of an individual? Let’s prepare for the greater works that have been promised to the church.

Intercessor, the Lord won’t empower you with prayer authority over territorial spirits until you are faithful to pray for your pastor, your church, or your city. Learn how to help others receive freedom from demons as well. We have recorded teachings on audio CD and video DVD; recorded webinar teaching, which is like online television; as well as Alice’s insightful book on deliverance ministry, *Delivering the*

Captives. (All are available at <http://www.PrayerBookstore.com>) They will be helpful to provide advanced knowledge on this subject.

The Lord Jesus has ultimately called the mature church to a qualitatively higher assignment. We have been called to confront hell's rulers and authorities, those that sit and scheme at hell's gates. Assaulting hell's gates and its rulers seated there is an assignment God is placing on the church. Just as Jesus prophesied, it is a greater earthly work that the Father has reserved for the bride of Christ. Jesus himself said, "... and the gates of Hades will not prevail against it (the church)" (Matt. 16:18).

Yes, we are the generation who will see the church, Christ's mature bride, arrayed in purity, stand in unity and declare with authority to those ancient evil princes, "No more!" We are seeing this happen in nation after nation around the world. As it does, a massive spiritual harvest occurs.

The Ground War Versus The Air War

The entire world impatiently held its breath waiting for the U.S.-led allied ground forces to assault Iraqi military positions during the first Desert Storm war. It seemed to many of us that the ground war would never begin. General Schwartschoff explained that the ground war could not begin until the air war was completed.

As promised, once the air war was complete, the ground war began. And as hoped, the ground war was a piece of cake. The strength of Saddam's troops had been dissipated. His foot soldiers were disillusioned, tired and hungry. Their communications system was devastated. Hussein's soldiers surrendered on the spot.

In this spiritual war against the forces of darkness we see just the opposite. Prophetically gifted individuals can almost taste the air war. Warfare prayer intercessors are more than ready and willing. They've been revving up their engines for years. They can hardly wait until the Lord releases them against the gates of hell. Some are wondering, why not now? Others impatiently and presumptuously have decided to take matters into their own hands, and to call their own shots. Like spiritual Rambos they are moving out, often without directives from our commander, Jesus Christ. They are conducting their spiritual sorties (air raids) only to see little if any change in their churches and cities. Many have suffered backlash and some have even died.

A few years ago we attended a spiritual warfare gathering in a southern city. After two hours of warfare singing the leader mounted the stage. "Everyone on your feet!" the leader yelled with the gusto of a drill-sergeant. And more than 700 people jumped to their feet obediently.

"Now everyone hold up your right hand!" came the order. The impassioned audience followed the leader. (Do you remember that game?) "Now, I want you to grab the tail of the

Prince of Pride that rules over our city. Get a hold of Slue Foot's slimy old tail. Have you got it?" the leader queried.

The crowd thundered, "Yes!"

"Now on the count of three we're gonna pull the Prince of Pride down out of the heavenlies... are you ready? One, two, three... PULL!"

As we scanned the audience, we were shocked to see three small children (who had no idea what they were doing) standing beside an obese woman. Across the aisle from them stood a frail-looking man with a pack of Marlboro cigarettes in his shirt pocket. He was barely able to catch his next breath for the next cheer. Neither the woman nor the man had conquered their own bodies, yet they were being led to "assault ancient demonic deities." What's wrong with this picture?

King David first killed lions and bears, then he moved up to challenge giants. From there he graduated to taking cities and ultimately he conquered kingdoms. It was obvious that across the room that night there were few, if any, who should have been taunting territorial powers.

Some ask, "Why? Why should we wait?" The reason is simple. The air war can't begin until the ground war is finished! But what is the ground war? The ground war is the war within our own hearts and minds, and our relationships with each other. And we win this war face down in repentance and reconciliation. It's neither fun nor exciting. But we cannot pull down strongholds with one hand that we support with our other.

It is our sin that supplies the strength for the satanic strongholds over our cities. Pride in the church strengthens the spiritual princes of pride that rule our cities. Perhaps before we declare war on hell, we should declare war on our sin and disunity. If we don't clean up our act, repent of our pride, pursue integrity, establish a biblical foundation and some accountability in spiritual warfare, foolishness will derail the last day prayer movement!

We (God's church) are an out-of-shape army. We lack effective organization, communication, discipline, training, commitment and endurance. Too many pastors are concerned about "protecting the sheep," when in fact they are unwilling to challenge the sheep to leave their cream-puff, milk-toast self and be transformed into a lean, mean, spiritual fighting machine! Pastor, when it comes to equipping the saints, you are the drill sergeant who must challenge the church to get off "spiritual welfare" and into spiritual warfare!

God is gradually releasing some trained warfare intercessors into launching spiritual air raids. Other intercessors have been enlisted as guerilla warfare specialists, to fight against the entrenched pockets of darkness. But these assignments have at times come at a high price. Intercessors and pastors involved have counted the costs. Around the world seasoned men and women of prayer are laying down their very lives in the battle. This is the day of the martyr. (Rev. 12:11) This is not a game— this is real war with real casualties! So our advice is to understand what you are doing if you decide to pick a fight with the powers of darkness. We suggest that you watch

Eddie's webinar, or read Eddie's book Making Sense of Spiritual Warfare. Both are available at:

<http://www.PrayerBookstore.com>

A Cry For The Nations!

During a Christian Broadcasting Network television news interview, CBN reporter Chris Mitchell asked me (Eddie), "In your travel, what do you feel God is saying to the churches today about prayer?"

I said, "Alice and I hear an echo around the world in the various prayer conferences, retreats and seminars that we attend. Wherever we go, we invariably find ourselves in a prayer meeting. The last few years there is one prayer that is prayed with such passion and intensity that it stands out from all the rest. The church around the world is asking the Father for the nations. The unprecedented emphasis on praying for the nations and the unreached people groups is just one indication of that cry. That echo is a heart cry to the Father for the salvation of the nations."

In his book Beyond Imagination, Dick Eastman relates a breakthrough for Albania as a result of the efforts of the 10/40 Window campaign and other ministry organizations.

“As the plan was just getting underway, a team of thirty intercessors from Colorado Springs’ New Life Church traveled to Albania during the October 1993 ‘Pray through the Window’ campaign. (It is estimated that more than twenty million believers participated in this month-long prayer campaign focused on the region referred to as the 10/40 Window, including about 249 teams of intercessors that actually visited the 10/40 Window countries during that month) Strategic prayer was offered by the team at various key sites, including at least one major ‘high place’—a specific geographical demonic stronghold—in the mountains above Albania’s capital of Tirana.

On returning, New Life’s pastor not only mobilized their church for further prayer for Albania, but enlisted their financial support to put feet to their prayers. Their church alone helped provide a Gospel message for every family in at least two thousand villages of Albania.

At this writing, the task of reaching every home in Albania is almost complete. Recent estimates indicated that as many as thirty villages are being reached in a single week. Many of those remaining are accessible only to evangelism teams traveling on donkeys or, in a few cases, by helicopter. More than twenty-five villages have been found so far that do not appear on any government maps, indicating that Christian workers are going to places even census takers have not visited.

One thing is certain: Cooperation is key to closure. It is also essential to speeding up the process.” 2 (Adapted)

This story is a wonderful example of a pastor who equipped (even financially partnered with) his intercessors, proving again that what we’ve presented in this book is not just theory, but consistently successful whenever the pastor-intercessor partnership is implemented.

Jesus, the Great Intercessor, sits at the right hand of God the Father where he continually intercedes for us. (Heb. 7:25) It was prophesied thousands of years ago that the time would come when Jesus would ask the Father for the nations and that the nations would be given to him as his inheritance. Psalm 2:8 (KJV) says, “Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.”

Prophecy Fulfilled

Christ is our head and we are his body. (1 Cor. 12:12) What the mouth (a member of the body) speaks, has to first be conceived in the head. We suggest that the Messianic prophecy of Psalm 2:8 is being fulfilled today. After 2,000 years of church history, Christ in heaven is asking the Father for the nations as his inheritance. One proof is that it is simultaneously being spoken out of the mouth of his body here on earth. Another proof is that the nations really are coming to Christ in unprecedented numbers!

As intercessors and pastors (watchmen and gatekeepers), let's never forget this ultimate purpose for our partnership. After all, we are a kingdom of priests (Rev. 1:6), complete in him (Col. 2:9-10), both authorized and appointed (Luke 10:19). Plus, we are joint-heirs with Christ (Rom. 8:17)!

As Christ's joint heirs, his inheritance belongs equally to each of us. So, let's join him and ask the Father for the nations today!

Notes

Chapter One 1. Max Lucado, *A Gentle Thunder* (Dallas, TX: Word Publishing, 1995), 35.

2. G. B .F. Hallock, *2500 Best Modern Illustrations* (New York and London: Harper & Brothers Publishers, 1935), 242.

Chapter Three 1. *Britannica Encyclopedia*, Grolier Addition CD Multimedia Edition, 2002.

2. Dutch Sheets, *Intercessory Prayer* (Ventura, CA: Regal Books, 1996) 152.

3. Bob Moorehead, *Words Aptly Spoken* (Kirkland, WA: Overlake Christian Press, 1995), 42-43.

Chapter Four 1. Jim Goll, *The Lost Art of Intercession* (Shippensburg, PA: Destiny Image, 1997), 62.

2. Alice Smith, *Beyond the Veil* (Ventura, CA: Regal Publishing, 2010), 35.

3. Oswald Chambers, *My Utmost for His Highest* (New York, NY: Dodd, Mead & Company, Inc., 1935), 71.

Chapter Five 1. Sammy Tippit, Pray Then Preach, p. 17, Spirit of Revival, Dec 1999.

2. <http://en.wikipedia.org/wiki/User:Bolinstephen>

3. E.M. Bounds, The Weapon of Prayer (New Kensington, P A: Whitaker House, 1996), 89.

4. What Were Those Lights in The Sky? Houston Chronicle, Thursday, November 1, 1990), 27A.

5. <http://www.houston.org/blackfenders/crime.htm>

Chapter Six 1. Jack Hayford, Pastors of Promise (Ventura, CA: Regal Books, 1997), 157-159.

Chapter Seven 1. C. Peter Wagner. Pastors and Prophets (Colorado Springs, CO, 2000), Chapter Three, Stephen L. Mansfield, Pastoring The Prophetic.

Chapter Eight 1. 1991 Survey of Pastors, Fuller Institute of Church Growth, Pastors at Risk , H. B. London, Jr. & Neil B. Wiseman, Victor Books, 1993, 22 (from Bible.org)

Chapter Nine 1. Peter & Paul LaLonde, 2000AD Are You Ready? (Nashville, TN: Thomas Nelson, 1997), 23.

3. Chuck Pierce & Becky Sytsema, *Possessing Your Inheritance* (Ventura, CA: Regal Books, 1999), 113.

Chapter Ten 1. Brother Andrew, *And God Changed His Mind* (Old Tappan, NJ: Chosen Books, 1990), 137-139.

2. Dick Eastman, *Beyond Imagination* (Grand Rapids, MI: Chosen Books, 1997), 278-279.

Appendix A Recommended Reading

Alves, Elizabeth. *Becoming a Prayer Warrior*. Ventura, CA: Regal Books, 1998.

Bickle, Mike. *Passion for Jesus*. Orlando, FL: Creation House, 1993.

Billheimer, Paul E. *Destined for the Throne*. Ft. Washington, PA: Christian Literature Crusade, 1975.

Bryant, David. *Christ Is All!* New Providence, NJ: New Providence Publishing, 2010.

Butts, Kim. *The Praying Family*. Chicago, IL: Moody Publications, 2003.

Cedar, Paul. *A Life of Prayer*. Nashville, TN: Word Publishing, 1998.

Cerullo, Morris. *Lord, Teach Us To Pray*. San Diego, CA: MCWE, 2007.

Clinton, J. Robert. *The Making of a Leader*. Colorado Springs, CO: NavPress, 1988.

Damazio, Frank. *The Making of a Leader*. Portland, OR: Trilogy Productions, 1988.

- *Seasons of Intercession*. Portland, OR: BT Publishing, 1998. Dawson, John. *Healing America's Wounds*. Ventura, CA: Regal Books, 1994.

- Taking Our Cities for God. Lake Mary, FL: Creation House, 1990.

Deere, Jack. Surprised by the Power of the Spirit. Grand Rapids, MI: Zondervan Publishing House, 1993.

Eastman, Dick. The Jericho Hour. Altamonte Springs, FL: Creation House, 1994.

- Love on Its Knees. Old Tappan, NJ: Fleming H. Revell Co., 1989.

Eckhardt, John. Moving in the Apostolic. Ventura, CA: Regal Books, 1998.

Facius, Johannes. Intercession. Cambridge, Kent, England: Sovereign World Limited, 1993.

Floyd, Ronnie. The Power of Prayer and Fasting. Orange, CA: Sealy Yates, 1997.

Frangipane, Francis. The House of the Lord. Lake Mary, Fla.: Creation House, 1991.

Goll, Jim. The Lost Art of Intercession. Shippensburg, PA: Revival Press, 1997.

- Kneeling on the Promises. Grand Rapids, MI: Chosen Books, 1999.

Grubb, Norman. Rees Howells, Intercessor. Fort Washington, PA: Christian Literature Crusade, 1962.

Hamon, Bill. Prophets and Personal Prophecy.

Shippensburg, PA: Destiny Image Publishers, 1987.

Hansen, Jane. Inside a Woman. Lynwood, Wash.: Aglow Publications, 1992.

Hawthorne, Steve, and Graham Kendrick. Prayerwalking.

Orlando, Fla.: Creation House, 1993.

Hayford, Jack. Built by the Spirit. Ventura, CA: Regal Books, 1997.

- Pastors of Promise. Ventura, CA: Regal Books, 1997.

Hinn, Benny. Welcome, Holy Spirit. Milton Keynes, England: Word Publishing, 1995.

Jacobs, Cindy. Possessing the Gates of the Enemy. Grand Rapids, MI: Chosen Books, 1994.

- The Voice of God. Ventura, CA: Regal Books, 1995.

Jackson, John Paul. Needless Casualties of War. Ft. Worth, TX: Streams Publications, 1999.

Jennings, Ben. The Arena of Prayer. Orlando, FL: NewLife Publications, 1999.

Law, Terry. The Power of Praise and Worship. Tulsa, OK: Victory House Publishers, 1985.

Monroe, Myles. Understanding The Purpose and Power of Prayer. Nassau, Bahamas, Bahamas Faith Ministries, 2002.

Murray, Andrew. The Ministry of Intercession. Springdale, PA: Whitaker House, 1982.

Marshall, Catherine. Something More. New York, NY: Avon Books, 1976.

Mills, Dick. He Spoke and I Was Strengthened. San Jacinto, CA: Dick Mills Ministries, 1991.

Mira, Greg. Victor or Victim. Grandview, MO: Grace! Publishing Co., 1992.

Murray, Andrew. The Ministry of Intercession. Springdale, PA: Whitaker House, 1982.

Nee, Watchman. Spiritual Authority. Richmond, VA: Christian Fellowship Publisher, 1972.

- The Release of the Spirit. Cloverdale, IN: Sure Foundation Publishers, 1965.

Otis Jr., George. The Last of the Giants. Grand Rapids, MI: Chosen Books, 1991.

- Informed Intercession. Ventura, CA: Regal Books, 1999.
Pierce, Chuck. Possessing Your Inheritance. Ventura, CA: Regal Books, 1999.

Prince, Derek. Shaping History through Prayer and Fasting.

Ft. Lauderdale, FL: Derek Prince Ministries, 1973.
Sandford, John & Paula Sandford. The Elijah Task. Tulsa, OK: Victory House, Inc., 1977.

Sapp, Roger. The Last Apostles on Earth. Shippensburg,

PA: Companion Press, 1995.

Shankle, Randy. The Merismos. Marshall, TX: Christian Publishing Services, Inc., 1987.

Sheets, Dutch. Authority In Prayer. Minneapolis, MN: Bethany House, 2006.

Sherrer, Quin & Ruthanne Garlock. A Woman's Guide to Breaking Bondages. Ann Arbor, MI: Servant Publications, 1994.

- The Spiritual Warrior's Prayer Guide. Ann Arbor, MI: Servant Publications, 1992.

Smith, Alice. Beyond the Veil. Ventura, CA: Regal Books, 1996; Revised Edition, 2010.

- Spiritual Intimacy. Minneapolis, MN: Bethany House, 2008.

- Delivering the Captives. Minneapolis, MN: Bethany House, 2006

Smith, Eddie. Help! I'm Married To An Intercessor. Ventura, CA: Regal Books, 1998 (Order at: www.PrayerBookstore.com).

- How To Be Heard In Heaven. Minneapolis, MN: Bethany House, 2007. www.prayerbookstore.com

- Making Sense of Spiritual Warfare. Minneapolis, MN: Bethany House, 2008.

Smith, Eddie & Alice. Spiritual Advocates. Lake Mary, FL: Charisma House Publishing, 2001; Revised Edition, 2008.

- Spiritual Housecleaning. Ventura, CA: Regal Books, 2009. Tenney, Tommy. The God Chasers. Shippensburg, PA: Destiny Image, 1999.

Tozer, A.W. The Knowledge of the Holy. San Francisco, CA: Harper & Row Pub., 1961.

Wagner, C. Peter. Churches That Pray. Ventura, CA: Regal Books, 1993.

- Apostles & Prophets. Colorado Springs, CO: Wagner Books, 2000.

- Prayer Shield. Ventura, CA: Regal Books, 1992.

- Warfare Prayer. Ventura, CA: Regal Books, 1992.

- Wrestling With Alligators, Prophets and Theologians.

Ventura, CA: Regal Books, 2010.

- Your Spiritual Gifts Can Help Your Church Grow: Ventura, CA: Regal Books, 1979; Revised Edition, 1994.

Appendix B Pastoral/Church Covenant For Prayer Journey Participants

A member of your congregation has requested to be a participant in the prayer journey to. The participants are being sponsored through churches, personal funds and different parachurch ministries.

As a part of the training and equipping for the prayer journey, we are asking the participants to mobilize local prayer coverage and also send a recommendation from their local pastor or spiritual advisor. The prayer journeys are strategic in nature and it is important that the church cover the participating intercessor in prayer. They will be asking you to please fill out this reference form so we will know they are under authority to a local pastor and church even if a parachurch ministry sends them out.

The U.S. PRAYER CENTER will not be held liable for any accidents, sickness or the death of the participant during the trip. We are requesting that the supporting church commit to provide the intercessor a prayer cover.

PASTORAL REFERENCE FORM:

1. I am aware that is going on a prayer journey to and

will covenant to cover him/her in prayer while he/she is on the prayer journey.

2. Number of years you've known the applicant:

3. Is the character, maturity and life circumstances of the applicant such that you can give a recommendation for participation in a prayer journey?

an explanation.

If no, please attach

Pastor's Name:

Church Name:

Church Address:

City: State: Zip:

Phone: ()

Fax: ()

Email Address:

Pastor's Signature

Appendix C Team Covenant For Prayer Journey Participants

We commit to serve Christ together for a special season of intercessory labor. We desire, personally and corporately, to uphold the following values throughout this endeavor:

- * To honor each other, remembering that God has created each of us differently and given each of us differing gifts according to His purpose.

- * To bring unity to the team through taking time to be with the Lord to renew ourselves, supporting and ministering to each other, enjoying each other, resolving all personal differences, and forgiving each other as He has forgiven us, so as not to give Satan a foothold.

- * To submit to the authority of our leader whom God has appointed over us.

- * To strive to be faithful to the task by preparing ourselves spiritually, mentally, and physically; pursuing an attitude of servanthood to the people of and to each other, and striving to be faithful servants, as God directs, during this time and in the future.

- * To remember that our primary purpose is lost souls and the Kingdom of God. “The Lord is not slow in keeping His promise, as some understand slowness. He is patient with you, not wanting anyone to perish, but everyone to come to repentance”(2 Pet. 3:9).

Signed: Date: //

Signature

Team Member

1.

2.

3. (Additional lines for each team member's name and signature.)

• Liability •

I assume all liability for any injury, loss or inconvenience of any incident that may occur while participating in the prayer journey to, and therefore won't hold the U.S. PRAYER CENTER, Alice or Eddie Smith or their staff responsible for incidents that may occur on the trip.

Signed: Date: //

Note: These forms not intended for legal counsel. Consult with an attorney.

Appendix D Personal Information Form For Prayer Journey Participants

Date: / /

Deadline to return this form: / /

Please print your name below, as it will appear on your passport.

NAME: Last First Middle Informal name:

Title: Mr. Mrs. Miss Rev. Dr.

Home Address:

City: State: Zip:

Home Phone: () Work Phone: () Occupation: SSN#: / /
Sex: M F Country of Citizenship: Passport#:

Expiration Date: / /

• Family •

1. Marital status:

Single

Engaged

Married

Divorced

Separated

2. Spouse's Name:

3. Children's names & ages:

• Health/Insurance •

4. Do you consider your health good, average, or poor?

5. Please describe any physical disability:

6. Would this problem present physical limitations which might hinder your involvement in the prayer journey? How?

7. Are you currently taking prescription medication? If yes, please explain?

8. Medication allergies?

9. Other allergies?

10. Do you have health insurance coverage? Company:

Phone: Policy #:

11. Will your insurance cover emergencies overseas?

• Emergency Contact •

12. Name:

Relationship:

Address:

City:

State:

Zip:

Phone:

Email:

• Spiritual Background •

13. Briefly describe when and how you came to know Christ personally (Use another sheet of paper).

14. How would you describe your relationship with the Lord in the past year?

Stagnant Growing Wilderness Learning time Intimate
Excellent 15. Describe your involvement in church or
parachurch ministry activities in the past and presently.

16. Check any of the following areas you PRESENTLY struggle with or feel the enemy MIGHT have established possible strongholds.

Procrastination

Laziness

Fear(s)

Unbelief

Lying

Prejudice

Lust

Phobias

Rage

Control

Adultery

Rebellion

Pornography

Moodiness

Anxiety

Chronic fatigue

Pride

Chronic sickness

Critical spirit

Self-pity

Rejection

Anger

Worthlessness

Addictions

Jealousy

Nightmares

17. Ministry involvement (check areas that apply to you) I know how to lead someone to Christ.

I have been on a deliverance team.

I have been on a spiritual warfare prayer journey(s):
(Where) (When) I have been on Mission trip(s):

(Where) (When) I have been trained in intercessory prayer.

I am involved in weekly Bible study or prayer group.

I am active in tithes and offerings.

18. Write down your ministry strengths, spiritual gifts or skills, which might be helpful on a prayer journey? (miracles, sing, plays an instrument, discernment, healing, evangelism, mercy)

19. Why do you want to be a part of this prayer journey?

20. Describe your level of experience in the area of warfare

prayer. Intercessory prayer? What training have you received?

21. Describe your cross-cultural experience. (traveling overseas into other cultures)

22. What books on prayer have you read recently? (last 5 years)

23. What books on spiritual warfare/mapping have you read recently? (last 5 years)

24. Explain your concept of spiritual warfare. What are your views of demonic strongholds and what authority does the Christian have to displace them?

25. Briefly tell an experience you have had with spiritual warfare. Were you victorious?

• Relational •

26. Do you see yourself as a team player? If no, why not?

27. Explain any difficulties you may have working with other Christians that have doctrinal viewpoints different from your own.

28. Is it difficult for you to follow directions? If yes, explain why.

29. Can you and will you follow the leadership of a woman?

30. You will be expected to travel with the team. There will not be opportunity for individual travel (visiting friends, other

ministries, outside tours). Can you accept this policy without reservation? Yes No

Signature Date

Note: These forms not intended for legal counsel. Consult with an attorney.

Eddie And Alice's Contact Information

Conferences, Seminars, Retreats

Eddie and Alice Smith travel worldwide teaching on various themes related to revival and spiritual awakening.

The Smiths teach together as well as separately on topics including prayer, intercession, intimacy, dealing with abuse, life coaching, deliverance, worship, spiritual warfare, spiritual mapping, etc.

For information about hosting a conference with the Smiths in your church or city please visit their website at:

<http://www.EddieAndAlice.com>

Prayer Resources

Eddie and Alice offer a FREE one-year school of prayer. Join more than 20,000 students and receive a weekly online lesson. As a bonus, when you enroll with your first name and email address, you'll receive their informative eBook: 138 Ways To Mobilize Prayer. Enroll today at:

<http://www.TeachMeToPray.com> Alice Smith is senior editor of Insight. Insight is a FREE weekly, informative, up-to-the-minute Internet publication. Join thousands worldwide who receive this ezine. To subscribe visit their website at:

<http://www.EddieAndAlice.com>

Subscribe to our FREE monthly postal newsletter, Teach Me To Pray. (U.S. addresses only) Register today at:

<http://www.TeachMeToPray.com>

Finally, you'll find Eddie and Alice's many books, booklets, CDs, DVDs and webinars (online on-demand televised seminars) at: <http://www.PrayerBookstore.com>

Eddie & Alice Smith U.S. Prayer Center

7710-T Cherry Park Drive, Suite 224

Houston, TX 77095

Phone: (713) 466-4009

Fax: (713) 466-5633

Toll Free: (800) 569-4825 (U.S. Only)

Email: usprayercenter@cs.com

Website: <http://www.USPrayerCenter.org>