

**Miracles that follow the plow :: Corporate Prayer and Intercession****Corporate Prayer and Intercession - posted by AbideinHim (), on: 2021/5/1 11:05**

We believe that when the Ekklesia comes together in unity to align with the purposes of God for our region, state, and nation that things can shift and real change can take place. God has given us this privilege and responsibility, the keys of the Kingdom, that whatsoever we bind on earth shall be bound in heaven, and whatsoever we loose on earth shall be loosed in heaven. There is nothing more strategic and exciting than the corporate prayer of the saints.

Re: Corporate Prayer and Intercession - posted by Lordoitagain (), on: 2021/5/1 17:46

SO TRUE BROTHER!

Jesus emphasizes the need for individual secret prayer and condemned what the Pharisees did praying in public to be seen of others, but he called his special 3 to tarry in prayer with him in the garden, and they were like the church has been in America ... very sleepy ...

Then in the book of Acts you see many corporate prayer and intercession meetings chs. 2, 4, 12 ... and GREAT victories that came as a result of meeting together as one person in a secret place appealing before God.

I am in Hispanic ministry here in the USA and have been since 2008. The last English speaking church that I was in went through a dry several years of NO prayer meetings. I was SO GRIEVED! The church had great teachings. It wasn't a modern liberal church by any means, but we could have worship meetings, choir rehearsals, drama rehearsals, and even fun with the family meetings, but no prayer meetings. When I would ask the pastor, he would say that everybody lived too far away.

I kept crying out to God to put me with people who saw the need of corporate prayer meetings. He put me with Hispanics, and opened up my ministry to Spanish speaking people in the USA. They come from impoverished situations and KNOW that without intercessory prayer and fasting there is no victory. In their countries witchcraft is rampant and a church that doesn't meet together and pray can't stand up against such things. They are often too poor to get medical care in their countries and when someone is agonizingly sick, they stay and pray until God heals him or takes him.

I have been praying for my fellow Americans to revive the flame of corporate prayer, and with the events of the last few years I have seen more of it. Although I have not been thrilled about the trouble in our nation, I have been thrilled that there is more corporate praying now. May the sleeping giant AWAKEN calling on God as the church here in America did so many times in our history and saw great awakening revivals!!!!

THANKS for posting this brother!

Re: - posted by docs (), on: 2021/5/1 20:01

Our congregation is trying to determine when and how to begin corporate prayer meetings just for the sake of ministering to the Lord and intercession. No agendas but seeking the Lord first.

Re: - posted by AbideinHim (), on: 2021/5/1 20:08

Brother Michael,

Your post is so encouraging, and I am glad to see that a brother in Northeast La. is a prayer warrior and working with the Latinos. I know that they are so passionate for God. I ministered in a Federal Detention Center in Oakdale comprised mostly of Spanish speaking inmates, and there was always a strong anointing and presence of the Lord in these services. There is a pastor in Lafayette that mostly ministers to Latinos. His name is Sidney Morales, and He also does missionary work in Costa Rica.

I live in Lake Charles and my wife and I lead Governmental and intercessory prayer.

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IFL (Intercessors For Louisiana) meet in Baton Rouge once a month in a Building that Tony Perkins bought. There are intercessors in every part of the state of Louisiana.

Re: - posted by AbideinHim (), on: 2021/5/1 20:17

Brother David,

Even if you only have a few that want to minister to the Lord and intercede, start there. Take the lead brother, and hopefully your pastor will participate. Home meetings have worked well for us, and we have intercessors from different churches that attend these meetings.

Re: - posted by docs (), on: 2021/5/1 21:56

It's like a spontaneous desire has risen in some in the congregation to get together and try to learn how to do this. They have approached the pastors and they are on board with it. We are just trying to determine which time would be best so as to allow the most to attend. Our main feeling is NO AGENDAS, just seeking the Lord.

Re: - posted by Lordoitagain (), on: 2021/5/2 1:27

Brothers this conversation is SO encouraging! Several years ago I stopped at a yard sale on my lunch break in Arcadia Louisiana. I found this book that was an eye opener to me. I even scanned several of its pages on "The prayer service" and tried to post it on FaceBook for others to see this amazing practice that used to be NORMAL in most all evangelical churches in America.

When I saw this thread I thought: "I've got to find a way for those pages to be read by my fellow SI brethren. I was trying to figure out how to go about it when I decided to look it up on Google. The book is:

The New Directory for Baptist Churches

Formerly published by Judson Press.

Copyright 1894

by Edward T. Hiscox.

Originally published in 1859.

The entire book is published on the internet:

<https://www.fb institute.com/hiscox/hiscoxindex.html>

The part of the book that really broke my heart and awakened me was in Chapter 9 where he describes in great detail

"II. THE PRAYER SERVICE"

<https://www.fb institute.com/hiscox/chapter9.html>

The guidelines that he lays out were "generally observed by all Evangelical churches" which makes me realize why the churches of that era had such great success! MUCH PRAYER MUCH POWER!

When I got to this part I couldn't help but break down and weep from the bottom of my soul:

"The temperance prayer meeting

This is not so generally observed as it should be. For if there be anything that appeals to Christian faith, and which should lead Christian people to appeal to God, the righteous judge, for help, it is this cause, "that the gigantic iniquity of the saloon, and the drink habit, which cause more suffering than war, pestilence and famine combined, may be checked and destroyed. With churches so apathetic, and good people on every hand so indifferent the rum power rides riot over all that is fairest and best in society, destroying homes, impoverishing nations, and invading the sacred altars of our holy religion. Appeals need to be made to Him who is able to hear and save, for who else can avail?"

This instructor of ministers was SO concerned about the apathy in the churches of that day and the failure to intercede about the gigantic iniquity of the saloon. When I read this I thought: "If only the saloon were our biggest problem today!" Our modern world has so many more avenues of evil and destruction today that are destroying lives, families and the whole society yet the churches are mostly not even having prayer services and times set aside to cry out to God about these horrible destructive works of the enemy.

One thing that brother Mike points out here is VERY IMPORTANT: "Even if you only have a few that want to minister to the Lord and intercede, start there." In this book this brother Edward T. Hiscox emphasizes something very similar:

"2. The success of the service does not depend on the numbers who attend. Though a full meeting is desirable, yet a very full meeting may be a very poor one, and a very small meeting may be a very good one. And all attempts to crowd the service by introducing other than legitimate topics, is a mistake. The prayer-meeting has its special mission. Diverted from that, it ceases to be the true prayer meeting, though it may prove an interesting service of some other kind."

In our Hispanic work I have NEVER made the prayer service an obligatory service for church workers. I simply encourage people to come and lead by example. We have seen many breakthroughs in many lives even though the group of prayer warriors may be just a few at times (sometimes just 8 or 10). There have been a few occasions when only 2 were there, but Christ was in the midst! God can do much more with just a hand full of willing desperate prayer warriors in a prayer meeting truly interceding on behalf of the lost than many many hours of the best singing and preaching from the most talented on earth.

Re: - posted by Lordoitagain (), on: 2021/5/2 1:51

This excerpt is from:

The New Directory for Baptist Churches

Formerly published by Judson Press.

Copyright 1894

by Edward T. Hiscox.

Originally published in 1859.

and can be found online here:

<https://www.fbainstitute.com/hiscox/chapter9.html>

I wanted to copy it here for all here to enjoy and glean from. As you read and see the importance that all evangelical churches placed on the prayer service you will see why there was such great success for all of the churches in the 1800s and early 1900s. As the churches have lost these kinds of practices, the enemy has gained much territory in our culture.

II. THE PRAYER SERVICE

Prayer is an important element in all religious service. Not only is it vital to the individual Christian life, its importance in social religion is scarcely less important. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you," was the positive declaration of our Lord to His disciples. Matt. 6: 7.

There are special blessings promised to united prayer, as well as to personal prayer. "If two of you shall agree on earth, as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." Matt. 18:19. Secret prayer, and personal communion alone with God, is essential to the soul's spiritual life, and is encouraged by the promise of special blessing. "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." Matt. 6: 6.

Prayer adjusts itself in form to the various occasions which demand its exercise, but in spirit it is essentially everywhere the same. The pastor's prayer before his congregation would speak for them as well as for himself, and would be different from his prayer in his own study, at the family altar, in the sickroom, with a penitent sinner, or with a dying saint. An intelligent faith will adjust its form to the peculiar circumstances in which it is called forth. The prayer before the sermon would naturally be somewhat different from that at its close. If the petitioner have the true spirit of supplication, the petition will take on suitable language for its expression. The form will need to give no anxiety.

The motive of prayer — Prayer includes worship in its strictest sense. He who prays is supposed to shut out the world, and become insensible to aught else, while he communes with God. It includes adoration, confession, thanksgiving and petition. In its narrower sense prayer is supplication (*precari* — to beseech, to supplicate); making request for needed blessings on behalf of the worshiper, and other objects of divine clemency. The intercession of Christ must evermore be recognized as the only prevailing influence with, and cause of blessing from, the Father. "whatsoever ye shall ask the Father in my name, He will give it you." — John 16:23. While the office of the Holy Spirit must be relied on as the only means of communication with the Throne of Grace by the merits of Christ. "For we know not what we should pray for as we ought; but the Spirit Himself maketh intercession for us, with groanings which cannot be uttered." — Rom. 8: 26.

2. Preparation for Prayer

— There needs to be a preparation for prayer, in order to lead profitably the devotions of others in addresses to the mercy seat. Not a preparation of words, but of the heart; not a forethought of phrases for that particular occasion, but a spirit in harmony with the divine fulness and a felt necessity for the blessings sought. He who would have the preparation, when in the pulpit, must obtain it before he goes there. "He that cometh to God must believe that He is, and that He is a rewarder of them who diligently seek Him." — Heb. 11:6. "But let him ask in faith, nothing wavering." — James 1: 6. "Praying in the Holy Ghost." — Jude 20.

To make prayers and to pray, are very different things. Anyone can make a prayer, who can command the use of language; but to pray, the soul must commune with God. There is constant danger that prayers offered in the pulpit will become stereotyped and monotonous, so constantly are they repeated, and under circumstances so almost exactly similar. The best preventive is a fervent spirit, and a deep sense of the need of divine assistance.

3. Style of Prayer

— While prayer is not to be measured and meted out by mechanical rules, nor subjected to the rigid canons of logic or rhetoric, yet the petitioner is not — ordinarily, at least — beyond a self-conscious sense of certain proprieties, which even prayer, as a public or social exercise, should not transgress. Nor need it dampen the spirit, or interrupt the flow of devotion, to regard those proprieties. Prayer should be simple, direct, and brief. It should be so simple in style that all in the assembly can intelligently unite in it. It should be direct as to what is prayed for, and not wander over all possible subjects, seeking nothing in particular, and expecting nothing in particular. It often seems as if prayer was offered in public worship, not because there was a felt need of it, but because it is the prevailing custom to pray in that particular part of the service.

Prayers should be brief: of course, in some cases more so than in others. There is no excuse for the painful length of what is called "the long prayer" preceding the sermon in the case of many clergymen. In fact, the "long prayer" is a calamity, to both the minister and the people. It is often difficult to perform it, and painful to endure it. Very largely it is not prayer at all, but a religious address, the rather, discursive in style and promiscuous in matter. If it could be confined to three or five minutes, the "long prayer" would be no more, and public worship would gain immensely. But the tyranny of established usage still preserves and inflicts it on preacher and people alike without compensation. Prayers should be distinctly uttered, so that all can understand and unite in them; nor should there be anything, in manner or expression, so peculiar as to divert the thoughts of hearers from the devotion. Especially should not the petitioner "use vain repetition as the heathen do; for they think they shall be heard for their much speaking." — Matt. 6: 7. Besides which, the whole style and manner of address should be penitential, reverential, and dignified withal, savoring of meekness and humility, as is becoming in sinful, helpless creatures when approaching a holy God. All flippant familiarity with the sacred names, which seems an affectation of unusual piety, should be avoided, as most offensive to sensible minds.

4. Faults in Prayer.

— It may seem a most ungracious thing to criticize so sacred an exercise as prayer ought to be, and point out defects which not unfrequently mar its excellencies. The one prevailing defect, no doubt, is want of faith, spirituality, and the influences of the Holy Spirit. But these attach to all Christian exercises. There are, however, certain defects in the drift of prayer — more particularly prayers in the social meetings — into which the pious sometimes unconsciously fall, which deserve attention and correction.

Preaching Prayers, in which Scripture is explained, doctrine expounded, and instruction offered to the audience. Exhorting Prayers, where warnings, rebukes, and exhortations seem addressed to classes, or individuals, and possibly personal sins are pointed out.

Historical Prayers, in which facts and incidents are related, from which inferences and arguments are adduced. Not to be commended, though David, Solomon, and Ezra indulged in them on very special occasions.

Oratorical Prayers, which seem framed with special regard to the language, as if intended for critical ears.

Complimentary Prayers, where the excellencies of persons present or absent are effectively dwelt on, as if individuals were flattered, rather than the Deity worshipped. Clergymen in praying for each other, on public occasions, often use flattering speech.

Fault-finding Prayers, which make prominent the real or fancied faults of the Church or of individuals, existing difficulties deplored, advice given, remedies suggested, or rebukes administered. All such things should be avoided.

THE PRAYER MEETING.

The Prayer meeting is emphatically a Christian institution. For while prayer, as a religious exercise, or form of religious service, is by no means confined to Christian assemblies, nor indeed to Christian life, yet gatherings for social worship, chiefly for thanksgiving, supplication and song, are peculiarly the outgrowth of the Gospel of Christ. In saying this, the fact is not overlooked that among idolatrous and barbarous races, even, there are assemblies for worship constantly recurring, largely and enthusiastically attended. But the prayer meeting idea does not enter into the purpose or conception of such assemblies. The disposition to pray, to petition the Supreme Being for benefits needed, and for defense against impending evils, is instinct in the human mind. But the idea of worship, in its strict sense, of fellowship with the spiritual, and communion with the unseen, seems never to have entered into the idea of prayer, except to those illuminated by a divine revelation.

The teachings of Jesus revealed to men the fact that God is a father interested in human affairs caring for the welfare of His creatures, and that He is pleased to have them approach Him, and make known their requests with prayer and supplication. Indeed, under the old dispensation, God declared Himself to be a, praying hearing, and a prayer-answering God. But Jesus brought the divine presence nearer to believing souls, and gave assurance of the Eternal Father's loving care, which even a weak faith could not question. "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened." And He further assured His disciples, that God was more willing to give the Spirit to those who asked, than parents were to give good things to their children.

In the Old Testament much is said of prayer, many remarkable instances of which are narrated, with equally remarkable answers to them. But nothing is said of prayer meetings for worship. The temple services contained nothing equivalent to it. During the captivity the Jews had their assemblies for mourning and lamentation over the resolutions of Zion. They may have mingled prayers for the promised restoration. Of this we do not know. It is certain that the jubilant spirit of social worship could not have inspired their assemblies without song, for they hanged their harps on the willows, and refused to sing the Lord's songs in a strange land. In the triumphs of a Christian faith, Paul and Silas beguiled the midnight hours, in the Philippian jail, with prayer and singing, though their feet were held fast in the stocks of the innermost prison. After the captivity it appears that the synagogue service, in some cases at least, did approach the social worship of the prayer meeting. Pious Jews, not numerous enough, or not rich enough to build and sustain a synagogue in heathen cities, were accustomed to have oratories, places of prayer, cheap and temporary resorts for worship. In one of these the Apostle found Lydia and her associates, out of the city of Philippi, by the riverside, where they were accustomed to pray.

It does not appear that even Jesus and His disciples held seasons of social prayer together. He prayed much, and taught them how to pray, as John also taught his disciples. But immediately after the ascension, the spirit of the new life took possession of the disciples, even before the baptism of the Pentecost, and they resorted to "an upper room," where "they all continued, with one accord in prayer and supplication, with the women, and Mary, the mother of Jesus, and His brethren." There was born the prayer meeting of the Christian dispensation, which has, through all the generations continued, with non-liturgical churches, a component, and a most important part of Christian worship "in theory at least, how ever much it may be neglected in practice,

As the services of evangelical churches generally are arranged, the principal prayer meeting, or, as it is sometimes distinguished, "the Church prayer meeting," comes in the middle of the week. As a rule it is not numerously attended. But the most spiritual and devout members attend; and those who do habitually attend become the devout and spiritually minded

ed, if they were not such before. This service not only reveals, but nourishes and develops the religious vitality of the Church, and the importance of the service as a spiritual force cannot well be overestimated. The pastor who is wise unto righteousness for the good of his people, will cultivate this part of worship with the most painstaking assiduity. Those pastors who have been most successful in edifying their churches, have most magnified the prayer meeting. Those ministers who have been most successful in winning souls, have most magnified the functions and the efficacy of prayer. And those churches which most devoutly pray for the success of the gospel among them, are the most likely to realize that their work is not in vain in the Lord.

Some Suggestions

Doubtless every pastor believes himself fully capable of so ordering this service as to produce the best results, without a device from any one. And yet it is probably safe to say, that not one minister in ten knows how to make a prayer meeting efficient, and about one in twenty would kill the best one that could be put into his hands. By many it is considered a very unimportant affair, that will care for itself, or, if not cared for at all, it matters little.

No wise pastor will make such a mistake.

The following suggestions "a few out of many" may be helpful to come.*

1. The success and utility of the prayer meeting depends on the leader, more than on any other one thing, save the presence of the Holy Spirit. The leader will presumably be the pastor. He certainly ought not to commit the management of so important a matter to other hands, as a rule. And he ought to give diligence and prayerful study to bring this department of worship to the highest possible state of interest and efficiency.

2. The success of the service does not depend on the numbers who attend. Though a full meeting is desirable, yet a very full meeting may be a very poor one, and a very small meeting may be a very good one. And all attempts to crowd the service by introducing other than legitimate topics, is a mistake. The prayer-meeting has its special mission. Diverted from that, it ceases to be the true prayer meeting, though it may prove an interesting service of some other kind.

3. The prayer meeting is not a "teaching service." Though its exercises will convey instruction, yet instruction is not its special function. That belongs to the pulpit, the Bible class, and other similar exercises. This is for the heart rather than for the intellect. To feed the spiritual hunger of the soul. To cheer, inspire, comfort. Many keep silent because they say they cannot instruct. But that is not the secular vocation of the service. They can console, sympathize, encourage.

*"For a more extended discussion of the subject see "The Star Book on Prayer Meetings," published by Ward 8; Drummond, New York

4. The opening exercises should be brief. So should they all. Many pastors talk to death the service, by long, dull, dreary harangues, just to "start the meeting!" Give a desultory discourse, a kind of pointless lecture, of a promiscuous character, confusing rather than illuminating the minds of the people, giving them nothing in particular to think about, to speak on, or to pray for. Then the leader sits down, telling them to occupy the time and be very brief! Is it a wonder that no one feels like moving, and that the meeting expires after a few ineffectual struggles for animation?

5. Singing should have a large place in the prayer meeting. Not so much as to absorb and cover up, or exclude prayer and exhortation, or degenerate into a singing school. The hymns should be wisely adjusted to the service and the temper of the occasion. After the meeting is fairly opened, one stanza at a time is all that should ordinarily be used. The hymns should be so familiar that all can use them. At the opening and closing of the service an instrument is of special use. But during the progress of the meeting, it is rather preferable, as being more free and less formal, for some one to strike a familiar verse, without waiting to look it up in the book, or for the instrument to lead.

6. Begin the meeting on time. That will help the attendants to be prompt. If the leader waits for the people, the people will be all the later. Train them to habits of punctuality. Close on time, except that, on occasion, the interest may justify protruding the exercises somewhat. But do not continue so long as to exhaust the interest, and have to stop on a falling tide.

7. Have the place of meeting pleasant and attractive. This can be done, however plain and poor it may be, by those little arts of handicraft and good taste which people anywhere can exercise. By the use of flowers inexpensive pictures and mottoes, you can make a barn look pretty. Worshipers, especially the young, should associate beauty, purity and good order with religion.

8. Be sure to have a plenty of pure air and good light in the prayer room. Few buildings are so badly ventilated as our church buildings. On Sunday people can better bear to be poisoned with a noxious atmosphere, when they have nothing to

do but listen to the preacher ' or not listen, as the case may be. But in the conference meeting, where they are expected to take some part, it is absolutely essential that they shall not be put to sleep, made drowsy, or given a headache by vitiated air.

9. As the chief value and potency of the social meeting lies in its spiritual unction and power, therefore one of the chief subjects of prayer should be the implored presence and aid of the Holy Spirit. And those persons are best prepared for it, and the most useful in it, who do the most to live in and walk by the Spirit. No intellectual or literary qualifications can meet this demand. Here, the spiritually minded bear the palm, though in all else they may be quite behind.

10. As the fabric of the prayer and conference meeting consists of this threefold texture, prayer, exhortation and song, does not assume the functions of teaching, and relates largely to personal Christian experience, therefore all, old and young, male and female, learned and unlearned, can take part in its service, be benefited, and benefit others. All who leave a personal experience of divine grace in their own hearts and lives, are fitted to do good and to receive a blessing in this sacred service.

OTHER PRAYER MEETINGS

Besides the mid-week general prayer meeting of the Church, many other occasions for special or stated prayer are observed by most Christian congregations.

The women's prayer meeting

In very many churches Christian women have a weekly service of this sort, conducted by themselves, where they can feel more freedom than in the general meetings. These services, sometimes inaptly called "female prayer meeting," give occasion for those to exercise their gifts who lack the courage, or possibly doubt the propriety of females speaking in promiscuous assemblies, as in some communities they do.

Young people's prayer meeting

Within recent years, the organization of classes, especially women and young people, for religious and benevolent work, has assumed proportions not formerly dreamed of. Great good has resulted, and greater good, we may hope, will yet result, notwithstanding some doubts and drawbacks as to the evils of class divisions in Church life and work, as imperiling the unity of the body. The young people's prayer meeting is now almost everywhere in the churches. The only objection that seems valid, as against them, is, that having done their part in their own prayer meeting, they may either feel at liberty to absent themselves from the Church prayer meeting, or, if present, to take no part. Where this does happen it is a serious misfortune, and overbalances any good their separate service may produce. The Church should not be broken up into sections and segments of old people and young people, male and female, but be as one family, a sacred unity, as the body of Christ. But these unfortunate results do not always follow.

The missionary prayer meeting.

The concert of prayer for missionaries, and the success of the Gospel in heathen lands, held once each month, seems falling into neglect. Formerly it was generally observed by all Evangelical churches. "The week of prayer," for the same object, and for the universal revival of religion, is still generally observed on the first week in the year. Usually very gracious results follow in the churches which observe it. They that water others shall themselves be watered.

The temperance prayer meeting

This is not so generally observed as it should be. For if there be anything that appeals to Christian faith, and which should lead Christian people to appeal to God, the righteous judge, for help, it is this cause, ' that the gigantic iniquity of the saloon, and the drink habit, which cause more suffering than war, pestilence and famine combined, may be checked and destroyed. With churches so apathetic, and good people on every hand so indifferent the rum power rides riot over all that is fairest and best in society, destroying homes, impoverishing nations, and invading the sacred altars of our holy religion. Appeals need to be made to Him who is able to hear and save, for who else can avail?

The mother's prayer-meeting

There is fitness in the gatherings of mothers for special prayer for their children, that they may escape the snares of sin and the temptations of the world, be early converted, and make honorable and useful Christians. Such meetings, persisted in, have often been followed by the most manifest blessing of God in answers to prayer. But mothers who pray for the conversion of their children must constantly strive to answer their own prayers, by training them in the nurture and admonition of the Lord.

The Sunday-school prayer-meeting

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It is quite natural for Christian workers in any department of service to feel specially interested in that department, and to implore the divine favor to attend and give success to their endeavors. Sunday-school work has become so wide spread so vital as a religious agency, and so efficient among the young, that it rightly holds a large place in the sympathies and the prayers of the churches. It is most commendable, therefore, that special prayer, and special seasons of prayer be designated for the success of this line of Christian endeavor.

For colleges and schools of learning

An annual "week of prayer" is now generally observed for educational institutions, especially schools for higher learning, that they may be made subservient to virtue, truth and piety. For the conversion of students, and the sanctification of all intellectual acquisitions to the best interest of true religion. This is a matter of the gravest importance, especially as nearly all of our colleges and high schools were founded, and are largely supported by the benevolence of Christian men and women.

Re: - posted by AbideinHim (), on: 2021/5/2 8:57

Brother, Thank you for posting!

There are many excellent teachings on Corporate prayer, intercession, and spiritual warfare on Lance Lambert's website.

<https://www.lancelambert.org/school-of-prayer-6-executing-the-will-of-god/>

Re: - posted by AbideinHim (), on: 2021/5/2 18:35

A. T. Pierson, who was George Mueller's Son in law made this statement: "There has never been a spiritual awakening in any country or locality that did not begin in United prayer."