

LIBERTY THEOLOGICAL SEMINARY

THE APPLICATION FOR CHURCH PLANTING THROUGH
THE INTERCESSORY PRAYER MINISTRY OF YOUNG ADULT MINISTRY
IN CHOONG HYUN PRESBYTERIAN CHURCH

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DOCTOR OF MINISTRY

BY

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ABSTRACT

THE APPLICATION FOR CHURCH PLANTING THROUGH THE INTERCESSORY PRAYER MINISTRY OF YOUNG ADULT MINISTRY IN CHOONG HYUN PRESBYTERIAN CHURCH

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Liberty Theological Seminary, 2012

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The purpose of this thesis is about researching church planting through the intercessory prayer ministry. This project describes several spiritual awakenings through this ministry. The most important result of spiritual awakenings is that skeptical believers in spiritual life have been changed into positive ones and passive believers have been transformed into active ones. Actually the author as an assistant pastor ministered in Choong hyun Presbyterian Church for almost five years. His wife and he led this ministry for one and half years. The author tried to find out the biblical background related to intercessory prayer through the New Testament, write the material for small group, and mention lists for intercessory prayer ministry. Finally he makes application for church planting through the intercessory prayer ministry.

Abstract lengths: 124 words

DEDICATION

I could not image writing my dissertation after enrolling in the doctoral program in 2007. Now I am completing my doctoral dissertation. It would have been impossible for me to achieve it without my parents and my mother-in-law. They always gave me courage whenever I worried about my thesis. In particular, my mother-in-law, senior deaconess Jeong Hee Lim, gave my family economic and mental assistance.

I dedicate this achievement to my parents, the elder Soo Woo Lee and senior deaconess Jeong Sook Kim. They have taught me God's preparation and His grace. When I worried about completing my dissertation, they encouraged me as well as prayed for me.

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I have received much debt of love from my family in South Korea and I appreciate my wife, MiRa Oh, because I could not complete it without her endurance and encouragement and prayer until finishing this small achievement. Finally I remember my two daughters, YouJin and HyoJin, they prayed for me to finish my dissertation.

K.H.L.

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CHAPTER 1

A BACKGROUND OF THE THESIS

1.1 Statement of purpose

Rapid growth in the Korean church started in the 1980s. This dynamic engine of growth had a variety of factors such as prayer, excellent preachers, and programs. These large churches transformed regional churches into huge churches. But these bigger churches have caused a negative side effect. The small churches are shrinking because the church growth occurs in larger churches. The small churches were not able to produce dynamic movements because of weak systems and capabilities in all aspects of ministry.

The results of this inability for vibrant ministry caused young adults to move from small churches to larger churches. Young adults prefer larger churches rather than small churches. The reason they prefer these churches is that young adults seek a dynamic meeting with people that have the same vision. A small prayer group would be a good method to build a dynamic meeting for young adults, allowing them to be filled with the Holy Spirit, and changing their meeting into a dynamic one.

The author emphasizes the importance of a small prayer group. The reason he emphasizes it is that he watched the effect of intercessory prayer ministry for two years.

The author ministered as one of the assistant pastors in Choong hyun Presbyterian Church in Seoul, South Korea beginning in 2007.

This church is a conservative church and belongs to the Hap dong Presbyterian denomination. About 15,000 people have been registered in the church and about 7,000 of their members attend on an average Sunday. About 500 young adults among them are gathered on Saturday. The young adult community is composed of unmarried men and women between the ages of 27 and 35. Most of them graduated from college and are working in companies.

The author and his wife led the intercessory prayer ministry from February 2010 until December 2011. When they started the ministry, there were only 5 members. They started a Bible study related to intercessory prayer, shared prayer requests with each other and prayed together. At that moment, the members were not interested in the intercessory prayer ministry because it was unfamiliar to them.

The author, however, found several important results that emerged during the ongoing ministry for two years. Especially spiritual awakening happened among those who attended the ministry. Skeptical believers have been changed into positive believers. Passive believers have been transformed into active ones. Those discouraged by difficult problems gained courage through the intercessory prayer ministry, and the worship of the young adult community became more active. So the author is writing this paper to organize future intercessory prayer ministries.

1.2 Statement of the problem and scope

The author does not numerically know accurate results for the revival and growth, so he is focusing on the plan for the spiritual revival and growth in the young adult community because he helped the ministry and his wife led it.

The author made preparations for the intercessory prayer ministry and his wife was responsible to lead the ministry. He compiled the intercessory prayer ministry for her. In particular, he organized the general Bible study material and necessary sources for her to lead new ministry. Whenever they found an ongoing problem concerned about the ministry, they cooperated and went in a new direction. They could see the spiritual movement that took place through the ministry. The problem is that the author does not have any direct experience and result while his wife processed this ministry and he could not see more detailed information. So he only takes the indirect result from her while he writes this paper.

This paper has been written from a pastoral perspective rather than a theological one. Theological contents are covered in chapters 1 and 2. The first chapter outlines this thesis. The author explains the purpose and problem when he writes the paper and introduces the books to get central ideas before he writes it. In addition, the author describes his theological backgrounds in chapter 1.

The second chapter explains the biblical background of intercessory prayer. Certainly intercessory prayer is a means of prayer spoken throughout the entire Bible. But the intercessory prayer of the Old Testament is different with that of the New Testament. Some central information about intercessory prayer is dominated with kings, prophets,

and priests in the Old Testament because of the national and prophetic characteristics of intercessory prayer.

The intercessory prayer in the New Testament is filled with eschatological and redemptive contents. Redemptive intercessory prayer characterizes most of the prayers of Jesus Christ, the redeemer of mankind. The intercessory prayer of Jesus Christ is not for his own benefit, but firstly for the disciples. He prayed for the Church and finally for all redeemed people that followed Him. The intercessory prayer of the Apostles is for the Church. They prayed for the church established upon the Gospel and protected it from the false spirit and teachings. The author is looking for a specific direction for intercessory prayer ministry by looking at the biblical background for prayer in Chapter 2.

In Chapter 3, the author provides the manual for the intercessory prayer ministry. In particular, the main focus of this chapter is the networking portion for the Bible study and prayer meeting. The contents for Bible study are taught to about 10 members of the intercessory prayer ministry every Saturday. The author compiled the materials for the 50-weeks Bible study.

In Chapter 4, the author records the impact of intercessory prayer in personal spirituality. He surveys everyone who people attended the intercessory prayer ministry for one year, analyzes the results of the survey and writes the impact of intercessory prayer in personal spirituality.

In chapter 5, the author writes the application for the young adult ministry. He finds the importance of intercessory prayer ministry. The application corresponds to a hypothetical situation, through intercessory prayer ministry.

1.3 Summary of literature review

Ed Stetzer & Mike Dodson's *Come Back Churches; How 300 Churches Turned Around And Yours Can Too*

The two authors, Ed Stetzer and Mike Dodson, present a clear basis for growth of the church. The current churches are numerically declining. This book provides a clear answer for this reason. As described in the secondary title, the two authors analyzed how 300 churches turned around and grew numerically. Through much data and statistics the two authors help the readers understand the environment and reality around the churches.

The 300 churches walked the path of revival after experiencing the depression by renewing the purpose of the churches.

Firstly, churches should be biblical, which represents that people are not the center of the church. The Bible is central to the church and controls it, not people. If a church is not biblical then it is not a church. Churches should be biblical. This is a proposition that cannot be shaken.

Secondary, churches should be missional. The church is not the place for socializing but the place for mission. Those outside the church consider that people in the church are similar to their background or social conditions when they select their churches. This means that the church has lost its foundation. The church is not the place for people who gather and enjoy socializing but for mission, which is the Great Commission Jesus gave to the church. The believers should live as a missionary for those who do not believe in Jesus. If the church loses it, the existing meaning is lost.

Finally, churches should be spiritual. Spiritual power moves the church. The power of the church is not the number of people but the ability of the Holy Spirit. When the power of the Holy Spirit is in the church, it changes people and the regional society around the church. The power of the Holy Spirit is not measured through numbers and statistics. However, it is clear that this book provides numerous resources about the power of the Holy Spirit. Through these materials, the readers are aware that the Holy Spirit changes the worship and the organization of the church.

The two authors explain how to overcome these problems. The authors emphasize that the secrets for 300 churches to overcome recession and to achieve a revival kept the most fundamental principles: prayer, children and youth ministry, evangelism, leadership, mission, worship, and small groups. Among them, leadership is the most indispensable factor to revive.

Churches which are declining need vital leaders who present the vision and direction. Church leaders to be revived explain that powerful and effective leadership should be based on renewing the churches. Then the two authors say that the successful leaders have the vision and direction related to growth, sharing ministries, and activation of a shared vision. Church leaders to be revived were not willing to settle in slow growth and stagnation and did not want to keep the mindset of a small church. They try to find out the fields to be changed and establish the objectives of growth. In addition, they knew that lay people involved in meaningful ministry were the most important factor to renew the church and emphasized to create an atmosphere to mobilize lay people in the process of vitality.

In conclusion, this book helps the readers discover how to build the growth of the church. In particular, the authors quote the most important challenges as follows:

1. Know what you believe and why... 2. Understand that conflict can't always be avoided. 3. Acting right is as important as being right. 4. Refuse to demonize believers who differ from you. 5. Never attempt to change another denomination's theology. 6. Clarify only what is essential. 7. Do no harm... ¹

Consequently, they conclude the book with the following points:

1. Leadership is the most important factor in making a comeback. 2. Vibrant faith is a significant factor in revitalization, particularly in three faith factors: renewed belief in Jesus Christ and the mission of the church, servanthood, and strategic prayer. 3. Laypeople becoming actively involved in meaningful ministry are a significant factor in church renewal. 4. Churches will want to be more intentional about their evangelistic efforts. 5. A "celebrative" and "orderly" mood of worship is a huge factor in revitalization.²

Joy Dawson's *Intercession, Thrilling and Fulfilling*

Dawson writes about the story in which God accomplishes His plan toward believers' lives after completely captivating them. She also describes how to draw near to God whom they can meet at any time although He is a special, fascinating, exciting, and mysterious being.

The book says that the key having an intimate relationship with God is to know the various methods for God to communicate with the saints.

¹ David F. Nixon, *Leading the Comeback Church* (Kansas City: Beacon Hill Press, 2004), 97-98.

² Ed Stetzer & Mike Dodson, *Comeback Churches* (Nashville: B&H publishing group, 2007), 210-212.

Dawson kindly tells the readers how believers can hear the voice of God, how they can distinguish God's true voice from others' wrong voices, and what essential attitude they have to communicate with God. One of the greatest needs to listen to the voice of God is to wear 'humility' and to be going to increase in deeper levels.

The Bible clearly says that there can be no progress without humility when seeking God's guidance. "He guides the humble in what is right and teaches them his way."(Psalms 25:9)³

Secondly 'Faith' is a necessary condition to listen to the voice of God. The most important evidence believers must believe is that God's character is to speak to them in prayer. "Surely it is you who love the people; all the holy ones are in your hand. At your feet they all bow down, and from you receive instruction."(Deuteronomy 33:3)

The third condition to listen to the voice of God is to cleanse believers' hearts. "If I had cherished sin in my heart, the Lord would not have listened."(Psalms 66:18) They need to give time to realize their sins to the Lord.

The fourth condition to listen to God's voice is to give up their willingness. When believers recognize Jesus Christ as their savior and lay down their commitment in front of God, He begins His works in the center of their lives.

The fifth condition to listen to God's voice is to recognize and discern three kinds of source to evoke the internal disorder in believers' mind. One of them is the voice of God, the second their voice, and the third the voice of Satan.

³ Psalms 25:9 (NIV).

Finally, the most difficult condition to listen to the voice of God is to wait for God's answer. Believers need to give enough time to speak to the Lord and pay attention to not their problems but God's will.

Richard Foster's *Prayer; Finding The Heart's True Home*

Richard Foster's *Prayer* states that prayer is the key to open the heavenly country. If prayer is the key to open the heavenly country, the door is Jesus Christ. True prayer comes from falling in love with God. This is called a song of love sang with simple minds in the arms of God. Richard Foster's *Prayer* says three prayers: Moving Inward, Moving Upward, and Moving Outward.

To pray is to change. So a simple prayer is needed. The Simple is accompanied with the pure. It is not required of calculation. This prayer makes people realize that all things of the world and relationship with people are in them. To restore relationship with God is to solve their problems.⁴

It is essential for all saints to repent of their sins and take care of their minds to achieve perfection. A simple prayer is toward God through his reflection and silent prayer. A prayer of tears is "ripping the heart" because peoples' sins rebelled against God's goodness and gone away from Him.⁵ It is grieving their sin and the sins of the world. It would have the experience of repentance to get free from all sin. It also means to realize that sin desperately extinguishes them from fullness of God.

⁴ Richard J. Foster, *Prayer Finding The Heart's True Home* (HarperCollins: San Francisco, 1992) 10

⁵ Ibid., 37.

Richard Foster proclaims that if a preacher preaches a sermon and saints hears it unless filling with praying, church becomes incapacitated and people the poorest in the world. E.M. Bounds said, “The character of our praying will determine the character of our preaching. Light praying will make light preaching. Prayer makes preaching strong, gives it unction, and makes it stick.”⁶

Dave Earley's 8 Habits Of Effective Small Group Leaders: Transforming Your Ministry Outside The Meeting

Dr. Earley states that if the leader of a small group loses the goal, that group would be out of focus and be hindered by the obstacles. He describes that the successful leader of a small group specifically dreams and provides simple challenges toward the goal.

Especially prayer is the most important activity of a small group leader. Early emphasizes that small group leaders make the group more effective through the prayer. He writes two points: 1. even if the leader poorly encourages and teaches members, if God empowers them through prayer, they will be changed in the short term. 2. When a small group is in progress, the leader faces a serious spiritual battle. At this time the most powerful weapon is prayer, so leaders should pray for the small group.

The book states that the new people should be invited to the meeting. At the first invitation, if someone answers “NO,” the member might give up easily. However, even though the new person does not come at the first invitation, if he is continually invited,

⁶ Ibid., 115.

the invitation will eventually be accepted. If someone invites a new person, he will not try to do it alone but work together with the intercessory prayer team in the church.

Early emphasizes that “Knowing” is essential to effective leaders. The more leaders know their members the more they can lead them well. The leader should individually contact other members out of the meeting, which indicates that the leader is interested in him and the leader knows the heart of the members through this. The leader needs to consistently and continuously contact the members.

The book describes that successful leaders should strive to prepare the most important meeting because God changes the members according to the weekly preparation. When the leader is prepared well, he reduces the distractions around them and the meeting proceeds more smoothly.

Dr. Early mentions that successful leaders should be a mentor for new leaders. Successful mentoring means that the leaders hand down the ministry to others. The effective mentors learn to rejoice in other’s successful ministry as much as his success.

Dr. Early describes, “If you are not willing to get truly close to a few people for Christ then you will not have the full impact that is vital for discipleship.”⁷ He states that all members share many parts of their lives through good fellowship: such as traveling together and having a party, which lets the members become familiar with one another. New people easily settle in the church and group through this fellowship. There are a variety of fellowships: volunteering for the homeless and bowling etc. The numbers of different activities make meetings be more intimate.

⁷Dave Early, *8 Habits Of Effective Small Group Leaders: Transforming Your Ministry Outside The Meeting* (Houston: CellGroupResources, 2001), 67.

The author evaluates that this book is a good resource for the leader to mature a nice small group. Of course, the author thinks that although a leader knows eight habits for making effective small groups, if he specifically practices these habits, the small group may necessarily become more effective and competent.

In addition, the author wants to add relationship. All human beings live in relationship: the relationship with God, the relationship between spiritual leaders, the relationship between small group leaders, and the relationship between other members. The author emphasizes the relationship between spiritual leaders because God gives all believers His grace through the spiritual leader in the church, so this relationship is very important. When it is well, God's grace will come in the full measure without obstruction.

The author thinks that the spiritual statuses of small group leaders represent the spiritual level of the church. If the leaders have a vision, even though frustrating obstacles hinder the church, they will continuously lead it without stopping. In this book, leaders should dream two kinds of dreams: the dream of a healthy group and the dream of multiplying numbers.

In this book, finally, the author finds that successful leaders have to set a daily prayer time and place to meet God and there are some methods in order to pray effectively: to write a personal prayer schedule and habituate it, to prepare prayer notes, and record prayer requests and responses. The book stated, "if we pray for all the elements of the meeting like attendance, fellowship and the discussion, God will keep it and give us the confidence and peace".⁸

⁸ Ibid., 130.

1.4 Biblical and theological basis

The biblical background of this paper is the continuity of Old and New Testaments in the redemptive perspective. The author believes that the Bible is the inerrant Word of God and the whole Word is inspired by the Holy Spirit. The 39 books of the Old Testament and the 27 books of the New Testament are the only inspired books of Divine Revelation that are the completed canon of Scripture.

This paper is written in the center of the theological basis authorized by the Presbyterian Church. There is the Trinity: Father, Son, and Holy Spirit. The author acknowledges that the Trinity creates the universal world through Their own plan and achieve Their pure will from now to forever. Wayne Grudem explains the Trinity as follows: “God eternally exists as three persons, Father, Son, and Holy Spirit, and each person is fully God, and there is one God.”⁹

The author believes in original sin. Adam and Eve were, however, created as the image of God and God gave them the authority to control the earth. Unfortunately the first human beings sinned because of Satan in spite of receiving the unchangeable loving-kindness of God. Because of Sin, human beings were broken with the relationship with God and they totally have no ability to rescue themselves from the Sin. Dr Grudem describes the original sin as follows: “The correct answer was that Adam and Eve were creatures of God, dependent on him and always to be subordinate to him as their Creator

⁹ Wayne Grudem, *Bible Doctrine: Essential Teachings of the Christian Faith*, (Grand Rapids, MI: Zondervan Company, 1999), 104.

and Lord. But Eve, and then Adam, succumbed to the temptation to “be like God” (Gen. 3:5), thus attempting to put themselves in the place of God.”¹⁰

The author, however, believes that God loves the earth and sent His own Son, Jesus Christ so that He saves all human beings predestined through His own plan. Salvation is by grace through faith alone in Jesus’ finished work on Calvary.

Jesus Christ is uniquely the only Son of God, the Father. Jesus was miraculously conceived of the Holy Spirit and born of the Virgin Mary. He suffered and died on the Cross in the place of the sinners. But He resurrected in the three days after His death. Jesus Christ rose physically from the dead. He ascended into Heaven and is coming again.

The author believes that the predestined people are saved by believing in Jesus Christ. The only way for the sinners to receive the salvation is to acknowledge that they are an entirely depraved sinner and to believe in Jesus Christ as their Savior. The author believes that the Salvation through only grace and only faith. Wayne Grudem gives the order of salvation as follows: “1. Election (God’s choice of people to be saved), 2. The gospel call (proclaiming the message of the gospel), 3. Regeneration (being born again), 4. Conversion (faith and repentance), 5. Justification (right legal standing), 6. Adoption (membership in God’s family), 7. Sanctification (right conduct of life), 8. Perseverance (remaining a Christian), 9. Death (going to be with the Lord), 10. Glorification (receiving a resurrection body).”¹¹

The Holy Spirit becomes the witness of Salvation toward the saved believers and completes the redemption until the Last day. The holy lives of believers are to

¹⁰ Ibid., 212.

¹¹ Ibid., 281-282.

accomplish the pure grace of the Holy Spirit, to battle Satan continually while living in the world, and to live the spiritual lives until Jesus Christ comes again.

God makes all saved sinners as members of God's family and accomplishes the church as the Lord's body. Jesus Christ is the head of churches and all kinds of congregations becomes each part of the Lord's body. Furthermore, believers minister the Lord's commission through the church and proclaim the gospel to unbelievers until the Last day. Dr Grudem describes the return of Christ as follows:

But the Bible also talks about certain major events that will affect the entire universe. Specifically, it tells us about coming of Christ, the millennium, the final judgment, eternal punishment for unbelievers and eternal reward for believers, and life with God in the new heaven and new earth. The study of these events is sometimes called "general eschatology."¹²

The author believes that when Jesus Christ comes again the earth, the world will be finished. Believers will enter the eternal kingdom with the Lord.

1.5 Statement of methodology

Methodically, the author focuses not on the research, but rather pastoral contents when describing this paper. It does not contain a variety of theological content because the author concentrates on the pastoral application.

But the author will emphasize the New Testament rather than the Old Testament for the biblical background. In particular, he focuses on the intercessory prayer of Jesus Christ and the apostles in the New Testament.

¹² Ibid., 427.

In Chapter 1 the author suggests the direction for this paper and describes the method of writing and theological background.

The contents of this chapter are as follows:

1. Statement of Purpose
2. Statement of Problems and Scope
3. Review of Literature
4. Biblical and theological basis
5. Statement of Methodology

In Chapter 2, the author finds the biblical examples about intercessory prayer and describes these. Topics covered in the New Testament are as follows: the intercessory prayers of Jesus Christ appearing in the Gospel of John, the Apostle Paul's intercessory prayer, and intercessory prayers of the other apostles.

Especially the biblical evidences about the intercessory prayer are listed in chapter 2. The author does not use the biblical examples in order to appear on the theological content, but he proves that intercessory prayer is very important in the Bible.

Chapter 3 describes the manuals for the intercessory prayer ministry. The author summarizes the contents according to the orders of the ministry.

The orders of the ministry are as follows:

1. Definition of prayer
2. Who can pray?
3. Recipient of Prayer
4. Attitude of prayer
5. The place to pray

6. The time to pray
7. Prayer and sanctification
8. Authority of prayer
9. The purpose of prayer
10. The respondent of prayer
11. Assurance of answers to prayer
12. The principle of answers to prayer
13. The results of answers to prayer
14. Jesus' examples of prayer

In Chapter 4, the author writes the survey about the intercessory prayer ministry. He analyzes the results of the survey and after the analysis, and he will evaluate the impact of intercessory prayer ministry on personal spirituality. The author looks for ways to increase the personal spirituality through evaluating the information.

Regarding to personal spirituality it is divided into three sectors as it follows:

1. The introduction for the lists of prayer topics
2. The lists of prayer topics for intercessory prayer ministry
3. The spiritual effect of the intercessory prayer lists

In Chapter 5, the author applies church planting through intercessory prayer ministry. The application is hypothetical and not applied directly to his pastoral ministry. In particular, the author schematizes more specific guide for church planting.

Schematization is to write church planting according to the chronological order. But he presents a rationale for applying the ministry. Applications are as follows:

1. An appropriate rationale for church planting

2. Specific and realistic goals for church planting
3. Outlines to accomplish church planting
4. Materials and resources needed for church planting

CHAPTER 2

THE BIBLICAL BACKGROUND OF INTERCESSORY PRAYER

2.1 Definition of the prayer in the New Testament

Dr. Freedman defines prayer as follows:

A primary means of communication that binds together God and humankind in intimate and reciprocal relationship. Its foundational assumption is the belief that the Creator of the world is both available for human address and committed to a divine-human partnership that sustains, and when necessary restores, that world in accordance with God's creational design.¹³

There are many styles related to prayer in the world, but Dr. Freedman emphasizes that the biblical meanings of prayer is 'a primary means of communication' between God and human beings, and God who receives human prayer is the Creator. Most believers think that prayer is just talking to God, but they have to believe in God, the Creator. Without the belief, those who pray to God are not engaging in biblical prayer.

There are several Greek words related to prayer in the New Testament

¹³ David Noel Freedman, *Eerdmans Dictionary Of The Bible*, (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2000), 1077.

PROSEUCHOMAI – This is the most frequent word concerning prayer. The emphasis of this word is to offer peoples' requests to God who is hearing them. It puts the focus of prayer upon Him rather than on the request itself.¹⁴

EROTAO – The word commonly means to ask and inquire. Jesus' questions were part of his teaching method, designed to expose implications of one's own questions or make someone reflect on one's attitudes (e.g., Matt. 16:13; 19:17; 21:24).¹⁵

AITEO – The basic meaning of 'aiteo' is to want something and to demand something. 'Aiteo' means both to ask and to demand. The form is best translated by asking for someone or occasionally by desiring for oneself.¹⁶

ENTEUXIS – This word speaks of approaching God as an intercessor (one who comes on behalf of another) in the way to approach a King with respect and awareness that the King was able to grant the request.

In practice, they are used interchangeably with each other. Intercessory prayer (ENTEUXIS) is the term that can be written when someone prays specifically for others. However, when researching intercessory prayer, researchers do not need to be limited to the term 'ENTEUXIS'. When authors of the New Testament wrote prayers, they freely selected the terminology depending on their needs and intentions, so the terms they chose include the elements of prayer.

¹⁴ W.E. Vine, *Expository Dictionary of New Testament*, Vol. III (Grand Rapids, MI: Zondervan Publishing House, 1981), 199.

¹⁵ Verlyn D. Verbrugge, *The NIV Theological Dictionary of New Testament Words*, (Grand Rapids, MI: Zondervan Publishing House, 2000), 486.

¹⁶ Colin Brown, *The New International Dictionary of New Testament Theology* Vol. II, (Grand Rapids, MI: Zondervan Publishing House, 1971), 855.

Therefore, if someone prays for others, the term used is not important; rather, it still deals with intercessory prayer. Intercessory prayer is not to pray for self but others. Because of the reason it is the highest form of prayer. Intercessory prayer makes ministry be alive, and it leads believers to mature faith. The importance and necessity of intercessory prayer cannot be stressed enough. Because of that reason it is necessary to biblically, systematically and practically apply intercessory prayer for believers' maturity.

2.2 The biblical outlines of intercessory prayer in the New Testament

2.2.1 Intercessory prayer in the Gospel of John

The Gospel of John more specifically theologizes the intercessory prayer typically in Chapter 17, which contains the interpretation about Jesus Christ's intercessory prayer. This chapter is divided into big four paragraphs: first paragraph (vv1-5) holds the prayer of Jesus for Himself, second paragraph (vv6-19) contains the intercessory prayer for his disciples, third paragraph (vv20-24) is the intercessory prayer for future believers, and fourth paragraph (vv 25-26) is the conclusion of the prayer. Dr. Morris stated, "At the beginning Jesus prays about his own glorification (vv. 1-5), then he goes on to the main part of the prayer, which concerns the circle of the disciples (vv. 6-19), and he concludes by praying for those who will believe through their ministry (vv. 20-26)."¹⁷

Especially there is the practical prayer for preservation and sanctification of the disciples in vv9-19. Jesus said, "Protect them by the power of your name" (v. 11), which means His petition for the disciples to protect them from the world. He more specifically

¹⁷ Leon Morris, *The New International Commentary on the New Testament*, (Grand Rapids, MI: Wm.B. Eerdmans Publishing Company, 1995), 634.

asks for them, “They are not of the world any more than I am of the world.”(v12) In addition, Jesus prayed, “Sanctify them by the truth” (v 17). Praying for holiness of the community emphasizes holiness toward the world. A part of the mission God sent Jesus to the world was to intercede for others.

John’s Gospel further extends the scope of intercessory prayer in vv 20-23. Jesus Christ’s intercessory prayer is expanded from his disciples to general believers. His prayer is especially based on the emphasis related on His community’s situation with the Gospel of John. John emphasizes believers’ perfectness in vv 24-26, which is the completion of his intercessory prayer. Jesus prayed for the believers that they may be convinced that the love of God is within them. Dr. Ridderbos stated, “Jesus’ intercession for his own as those given to him by the Father concerns in succession their preservation and sanctification in the world (vss. 11-19) and their unity as those shaped by these realities (vss. 20-23).”¹⁸

Finally the author is interested in the second and third paragraphs regarding to intercessory prayer. There are some the prerequisites for intercessory prayer as the introduction in vv 6-8. Jesus said, “They were yours; you gave them to me” (v6), which means that He has a clear awareness related to the recipients for intercessory prayer. The strong perception about the hearer enables the reader to confirm the legitimacy of intercessory prayer and remind responsibility of God’s children. Jesus said, “Everything you have given me comes from you”(v7), which means that intercessory prayer entirely

¹⁸ Herman Ridderbos, *The Gospel of John: A Theological Commentary*, (Grand Rapids, MI: Wm.B. Eerdmans Publishing Company, 1997), 547.

depends upon God. Praying for others means that prayer is never to be offered from a position of superiority, than they but plays an intermediary role between people and God with spiritual power. These are different from other religions. Especially believers influenced by shamanism in Korea are aware of these points. Interceding for other people does not mean to mediate between God and men with the mysterious ability like a position of shamans. Those who pray for others show their faith in relying on God through prayer.

2.2.2 The intercessory prayer in the Acts and the letters of Paul

The author finds the contents of intercessory prayer of the early church in Acts and Paul's letters. There is Stephen's prayer for those who stoned him in Acts 7. "Then he fell on his knees and cried out, "Lord, do not hold this sin against them." When he had said this, he fell asleep."(Acts 7:60) These words are similar with Jesus' prayer on the cross. Stephen's prayer presents an example for enemies. When Peter was locked in prison in Acts 12:5, the church earnestly interceded for him. Thus the book of Acts shows that intercessory prayer was frequently done in the lives of early Christians.

Through Paul's letters, furthermore, the author checks the role and location of intercessory prayer in the ministry. Paul prayed for other believers whenever he sent a letter to his churches. He began a letter with intercessory prayer in 1 Thessalonians which is Paul's first letter for his church. He wrote, "We always thank God for all of you, mentioning you in our prayers." (1 Thessalonians 1:2)

Paul interceded for Christians in Philippi to enrich God's loving-kindness as follows: "And this is my prayer: that your love may abound more and more in knowledge and depth of insight" (Philippians 1:9), and to prevent transgressions by truth until the day of Christ: "So that you may be able to discern what is best and may be pure and blameless until the day of Christ" (Philippians 1:10).

The Apostle Paul prayed for the members of the church in Rome, "I remember you in my prayers at all times" (Rome 1:9-10), which emphasizes that Paul prayed for the Roman church without ceasing intercessory prayer. He also describes the role of the Holy Spirit in the intercessory prayer: "In the same way, the Spirit helps us in our weakness. We do not know what we ought to pray for, but the Spirit himself intercedes for us with groans that words cannot express." (Romans 8:26)

The author finds that intercessory prayer plays an essential role in Paul's pastoral ministries through The First letter of Timothy, "I urge, then, first of all, that requests, prayers, intercession and thanksgiving be made for everyone-for kings and all those in authority, that we may live peaceful and quiet lives in all godliness and holiness." (1 Timothy 2:1-2)

2.2.3 The exegetical study of intercessory prayer (Ephesians 3:14-21)

Ephesians chapter 3 can be divided into two parts. Ephesians 3:1-13 is about the mission for Gentiles. God entrusted the mission to Paul, through whom Jews and Gentiles were united in Jesus Christ. Ephesians 3:14-21 is about prayer and praise for God's glory. If Gentile believers realize the fullness of God's love through Jesus Christ, make the

foundations of their lives on His love, and pray that they do not shake from the temptation of the world, God will answer these prayers, which will be His glory. Dr. Liefeld stated, “Paul wants his readers to seek an understanding of what God, in his infinite love and power, has been planning—even beyond all human comprehension. This will be his specific prayer in verses 14-21.”¹⁹

“For this reason I kneel before the Father, from whom his whole family in heaven and on earth derives its name.” (Ephesians 3:14-15)

Verses 14-15 show the recipient and attitude of intercessory prayer. God who receives believers’ prayer is the Creator. According to biblical understanding of the Old Testament, God created everything, including in human beings. According to these passages God created heavenly beings as well as earthly beings.

God, the Creator, did not neglect His creatures after making them but has relationships with them. “Deriving its name” means the work to relate with them. God is the Father who creates His creatures, derives their names, makes relationships with them, and wants to care for them.

“I kneel before the Father,” refers to the attitude of prayer. Dr. Williamson stated, “In Scripture, kneeling can indicate humility before God or it can accompany supplication, expressing the earnestness of request.”²⁰ In general, Jews prayed while standing. In special cases, they knelt and prayed. For example, when Solomon consecrated the temple,

¹⁹ Walter L. Liefeld, *Ephesians: The IVP New Testament Commentary Series*, (Downer Grove, IL: InterVarsity Press, 1997), 77.

²⁰ Peter S. Williamson, *Ephesians: Catholic Commentary on Sacred Scripture*, (Grand Rapids, MI: Baker Academic, 2009), 96.

he knelt before God (Chronicles 6:13), when Jesus Christ prayed in the garden of Gethsemane He knelt and prayed (Luke 22:41), and when Paul said good-bye to the elders of the Ephesians' church, he knelt down and prayed for them (Acts 20:36). Dr Liefeld described, "Paul kneels (v. 14), not a common posture for prayer in his day. Standing or lying prone was the custom. This may be a signal not only of deep reverence but also of emotional intensity."²¹

"I pray that out of his glorious riches he may strengthen you with power through his Spirit in your inner being," (Ephesians 3:16)

The first intercessory prayer asks, "He may strengthen you with power through his Spirit in your inner being." In this prayer, the subject to be strengthened is believers' inner being, which seems like the same expression used in 2 Corinthians 4:16; "Therefore we do not lose heart. Though outwardly we are wasting away, yet inwardly we are being renewed day by day."

In other words, this prayer means that spiritual existence being baptized and regenerated is strengthened. It is necessary to need to look at the meaning of the adverb phrases associated with this prayer.

1) Out of his glorious riches:

God has a glorious existence. In other words, the glory belongs to God's attributes. God's glory is not a dim light but reveals its features in abundance.

"Out of his glorious riches" represents God's characteristics well.

²¹ Walter L. Liefeld, 88.

2) Through his Spirit:

All of God's work is accomplished by His Spirit. They who believe in Jesus Christ are regenerated by receiving the Spirit of God and are further strengthened by the Holy Spirit. Following God and keeping faith in Him in a wild world is possible through the Holy Spirit.

3) With power:

Those who believe in the power of God are not shaken but strengthened. All sin comes from weakness because to strengthen the inner being of believers can be called as ability, so it is the most basic for all believers to put away evil in order to be strong internally. No matter what anybody says, people who live in their own way can be said to have an inward power because keeping their convictions is too difficult to do.

When believers keep doing the right things and try to flee the force of evil, sin and temptation will come constantly. It is reality that the temptations like riches, fame, and authority are constantly rushing to those who believe in the resurrection of Jesus Christ. Therefore, believers pray to be strengthened by the Holy Spirit.

“So that Christ may dwell in your hearts through faith. And I pray that you, being rooted and established in love, may have power, together with all the saints, to grasp how wide and long and high and deep is the love of Christ.” (Ephesians 3:17-18)

The second intercessory prayer means Jesus Christ's presence in believers' mind. If there is different thing between after believing in Jesus Christ and before doing it, it is a

relationship with Jesus Christ. Before believing in Him people did not know who Jesus Christ was, but after doing it, Jesus Christ dwelled in the heart of believers who surrendered their lives, which is the basis of Pauline theology.

Paul said, “You are all sons of God through faith in Christ Jesus, for all of you who were baptized into Christ have clothed yourselves with Christ.” (Galatians 3:26-27)

Those who believe in Him are under Jesus Christ’s influence. People in the world live depending upon their own strength. Especially they think that money is power in a capitalist society. Believers live in a society like being able to do everything if they have enough money. For example, they think that money can buy authority and power. Money is based on the basis of their lives.

However, God’s love is placed on the basis of believers’ lives, which cannot be bought with money and obtained with power. When people receive true love, they get an impression on their lives and recognize the deeper meaning of life. Believers are born again after realizing these things. Even though they know the love, they must be rooted in love, and then they can live a spiritual life.

The third intercessory prayer is to be established in Jesus Christ’s love through knowing the love, which expresses that the lives of believers are strengthened from the foundation. The Apostle Paul prayed for believers to make the love be the foundations of their lives; “I pray that you, being rooted and established in love.” (Ephesians 3:17f)

Especially, the author sees that the love ennobles the lives of believers and reveals the best appearance of Jesus Christ. Thus, all saints have to know the love of Jesus Christ. Love is neither visible nor measurable, so people who want to know love have to be

loved by others. God's love for humankind is that He gave His Son to death. Christ's love for human beings was to give His life generously, which is immeasurable about how wide and deep.

When they experience this love, their lives are changed and rooted in it, so they want to live in fervent hope to become Christ's people. The Apostle Paul said, "to grasp how wide and long and high and deep is the love of Christ." If width and length represent the concept related to the size of land, it could be said for height and depth to represent the universal space.

"And to know this love that surpasses knowledge-that you may be filled to the measure of all the fullness of God." (Ephesians 3:19)

The forth intercessory prayer is the fullness of God, which is an attribute of God's activity. In other words, this prayer means that believers enter into the fullness of God and are filled with the Holy Spirit, so whatever those who believe in Jesus Christ and no matter the ability they demonstrate, they do not boast of their ability. Those who believe the fullness of God make up one component of God's ability.

"Now to him who is able to do immeasurably more than all we ask or imagine, according to his power that is at work within us, to him be glory in the church and in Christ Jesus throughout all generations, forever and ever! Amen." (Ephesians 3:20-21)

Verses 20-21 are a recitation toward God after praying. God is working among those who believe in Him. The Jews saw that God's intervention in human society had been

suspended from the second century B.C. to the time of Jesus Christ. They viewed that God neglected them because He did not intervene in human history.

However, Jesus Christ showed that God got involved in human society. In other words, God intervened in human history and led them as God's intention, and His intervention in human history appeared as His ability. The Apostle Paul refers to God who is abundantly able to do all things that believers ask or imagine. God hears and accomplishes all things that those who believe in Jesus Christ pray for. God is the Almighty that can accomplish all things.

The most necessary thing for those who pray to God is absolutely trust in God. The last recitation is to praise the Almighty God to be glorified forever and ever. To ascribe the glory to God is the natural duty for those who believe in Jesus Christ. In other words, believers glorify God everywhere. Therefore, this last recitation related to God's ability ought to be praised through all believers in Jesus Christ.

2.2.4 Intercessory prayer in the other letters

James more specifically emphasizes the intercessory prayer for the sick, "Is any one of you sick? He should call the elders of the church to pray over him and anoint him with oil in the name of the Lord" (James 5:14). In James, intercessory prayer puts an emphasis on pastoral practice because of James' practical theology. Dr. Macarthur stated, "The theme of verses 13-18, then, is prayer, which is mentioned in every one of those verses. James's exhortation to prayer embraces the prayer life of the entire church. Individual believers are called to pray in verse 13, the elders in verses 14-15, and the congregation

in verse 16.”²²

The book of Hebrews is the best description about the intercessory prayer of the Mediator, “Therefore he is able to save completely those who come to God through him, because he always lives to intercede for them” (Hebrews 7:25). The author of Hebrews emphasizes that Jesus intercedes for believers in the position of a High Priest like Melchizedek. Dr. Long explained, “It can only be eternal because Melchizedek is given a share in Christ’s priesthood even before it was exercised. But when our author then goes on to compare Melchizedek to the Levitical priesthood he claims Jesus’ priesthood resembles Melchizedek.”²³

2.2.5 The exegetical study of intercessory prayer (Hebrews 5:7-10)

The author of Hebrews began to show Jesus Christ, the High Priest, from Hebrews 1:17. The author of Hebrews gives a creative and unique description of Jesus Christ in calling Him the High Priest. In other parts of the New Testament, other authors did not use this expression, only the author of Hebrews used it. Dr. Jobes stated, “Hebrews is the only book of the New Testament to present Jesus both as our Great High Priest and as the perfect and final sacrifice for sin.”²⁴

God had to send His son, Jesus Christ who was transformed into a human body into

²² John Macarthur Jr., *James: The Macarthur New Testament Commentary*, (Chicago, IL: Moody Publishers, 1998), 274.

²³ D. Stephen Long, *Hebrews: A Theological Commentary on the Bible*, (Louisville, KY: Westminster John Knox Press, 2011), 126.

²⁴ Karen H. Jobes, *Letters To The Church: A Survey of Hebrews and The General Epistles*, (Grand Rapids, MI: Zondervan Publishing House, 2011), 44.

the world in order to redeem all mankind (Hebrews 1:16) and had to be the same as human beings in all respects except for sin in order to become a real savior. In addition, He put himself as a sin offering for the redemption of all human beings' sin. In this regard, the author of Hebrews would think that the Jewish high priest very similarly represents Jesus Christ's appearance and qualification.

In Hebrews 3:1-2, he again called Jesus the high priest, wrote the following description, and demanded his readers to realize Jesus' qualification.

“Therefore, holy brothers, who share in the heavenly calling, fix your thoughts on Jesus, the apostle and high priest whom we confess. He was faithful to the one who appointed him, just as Moses was faithful in all God's house.” (Hebrews 3:1-2)

Literally, it is obvious for Jesus Christ to be God's apostle because God gave Him the redemptive mission and sent Him out. At the same time, He was sent to the world to play the role of the high priest, who was as apostle and who carried out the mission of God. Then the author of Hebrews explains Jesus Christ's prayer as the High Priest more specifically from Hebrews 5:7.

“During the days of Jesus' life on earth, he offered up prayers and petitions with loud cries and tears to the one who could save him from death, and he was heard because of his reverent submission.” (Hebrews 5:7)

From here, the author summarizes the high priestly life of Jesus Christ through some aspects. He said, “During the days of Jesus' life on earth ”, which implies that Jesus had the opposite state before coming in the flesh of the state in the world. Jesus, however, was with God before the Incarnation and was transformed into being clothed in the flesh. In

this regard, Jesus has an ontological difference with other human beings.

In particular, He raised prayer (δέησις) and petition (ικετηρία) to God at the last hour of His life while He as the High Priest was in the world. Jesus Christ, the High Priest, prayed for the salvation of the human beings with loud cries and tears, which was not pointless like beating the air because He decided to die the redemptive death for human beings and had the confidence related to human beings' salvation. If there was no resurrection, the meaning of His death would be totally different. Jesus believed that even though He physically died, God could raise Him from the death.

The prayer of Jesus Christ, the High Priest, was full of power and He poured out all of His emotion. In other words, He called out to God with a loud voice and offered sincere appeal in the extremes of emotion while His tears poured out, which was not in vain but as an effective prayer God was able to accept. God could not ignore the reverence His piety and loyalty of Jesus Christ, so God answered His prayer for all sinners.

“Although he was a son, he learned obedience from what he suffered,” (Hebrews 5:8)

Although Jesus Christ, the Son of God, was eligible to enjoy the fullness of riches, glory, and peace, He sacrificed Himself as sin offering. Jewish high priests killed animals, brought the blood, and sprinkled it on the altar. They neither sacrificed themselves nor were hurt in any way for the offering.

However, Jesus Christ as the High Priest completely sacrificed Himself and greatly suffered on the cross, which exemplified His obedience. Jesus Christ as the High Priest

did not only theoretically sympathize with the human suffering of death but really felt the pain by becoming a human being and dying on the cross.

He is fundamentally different with Jewish high priests regarding that point. In other words, they neither knew the suffering of human beings nor realized the obedience God received because they had not experienced death themselves.

“And, once made perfect, he became the source of eternal salvation for all who obey him and was designated by God to be high priest in the order of Melchizedek.” (Hebrews 5:9-10)

Jesus Christ fulfilled His task as the High Priest. Of course, it could be seen for Jesus Christ actively to finish the task, but the word, ‘made perfect’, shown here is the simple past passive participle in Greek grammar, which means that God completed Jesus Christ’s task as the High Priest.

Jesus Christ as the High Priest successfully and accomplished His mission. This means that He fulfilled the human salvation project for all who believe in Him. Romans 1:5 says; “through him and for his name’s sake, we received grace and apostleship to call people from among all the Gentiles to the obedience that comes from faith.”

Jesus Christ fulfilled the work as the High Priest; now then, it is dependent for human beings to believe in the gospel. In other words, it remains for them to believe in Jesus Christ’s redemptive death and sacrifice. When people believe in Jesus Christ as their savior, He becomes the source of eternal salvation.

No matter how great they were, Jewish high priests were only human beings. Even

though people believed them and submitted to them, they could not receive eternal salvation. But Jesus Christ is only the source of eternal salvation for all who believe in and obey Him.

2.3 The Summary about the biblical outlines of the intercessory prayer in New Testament

As described above, intercessory prayer was an indispensable pastoral element to Jesus, his disciples, and the Early Church believers. Simultaneously, it is important to believers in every subsequent generation. So it is necessary to organize the intercessory prayer of New Testament.

First, the reason why we need to intercede for others is that Jesus gives believers the example, which is related to the necessity of intercessory prayer. Believers following Jesus have the responsibility to pray for others. It is evident that Jesus Christ gave His life to those who believe in Him and additionally intercedes for all believers. Therefore, they should keep in mind that the ability of intercessory prayer is not based on their qualities but entirely Jesus'.

Second, God intercedes for us, which is related to the effectiveness of intercessory prayer. The believers should realize that the intercessory prayer itself has an immense effect regarding to religious lives, which is not to pray for themselves but to repair self-seeking attitude of prayer and embody the practice of love for others. The most basic step is to love ones' enemies because Jesus Christ interceded especially for the enemies.

Finally, intercessory prayer can extend the width of believer's faith life and surpass individualistic limits and psychological dimensions. It makes ones who pray pay attention to other people as well as their country and even the world's problems, which means that the realization of God's Kingdom is not limited in individuals but the whole world and the universe. The scope of intercessory prayer ranges from neighbors to enemies and from believers to unbelievers, and believers have to pray for those who govern the country and the world.

Consequently, intercessory prayer is indispensable in all believers, who increase to the dimensions of their ministries and faith through the prayer. Qualitative dimension of their faith is enormously varied depending on the width, depth and scope of our intercessory prayer. Believers should pray not only for their salvation but also changing the earth and the coming of God's kingdom.

CHAPTER 3

THE BIBLE STUDY MATERIAL FOR THE INTERCESSORY PRAYER MINISTRY

3.1 Definition of prayer

“And I will do whatever you ask in my name, so that the Son may bring glory to the Father. You may ask me for anything in my name, and I will do it.” (John 14:13-14)

“You did not choose me, but I chose you and appointed you to go and bear fruit that will last. Then the Father will give you whatever you ask in my name.” (John 15:16)

“In that day you will no longer ask me anything. I tell you the truth, my Father will give you whatever you ask in my name. Until now you have not asked for anything in my name. Ask and you will receive, and your joy will be complete.” (John 16:23-24)

There is no phrase lexicographically to answer the question about “What is prayer?” However, we can determine its meaning through the above verse and see what Jesus meant when He used the word “ask” (ἰτέω).

Gustav Stählin defined that ἰτέω meant to demand, ask,

and request. He explained that Jesus did not use it to pray for himself but for his disciples. And the essential meaning of the word primarily is that somebody requires something for themselves.²⁵

Jesus commended us to seek “what” or “whatever”, which means to seek “what you need”. Therefore, we can make the following definition about prayer with an emphasis on the words of Jesus, “Prayer radically transforms broken people into new people created by God. We become the unique person that God originally created each of us to be.”²⁶

3.2 Who can pray?

“And I will do whatever you ask in my name, so that the Son may bring glory to the Father.” (John 14:13)

“Until now you have not asked for anything in my name. Ask and you will receive, and your joy will be complete.” (John 16:24)

“So I say to you: Ask and it will be given to you; seek and you will find; knock and the door will be opened to you.” (Luke 11:9)

“For everyone who asks receives; he who seeks finds; and to him who knocks, the door will be opened.” (Matthew 7:8)

“For everyone who asks receives; he who seeks finds; and to him who knocks, the door will be opened.” (Luke 11:10)

²⁵ Gustav Stählin, “ἀιτέω” *Theological Dictionary of the New Testament* vol I (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company, 1968), 191-192.

²⁶ James M. Houston, *Soul's longing: The Prayer*, (Colorado Springs, CO: Victor, 2007). 31.

Who can pray? This means who can seek God. This can be thought of two aspects.

First, Jesus Christ said that you called “The Father” toward God when He taught believers the subject of prayer. This means that someone who believes in Jesus as Savior becomes a child of God. It is not open for people belonging to the world to call God as the father. Those who be born again through only the Holy Spirit can call God as the Father. (cf. Romans 8:15, Galatians 4:6) Thus, “He who seeks finds” can be His born-again disciples by accepting the Word of the Lord.

Second, Jesus said “everyone who asks” and “he who seeks” and “he who knocks.” These words can be called as an invitation to prayer for everyone to become God’s children rather than anyone to belong to the world. Anthony Bloom stated, “The Gospel tells that the kingdom of God is within us first of all. If we cannot find the kingdom of God within us, if we cannot meet God within, in the very depth of ourselves, our chances of meeting Him outside ourselves are very remote.”²⁷ Therefore, those who can recognize the kingdom of God can pray to God, they will receive what they ask and seek and knock.

3.3 Recipient of Prayer

“This, then, is how you should pray: “Our Father in heaven, hallowed be your name.”
(Matthew 6:9)

“He said to them, “When you pray, say: “Father, hallowed be your name, your kingdom come.” (Luke 11:2)

²⁷ Anthony Bloom, *Beginning to Pray*, (New York: Paulist Press, 1970), 45. He was born in Switzerland and became a monk after graduating the medical school

“You may ask me for anything in my name, and I will do it.” (John 14:14)

Jesus mentions two recipients of prayer; God the Father and Jesus Himself. Both recipients are individual parts of the Trinity as well as one. But Jesus referred to Himself as one who receives every prayer as well as responds to all prayers. Especially it is emphasized to call upon God as “Father” as the destination of payer.

Joachim Jeremias stated as follows:

In the Lord’s Prayer Jesus authorizes his disciples to repeat the word abba after him. He gives them a share in his sonship and empowers them, as his disciples, to speak with their heavenly Father in just such a familiar, trusting way as a child would with his father. Yes, he goes so far to say that it is this new childlike relationship which first opens the doors to God’s reign: “Truly, I say to you, unless you become like children again.”²⁸

3.4 Attitude of prayer

The lessons of Jesus’ prayer followed by Matthew 6:5 are firstly mentioned in the four Gospels. However, the following lessons about prayer refer to the “attitude of prayer”. One’s attitude of prayer is important because it is associated with the response of prayer. For example, Jesus implicitly said that there was no answer to prayers of the hypocrites because they already received “their rewards”. (Matthew 6:5) Therefore, it is inferred that attitude of prayer among all the lessons Jesus taught is associated with every response to the prayers.

3.4.1 Leaving out the attitude of the hypocrites.

“And when you pray, do not be like the hypocrites, for they love to pray standing in the

²⁸ Joachim Jeremias, *The Prayer of Jesus* (Philadelphia: Fortress Press, 1989), 34.

synagogues and on the street corners to be seen by men. I tell you the truth, they have received their reward in full. But when you pray, go into your room, close the door and pray to your Father, who is unseen. Then your Father, who sees what is done in secret, will reward you.” (Matthew 6:5-6)

The feature of the prayers of the hypocrites is that they are visible to someone else, which seems like ‘acts of righteousness’ seen by others. (Matthew 6:1) They will have no reward from God, the Father because such prayers are intended for already receiving the reward from people. R. T. France states, “This passage is not intended to prohibit audible prayer in public as such. While Jesus is often portrayed as praying privately (Mark 1:35; 6:46, etc.), he also on occasion prayed aloud where others could hear (11:25; 14:19; 26:39, 42; Luke 11:1).²⁹ France emphasizes, “This issue here is not the prayer but the motive.”³⁰

3.4.2 Do not prayer on babbling like pagans.

“And when you pray, do not keep on babbling like pagans, for they think they will be heard because of their many words. Do not be like them, for your Father knows what you need before you ask him.” (Matthew 6:7-8)

The word ‘babbling’(βατταλογέω) in ‘do not keeping on the babbling’ has been

²⁹ R. T. France, *The New International Commentary On the New Testament: The Gospel of Matthew*, (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2007), 239.

³⁰ Ibid., 239.

derived from βατταλ(Aramaic) which means ‘meaningless’ or ‘stupid’ or βαττάλλος(a kind of onomatopoeia) which means ‘stutter’.³¹ However, this refers to someone who prays too much without thinking and repeatedly speaking same things without meaning. On the other hand, Jesus does not forbid long prayers and repetitive prayers themselves.³²

Actually He prayed for extended periods (Matthew 6:12) and prayed repeatedly. (Matthew 26:44) The thing He pointed out was to forbid the type of pagan’s witchcraft in which a person pray longer to receive an answer. The effect of our prayer is not to repeat the types of meaningless witchcraft but to trust in the faith of the Lord’s promise. Jesus strongly prohibits the attitude of the Pharisees and the babbling prayer of pagans, and He teaches believers to remember that God already knows their needs.

The purpose of prayer is not to inform believers’ urgent circumstances to God. Prayer is their testimony about assuming that God knows everything we need. Prayer is also a professed waiver that you cannot find any help from anyone except God.

3.4.3 To seek continuously and courageously

"Ask and it will be given to you; seek and you will find; knock and the door will be opened to you. For everyone who asks receives; he who seeks finds; and to him who knocks, the door will be opened. "Which of you, if his son asks for bread, will give him a stone? Or if he asks for a fish, will give him a snake? If you, then, though you are evil, know how to give good gifts to your children, how much more will your Father in heaven

³¹ Gehard Delling, “βατταλογέω” *Theological Dictionary of the New Testament* vol 1, ed. G. Friedrich, trans. G. W. Bromiley (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company, 1968), 597.

³² W. Arndt and F. W. Gingrich, *A Greek-English Lexicon of the New Testament and other early Christian literature*, tran. By W. Bauer's (Chicago: The University of Chicago Press, 1958), 137.

give good gifts to those who ask him! So in everything, do to others what you would have them do to you, for this sum up the Law and the Prophets.” (Matthew 7:7-12)

Jesus teaches us to pray continuously and repeatedly. The argument Jesus used is the rabbinical method called “argument from minor to major”. In other words, if a father gives his children everything asked by them in human society, how much more will God give the best thing to those who ask Him? It can be seen like a powerful benevolent exhortation that God invites us to prayer. Therefore, the true attitude of prayer demands us to open our minds and trusts in God’s invitation to prayer.

3.4.4 To pray with faith.

“I tell you the truth, if anyone say to this mountain, 'Go, throw yourself into the sea,' and does not doubt in his heart but believes that what he says will happen, it will be done for him. Therefore I tell you, whatever you ask for in prayer, believe that you have received it, and it will be yours.” (Mark 11:23-24)

When believers pray, they should pray without doubt and a skeptical mind but with obvious faith. God listens to believers’ prayers. Then, what are different meanings between ‘Go, throw yourself into the sea’ and ‘whatever you ask for in prayer, and believe that you have received it’? The former can be understood not literally but metaphorically. The latter will also be understood in contexts.

Moving mountains to the sea is foolish and unnecessary. Although such a miracle is

impossible by humans, these miracles are possible with God. Miracles actually happened through the ministry of the disciples. The latter will also be understood in this context. In summary, prayer is called an expression of faith.³³

3.4.5 Do not get discouraged, to pray continually.

“And the Lord said, "Listen to what the unjust judge says. And will not God bring about justice for his chosen ones, who cry out to him day and night? Will he keep putting them off? I tell you, he will see that they get justice, and quickly. However, when the Son of Man comes, will he find faith on the earth?"(Luke 18:6-8)

Jesus teaches that believers do not pray whenever they need but continually pray with confidence. Jesus uses the method, “argument from minor to major”. If an unjust judge in the Bible solved a widow’s lawsuit, how much more would God hear the prayer of His chosen children? Here believers are taught to pray in trust and not be discouraged when they think that the response is delayed.

3.4.6 To pray with a humble and penitent heart

“To some who were confident of their own righteousness and looked down on everybody else, Jesus told this parable: "Two men went up to the temple to pray, one a Pharisee and the other a tax collector. The Pharisee stood up and prayed about himself: 'God, I thank you that I am not like other men-robbers, evildoers, adulterers-or even like this tax

³³ R. C. H. Lenski, *The Interpretation of St. Mark's Gospel II*, (St.Paul, MN: Augsburg Publishing House, 1964), 494-496.

collector. I fast twice a week and give a tenth of all I get.' "But the tax collector stood at a distance. He would not even look up to heaven, but beat his breast and said, 'God, have mercy on me, a sinner.' "I tell you that this man, rather than the other, went home justified before God. For everyone who exalts himself will be humbled, and he who humbles himself will be exalted.”(Luke 18:9-14)

This passage highlights the principle of answers to prayer. In other words, God does not guarantee the response of the prayers to those who keep the provisions of the law but gives the answer to those who feel like completing sinners and seek God’s mercy. This is a spiritual attitude for those who move toward God.

3.5 The place to pray

“But when you pray, go into your room, close the door and pray to your Father, who is unseen. Then your Father, who sees what is done in secret, will reward you.” (Matthew 6:6)

“It is written," he said to them, "'My house will be called a house of prayer,' but you are making it a 'den of robbers'.”(Matthew 21:13)

“And as he taught them, he said, "Is it not written: "'My house will be called a house of prayer for all nations'? But you have made it 'a den of robbers'.”(Mark 11:17)

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

Jesus commanded, “When you pray, go into your room,” which means that prayer is a personal relationship between God and those who pray. Especially “go into your room” means that people cannot pray in public places but in the inner secret place of the prayer. Jesus prayed in public places(cf. Matthew 11:25-27; 19:13-15; 26:36-44; 27:46; Mark 14:32-41; 15:34; Luke 3:21; 9:28-29; 10: 21-24; 22:39-46; 23:34,36; John 11:41 - 12:27 17:1-26) ,and He also went alone to a quiet area like mountains to pursue the inner secrecy of prayer(cf. Matthew 14:23; Mark 1:35 - 6:46 - Luke 5:16 - 6:12 - 9:18 - 11:01; 22:31-32).³⁴

Jesus Christ said, “My house will be called a house of prayer,” which does not mean just a spatial place but the center of prayer. Nevertheless, humans affected by a place prefer a church or a Prayer Mountain rather than any other place like home or office. In John 2:21, Jesus implies that believers need to pray in spiritual space “in Christ” or “within Spirit”.

3.6 The time to pray

“After he had dismissed them, he went up on a mountainside by himself to pray. When evening came, he was there alone” (Matthew 14:23)

“Very early in the morning, while it was still dark, Jesus got up, left the house and went off to a solitary place, where he prayed.” (Mark 1:35)

“Immediately Jesus made his disciples get into the boat and go on ahead of him to Bethsaida, while he dismissed the crowd. After leaving them, he went up on a

³⁴ Kittel G. and Friedrich G. *Theological Dictionary of The New Testament* I, II, V. trans. by Bromiley G. W. (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company, 1974), 169.

mountainside to pray.” (Mark 6:45-46)

Jesus taught that believers pray as often as they could rather than at an exact time. Believers found that Jesus prayed at dawn (Mark 1:35), noon (Luke 5:16), and evening (Matthew 14:23) three times a day (Psalms 55:17; Daniel 6:10, 13) according to Jewish custom.³⁵ Sometimes, He prayed for the whole night when special issues happened (Luke 6:12), and He immediately went away from crowds (Mark 6:45-46). Jesus Christ’s daily life can be connected with His prayer taught in the Lord’s Prayer.

3.7 Prayer and sanctification

“They devour widows' houses and for a show make lengthy prayers. Such men will be punished most severely.”(Mark 12:40)

“They devour widows' houses and for a show make lengthy prayers. Such men will be punished most severely.” (Luke 20:47)

Teachers of the law were specially appointed to care for widows. But they and the Pharisees robbed the widows’ money to maintain their status. It is a cruel sin to deprive the goods of widows and orphans in the Old Testament. They prayed hypocritically to disguise their plunder. Their prayers were just to deceive people’s thoughts and eyes.

Jesus Christ condemned them with heavy judgments as they deprived the widows of their money. This lesson emphasizes that prayer is supported by a sanctified life.

³⁵ William Hendriksen, *New Testament Commentary Mark II* (Grand Rapids, MI: Baker Book House, 1975), 504.

3.8 Authority of prayer

“Do you think I cannot call on my Father, and he will at once put at my disposal more than twelve legions of angels?” (Matthew 26:53)

“He replied, "This kind can come out only by prayer.”(Mark 9:29)

Jesus prayed in the Garden of Gethsemane all night and found God’s will. He was given a complete peace related to His redemptive commitment. When the adversary arrested Jesus Christ, Peter drew his sword and cut off a servant of the high priest’ ear to protect Him. But He denied Peter’s protection.³⁶

If Jesus wanted to protect Himself, He would use angels. He asked, “Do you think I cannot call on my Father, and he will at once put at my disposal more than twelve legions of angels?” Dr. Schmitz stated, “Prayer has the possibility to use the assistance of an angelic army, which means that believers’ prayer has great ability as much as the power of Jesus’ prayer.”³⁷

3.9 The purpose of prayer

“And I will do whatever you ask in my name, so that the Son may bring glory to the Father.” (John 14:13)

³⁶ Ibid., 925

³⁷ Otto Schmitz, “παρακαλέω” *Theological Dictionary of the New Testament* vol V, ed. G. Friedrich, trans. G. W. Bromiley (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company, 1975), 794.

The ultimate goal of prayer glorifies God. But the principles to glorify God are through Jesus. He prayed, “your son may glorify you” and “I have brought you glory on earth by completing the work you gave me to do.” (John 17:1, 4).

So Jesus asked others to pray “in my name.” In Revelation 5:12-13, many angels and the elders sang in a loud voice, “Worthy is the Lamb, who was slain, to receive power and wealth and wisdom and strength and honor and glory and praise!” We can see that prayer intends the glory for only God throughout the history of prayer and answer to prayer.

3.10 The respondent of prayer

“But when you pray, go into your room, close the door and pray to your Father, who is unseen. Then your Father, who sees what is done in secret, will reward you.” (Matthew 6:6)

“And I will do whatever you ask in my name, so that the Son may bring glory to the Father.” (John 14:13)

“You may ask me for anything in my name, and I will do it.” (John 14:14)

“In that day you will no longer ask me anything. I tell you the truth, my Father will give you whatever you ask in my name.” (John 16:23)

If anybody believes in Jesus, they can pray. However, the prayer is responded from God, the Father, as well as Jesus.

3.11 Assurance of answers to prayer

"If you believe, you will receive whatever you ask for in prayer." Jesus entered the temple courts, and, while he was teaching, the chief priests and the elders of the people came to him. By what authority are you doing these things?" they asked. "And who gave you this authority?" (Matthew 21:22-23)

"Therefore I tell you, whatever you ask for in prayer, believe that you have received it, and it will be yours." (Mark 11:24)

"You may ask me for anything in my name, and I will do it." (John 14:14)

Jesus used parables to implant the assurance of answers to prayer and said "whatever you ask for in prayer," and promised to answer it.³⁸ The power of God is reserved in any time, but when those who believe in Jesus Christ pray to God, the power of God appears in their life, which was taught by James (James 1:6-8).

3.12 The principle of answers to prayer

"And I will do whatever you ask in my name, so that the Son may bring glory to the Father. You may ask me for anything in my name, and I will do it." (John 14:13-14)

"You did not choose me, but I chose you and appointed you to go and bear fruit--fruit that will last. Then the Father will give you whatever you ask in my name." (John 15:16)

"In that day you will no longer ask me anything. I tell you the truth, my Father will give you whatever you ask in my name. Until now you have not asked for anything in my

³⁸ Leroy Eims, *Prayer More than Words*, (Colorado Springs, CO: Navpress Pub Group, 1983), 69.

name. Ask and you will receive, and your joy will be complete.” (John 16:23-24)

Jesus said the principle of answers to prayer as follows:

First, obtain the name of Jesus,

Second, ask in faith,

Third, ask in the secret,

Fourth, abide in Jesus,

Fifth, ask in the obedience of the Word,

Sixth, there are answers to prayer when you fear the Lord.³⁹

3.13 The results of answers to prayer

“Until now you have not asked for anything in my name. Ask and you will receive, and your joy will be complete.” (John 16:24)

Those who live in the midst of spiritual communion with God experience God’s peace in their soul. Jesus said, “your joy will be complete.” This joy will appear when believers receive answers about their prayer. Paul emphasized that those who prayed to God had peace as evidence of God’s answer in their mind (Philippians 4:6). Andrew Murray stated, “God help us to understand what a great thing it is to receive the Holy Spirit with power from the glorified Jesus! It means willingness.”⁴⁰ The results of

³⁹ Sang bok, Kim, *You certainly do walk?* (Seoul: Compass Publishing, 1992), 78.

⁴⁰ Andrew Murray, *The Believer’s Prayer Life*, (Minneapolis, MN: Bethany House Publisher, 1983), 48.

answers mean that those who pray to God receive the Holy Spirit, experience the glory of God, and get the joy that Jesus gives those who ask something in Jesus' name.

3.14 Jesus' examples of prayer

3.14.1 Jesus prayed when He was baptized

“When all the people were being baptized, Jesus was baptized too. And as he was praying, heaven was opened and the Holy Spirit descended on him in bodily form like a dove. And a voice came from heaven: “You are my Son, whom I love; with you I am well pleased.”(Luke 3:21-22)

Jesus prayed at his baptism when He was appointed as the Messiah. Baptism is related to redeeming death and the public expression of His performance as the Messiah. When Jesus Christ was baptized, God confirmed, “You are my Son, whom I love” (Luke 3:22), and at the same time, the Holy Spirit like a dove came upon Him. He then began the ministry of the Messiah (Acts 10:38) and was empowered by the Holy Spirit.⁴¹

3.14.2 Jesus prayed before beginning His daily ministry

“Very early in the morning, while it was still dark, Jesus got up, left the house and went off to a solitary place, where he prayed.” (Mark 1:35)

Jesus prayed before beginning His daily ministry, and He worked from early in the morning until very late at night. (Mark 1:32-34) He got up in the early morning and

⁴¹ Wessel Walter W. *The Expositor's Bible Commentary Luke*, (Grand Rapids, MI: Zondervan Publishing House, 1984), 121.

prayed in a quiet place. After praying, He started His daily ministry. (Mark 1:38-39)
 When Jesus left the mission field, the sick found Jesus (Mark 1:36-37). He heard the voice of them, healed their diseases, and went to a different place in order to preach the gospel. Jesus had absolute certainty for His ministry and mission through prayer.

3.14.3 Jesus prayed in a quiet place alone after completing His daily ministry.

“After he had dismissed them, he went up on a mountainside by himself to pray. When evening came, he was there alone,” (Matthew 14:23)

“After leaving them, he went up on a mountainside to pray.” (Mark 6:46)

“But Jesus often withdrew to lonely places and prayed.” (Luke 5:16)

Jesus prayed after doing the miracle with five loaves and two fish (Matthew 14:15-21; Mark 6:35-44) and healing the sick (Luke 5:12-15).⁴²

In other words, Jesus prayed at the climax of His popularity. He controlled himself with prayer after finishing a daily ministry. Jesus Christ found new directions for His ministry in a spiritual communion with God through prayer.

3.14.4 Jesus Christ prayed when blessing children.

“Then little children were brought to Jesus for him to place his hands on them and pray for them. But the disciples rebuked those who brought them. Jesus said, “Let the little children come to me, and do not hinder them, for the kingdom of heaven belongs to such

⁴² Oswald Sanders, *Prayer Power Unlimited*, (Grand Rapids, MI: Discovery House Publishers, 1997), 47.

as these." When he had placed his hands on them, he went on from there." (Matthew 19:13-15)

Even though Jesus' disciples rebuked the parents to bring their children, Jesus cared for them. The disciples ignored the children because at that time, Judaism did not basically care about the children. Jesus placed His hand on the children and blessed them.

3.14.5 Jesus prayed when He made an important decision

"One of those days Jesus went out to a mountainside to pray, and spent the night praying to God." (Luke 6:12)

Jesus prayed all night before choosing His twelve disciples. After Jesus completed His salvation ministry, the disciples would preach the gospel all over the world and be the cornerstone of the church. Christian churches expanded into the world and the history of Christianity will continue until the last day. Thus, it was hard for Jesus to select His disciples because of this reason, so He was very eager about finding God's will. Perhaps Jesus needed to wrestle with the decision of Judas Iscariot in deeper prayer.

3.14.6 Jesus prayed before asking His disciples about Himself

"Once when Jesus was praying in private and his disciples were with him, he asked them, "Who do the crowds say I am?"(Luke 9:18)

Jesus prayed before listening to the confession of the disciples in Caesarea Philippi. When Peter answered, “You are the Christ, the Son of the living God.”(Matthew 16:16) Jesus replied, “For this was not revealed to you by man, but by my Father in heaven.”(Matthew 16:17) Jesus already interceded for Peter to make this confession.

3.14.7 Jesus prayed when anticipating in the important matters.

“About eight days after Jesus said this, he took Peter, John and James with him and went up onto a mountain to pray. As he was praying, the appearance of his face changed, and his clothes became as bright as a flash of lightning.” (Luke 9:28-29)

Jesus’ countenance was changed while praying on the mountain. Then, Elijah and Moses suddenly appeared and discoursed with Him. Their conversation might have been about His ministry of redemption and His death. These issues were very important, so Jesus climbed the mountain and prayed. Finally He changed His appearance and discoursed with Elijah and Moses.

3.14.8 Jesus prayed when receiving reports of disciples’ evangelism.

“At that time Jesus, full of joy through the Holy Spirit, said, "I praise you, Father, Lord of heaven and earth, because you have hidden these things from the wise and learned, and revealed them to little children. Yes, Father, for this was your good pleasure. "All things have been committed to me by my Father. No one knows who the Son is except the

Father, and no one knows who the Father is except the Son and those to whom the Son chooses to reveal him.”(Luke 10:21-22)

Jesus prayed to God after receiving reports of seventy two evangelists. The contents of His prayer are as follows: 1. “you have hidden these things from the wise and learned, and revealed them to little children.” 2. “No one knows who the Son is except the Father, and no one knows who the Father is except the Son and those to whom the Son chooses to reveal him.” Jesus prayed for those who witnessed the gospel while listening to the reports about their evangelism.⁴³

3.14.9 Jesus prayed before teaching how to pray

“One day Jesus was praying in a certain place. When he finished, one of his disciples said to him, "Lord, teach us to pray, just as John taught his disciples.”(Luke 11:1)

Jesus’ disciples not only heard His prayer closer than anyone but also wanted to learn how to pray. Jesus often prayed before starting His daily ministry, after finishing it, and while ministering. Jesus indirectly taught the importance of prayer through His life. However, He waited the best time to teach them how to pray. One of His disciples asked Him to teach them how to pray. Jesus already knew the right time to teach it through the prayer.

⁴³ Charles Hodge, *Systematic Theology* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company, 1995), 692.

3.14.10 Jesus prayed in front of Lazarus' death

“So they took away the stone. Then Jesus looked up and said, "Father, I thank you that you have heard me. I knew that you always hear me, but I said this for the benefit of the people standing here, that they may believe that you sent me.”(John 11:41-42)

In front of Lazarus' death, Jesus gave thanks to God, the Father and asked God about raising Lazarus from death, “I said this for the benefit of the people standing here, that they may believe that you sent me.” This prayer was intended to fulfill God's will for people to believe in the incarnation of the Messiah.

3.14.11 Jesus prayed when thinking about His ministry related to redemption

“Now my heart is troubled, and what shall I say? 'Father, save me from this hour'? No, it was for this very reason I came to this hour. Father, glorify your name!" Then a voice came from heaven, "I have glorified it, and will glorify it again.”(John 12:27-28)

Jesus always remembered the reason why He was on the earth (Mark 1:38; Mark 10:45; John 12:27; 18:37; Matthew 9:13; 10:34, etc.), and He boldly went toward His goal. Sometimes He thought about His death on the cross to redeem all human beings. Whenever He thought of it, He had time to pray for it.

3.14.12 Jesus' intercessory prayer as the High Priest

a. Intercessory prayer for His spiritual benefit

“For you granted him authority over all people that he might give eternal life to all those you have given him. Now this is eternal life: that they may know you, the only true God, and Jesus Christ, whom you have sent.” (John 17:2-3)

Jesus Christ as the high priest interceded for Himself because His authority gives the eternal life to those who believed in Him was from God. So He asked God about understanding the eternal life and recovering the glory God had already given before creating the foundation of the world.

b. Intercessory prayer for His disciples

“I pray for them. I am not praying for the world, but for those you have given me, for they are yours. All I have is yours, and all you have is mine. And glory has come to me through them. I will remain in the world no longer, but they are still in the world, and I am coming to you. Holy Father, protect them by the power of your name--the name you gave me--so that they may be one as we are one.” (John 17:9-12)

Jesus prayed for His disciples to protect them from the world because they did not belong to the world. Jesus interceded for them to obey His command and be sanctified from the world.

c. Intercessory prayer for all future believers

“My prayer is not for them alone. I pray also for those who will believe in me through their message, that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me.” (John 17:20-21)

Jesus prayed for all believers who would follow Him in the future. He wanted them to unify each other, see the glory of the Lord, and love the Lord.

3.14.13 Jesus’ intercessory prayer when Jesus anticipated His disciples falling into temptation

“Simon, Simon, Satan has asked to sift you as wheat. But I have prayed for you, Simon, that your faith may not fail. And when you have turned back, strengthen your brothers.”(Luke 22:31-32)

Jesus interceded for Peter. He prayed, “Simon, Simon, Satan has asked to sift you as wheat.” The reason why Jesus prayed for Peter is that He expected Peter not to fail in the trials. That prayer was answered. Peter’s faith did not completely disappear because of His intercessory prayer. Jesus encouraged Peter as follows: “when you have turned back, strengthen your brothers,” which is a good example for intercessory prayer when believers walk down away from the faith.

3.14.14 Jesus prayed in front of His redemptive death on the cross

“Going a little farther, he fell with his face to the ground and prayed, "My Father, if it is possible, may this cup be taken from me. Yet not as I will, but as you will.”(Matthew 26:39)

Jesus prayed for His redemptive death in Gethsemane. He struggled against finding God’s will. (Matthew 26:38, Mark 14:34) Jesus petitioned to God, “My Father, if it is possible, may this cup be taken from me. Yet not as I will, but as you will.” After all, Jesus submitted to God’s will. This prayer gives an important example. When those who are in conflict between God’s will and their will pray to God, they do not obey their will but God’s will.

3.14.15 Jesus prayed when He was in a painful situation.

“And at the ninth hour Jesus cried out in a loud voice, "Eloi, Eloi, lama sabachthani?"-- which means, "My God, my God, why have you forsaken me?”(Mark 15:34)

Jesus was on the cross, which was physically, mentally, and spiritually the worst moment in His redemptive ministry. However, Jesus did not cease from praying in these moments. “My God, my God, why have you forsaken me?” He cried of pain. In other words, Jesus sublimated severe pain into His prayer. He prayed to God when dropping at the last moment of breath. Jesus relinquished His life to God because of trusting God.

3.14.16 Jesus prayed when He was in loud cries and tears

“During the days of Jesus' life on earth, he offered up prayers and petitions with loud cries and tears to the one who could save him from death, and he was heard because of his reverent submission.” (Hebrews 5:7)

There are several different explanations related to this prayer. Some scholars explain, “Jesus as a human being prayed on the earth,” and other scholars state, “Jesus prayed in the garden of Gethsemane.”⁴⁴ However, the context of this passage explains Jesus’ characteristic as the high priest and His frailty as a human being.

In addition, Dr. Hughes states, “During the days of Jesus' life on earth” does not mean any particular day but the entire period⁴⁵ In other words, these words represent, “the Word became flesh and dwells among us.”(John 1:14)

In fact, Jesus Christ walked the way of the cross from the beginning to the ending (Mark 8:34; 10:45; Luke 9:23). The Lamb of God was supposed to die from the first place (John 1:29, 36).

So He prayed with loud cries and tears because of His redemptive death. His prayer was maximized in the garden of Gethsemane.

⁴⁴ Philip E. Hughes, *A Commentary on the Epistle to the Hebrews*, (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company, 1979), 181-186.

⁴⁵ Ibid., 182.

3.14.17 Jesus is praying in heaven

“In the same way, the Spirit helps us in our weakness. We do not know what we ought to pray for, but the Spirit himself intercedes for us with groans that words cannot express.”

(Romans 8:26)

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

Jesus’ ministry for prayer is still in progress. His redemptive ministry was started by prayer (Luke 3:21), endured by prayer (Mark 1:35, Matthew 14:23; Mark 6:46; Luke 5:16 Luke 6:12, etc.), and completed by prayer (Matthew 26:36-53; Luke 23:34; Matthew 27:46, etc.).⁴⁶ He is praying for the achievement of the redemptive ministry on God’s throne after ascending to heaven. The Holy Spirit is also involved in this ministry. Jesus interceded for His disciples and all future believers. Therefore, in heaven He is still praying for believers’ salvation.

⁴⁶ Oswald Sanders, 50.

CHAPTER 4

THE LISTS OF PRAYER TOPICS FOR THE INTERCESSORY PRAYER MINISTRY

4.1 The introduction for the lists of prayer topics

Jesus Christ, who became a human being, prayed to redeem His people. His prayer contained tremendous humility and consolation with cries of earnest petition to God.

When believers pray, they need to remember that Jesus Christ bowed down His head in front of the throne of God and thoroughly prayed while He was in the body.

Thus, those who believe in Jesus Christ hold the promise of God and must pray to God. When they intercede for others, they have to expect that God answers their prayers. The intercessory prayer that Jesus Christ prayed was for all believers, which was that all God's children would rest in peace and enjoyed what the Lord gives.

In particular, His intercessory prayer on the cross showed an amazing faith that depends on God. The Redeemer's prayer is a prayer for those who received the salvation, which is like the high priest's incense in the most holy place on the Day of Atonement. The prayer of Redeemer means that Jesus prayed according to the will of the Father.

Most believers' prayers are filled with prayers for themselves, but everything of the Redeemer's prayer was for the Father, who did not pray for all mankind but for those who the Father had given Him. This prayer does not include those who are filled with pride but those who repent of their sins. Jesus prayed for those who confessed that their possession is His participate in the Redeemer's prayer. The Lord asks that their prayers do not take place on the earth but in heaven where Jesus Christ dwells with people and all believers overlook the glory of the Lord.

All believers need to consider what their prayers are. There are many prayers without Jesus Christ. Those who hope in worldly things cannot see God's wishes. Those who have no hope of heaven are filled with not the Redeemer's prayer but prayers for themselves. The earthly things are passing quickly. In the other words, all things will be ruined after time is passing.

Jesus Christ's prayer for sinners was His endless ministry. He prayed for sinners on the cross in spite of His pain. His prayer was the prayer for all believers. The author confesses that his character is such as sinners in front of Jesus Christ and he is the subject of intercessory prayer of Him. Jesus Christ always intercedes for sinners.

However, most current Christians do not listen to the intercession of Jesus Christ because they have fallen into worldly pleasure. Even if Jesus Christ hates their sin, He prays for those who are in the earthly sin. He gives eternal rest to those who listen to His intercession and come to Him and Jesus Christ intercedes for them with the power of the Holy Spirit.

Those who are chosen by Jesus Christ will receive confidence in His intercession, and those who trust in Jesus Christ will receive the gift of the Holy Spirit given through His intercession. Those who pray to the Lord remember the intercession of Jesus Christ to protect them, to give salvation to all believers, and to have victory over Satan's temptation.

Therefore, the author wants to share intercessory prayer lists, which he made for the members who attended in intercessory prayer ministry. These are basis of the Christian Institute which Calvin wrote for the Swiss Protestants.

4.2 The lists of prayer topics for intercessory prayer ministry

1. Oh, Lord! May I see my sins in not acknowledging the greatness of God.
2. Let me receive Your grace to experience Your presence so that I can see how great You are.
3. Oh, Lord! I beg Your grace through two things: to know that God exists and to glorify Him. (Hebrew 11:6)
4. Please Lord! I need the reverence like fearing God with pure passion and accepting God's judgment and His justice.
5. Let me realize the true Godliness that everything comes from Him back to Him. (1Corinthians 8:6)

6. Please Lord! May I know the seeds of religion and conscience originally planted in the human mind about the knowledge of God.

7. Oh Lord! Keep me from losing faith and doubting God's existence.

8. Please let me catch the fact that the purpose of human beings is to know God and the more they know Him, the more they are happy.

9. Please, help me to confess my sins: superstition like empty speculation, ignorance like forgetting God's judgment and providence, and hypocrisy like worshipping gods I created.

10. Oh Lord! I want to know that true happiness comes from the knowledge of God, proceeds with the knowledge of God, and ends with the knowledge of God.

11. Please, make me find God's providence that reigns in the world God created.

12. Oh Lord! I beg you to give me faith to find the knowledge of God in human history.

13. Oh Lord! I need you to help me find true God through the 66 books of the Old and New Testaments given by God.

14. Please, let me accept the written word of God with humble heart and reconcile with God the Creator in obedience.

15. Oh Lord! Let me catch the fact that the scripture is God's own words written through human hands.

16. Please, may I believe that even if the authority of the church and human knowledge are changed, the Bible does not ever change in any way.

17. Oh Lord! Let me realize that the Bible does not need the consent of human beings because it proves in itself.

18. Oh Lord! Let me realize the fact that the Bible consists of prophecy and fulfillment and all prophecies are fulfilled through Jesus Christ.

19. Please, let me abandon stupidity of believing that I am able to go to God without the Bible.

20. Oh Lord! I want to realize the fact that the Holy Spirit recognizes and proves the absolute authority of the Bible.

21. Lord, let me know that the Bible gives salvation to the saints and equips the man of God for every good work.

22. Dear Lord! Let me realize that the Bible only shows the true God, that we may find out God's character, ability, and providence through nature and history.

23. Please, let me be able to see God's mercy, God's justice and God's honesty through the Bible.

24. Oh, Lord! May I know that the Bible polarizes God and idols in order to distinguish between the true God and false gods.

25. Dear, Lord! Give down the faith to believe that God is one and the Trinity.

26. Oh, Lord! Help me to pray for the complete faith to believe that Jesus Christ is equal with God the Father, and the Holy Spirit also is the Spirit of God. (Matthew 28:19)

27. Dear Lord! Give me a clear faith about the eternity of God the Creator shown in the ministry of creation and the beginning of human history. (Genesis 1:1)

28. Please, help me to realize that angels are the spirits of heaven and the spirits of serving the saints. (Hebrews 2:14)

29. Oh Lord! May I be able to realize that the devil is depraved by nature, rebels against God, and attacks the saints within the scope God has permitted. (2 Thessalonians 2:11-12)

30. Please, may I know that human beings were created like sinless beings, but their body and soul have been destroyed because of sin. (2 Corinthians 7:1).

31. Dear Lord! May I realize the fact that originally human beings were created in the image of God, but they have been destroyed by sin, yet they could be restored through faith in Jesus Christ. (Ephesians 4:24)

32. Oh, Lord! Let me find that the soul dwells in human body, which consists of intellect and will, and God gives human beings mind in the soul. (2 Corinthians 3:17-18)

33. Please, Lord let me realize that before the Fall, human intelligence and willingness were completed and their own freewill was able to reach to eternal life but their sins led to death because of the Fall. (Galatians 4:19)

34. Dear Lord! Let me see that God created the heaven and the earth and at the same time, has been ruling and protecting them. (Psalms 33:13-14)

35. Oh Lord! Help me to praise God's unchanging love and realize the secret of Providence while watching the sun rising every morning. (Lamentations 3:23)
36. Please, Lord let me realize that God determines every step of man. (Jeremiah 10:23)
37. Dear Lord! May I believe that the providence of God includes the past, present and future of all things and is the crucial principle of all creation, and He particularly protects and rules over the church in a great interest. (Psalms 40:5)
38. Please God! Let me see the profound providence of God to oversee all human behavior and even sins. (Psalms 55:22)
39. Oh, Lord! Help me to recognize that God's absolute sovereignty is like the potter freely creating everything he wants with clay. (Isaiah 64:8)
40. Dear Lord! Help me to recognize that God gives mercy, makes a wicked heart be worse and predestinates the impulse of Satan according to God's will and His power. (Acts 4:28)
41. Please, Lord help me realize that God with absolute sovereignty simultaneously shows God's judgments and condemns human sins. (2 Samuel 16:11-12)
42. Oh Lord! Do not let me despise the Word of God as Adam because of pride. (Romans 5:19)
43. Dear Lord! Let me abandon the false claim that human beings are still capable of moral behavior, no matter even if they are in the Fall. (Romans 5:12)

44. Please, Lord helps me to repent the nature of sin to receive God's wrath, to make the sins of the flesh, and to distort the whole of humanity. (Ephesians 4:22-24)

45. Oh, Lord! Help me to realize the foolish words of philosophers who say that human beings have rational abilities to discern and choose between good and evil willingness. (Colossians 2:8)

46. Dear Lord! Let me get the knowledge related to God and heaven and earth with the five human senses. (Ephesians 1:17-18)

47. Please, Lord forgives me for not choosing any goodness but sin toward God. (Romans 7:19)

48. Oh, Lord! May I thank You for clarifying the grace of regeneration, the yoke of dignity, the yoke of conscience, and the yoke of ambition. (Hebrews 9:14)

49. Please, Lord let me realize God's deeds to harden human hearts by depriving His grace and adding His curse. (Job 1:21)

50. Oh, Lord! May I know that God predestinates evil deeds of men and Satan's cruel action in God's decrees and His authority. (2 Thessalonians 2:9-10)

51. Please, Lord let me realize the fact that God behaves inwardly through the Spirit and externally through the Word. (2 Corinthians 2:15-16)

52. Oh, Lord! Let me follow the commands of the Word; come back to God, honor Him, and abide in God's grace. (John 15:5)

53. Please, Lord helps me to recognize that sinners can move on God the Father through His Son and cannot receive salvation without the knowledge of the Mediator. (John 17:3)

54. Oh, Lord! Let me find God's pleasure: Jesus fulfilled all prophecies of the Old Testament and everyone who believes in Jesus as the Savior becomes God's child. (John 14:6-7)

55. Dear Lord! Help me to find that the Old Testament is the basis of condemnation for the wicked and the basis of salvation for the saints. (2 Timothy 3:16-17)

56. Oh, Lord! May I know the meaning of the Ten Commandments, which consist of religious duties related to worshiping God and the duties associated with people. (Luke 10:27)

57. Dear Jesus! Let me follow commandments to worship God alone, to fear God's name, and to keep Sunday holy. (Exodus 20:3-10)

58. Wonderful God! Let me faithfully keep the commandments to respect elders, to remain in purity, not to covet others' possessions, to use fair language, and to obtain the happiness and benefits for neighbors. (Exodus 20:12-17)

59. O Lord! May I know that the gospel is the power of God to give salvation to all who believe in Jesus Christ. (Romans 16:25-26)

60. Dear Lord! Let me catch that the promise given by God is the hope of eternal life and spiritual prosperity and the salvation given by God is not a meritorious work but the grace to participate in God's promise. (Acts 13:25-27)

61. Please, Let me know God's secret: all believers are not satisfied in temporal life but long for a better home in heaven. (Hebrews 11:6)

62. Dear God! Let me recognize that temporal blessings of the Old Testament symbolize the eternal happiness and grace of the New Testament and punishments of the Old Testament symbolize spiritual death of the New Testament. (Galatians 4:4-5)

63. O Lord! May I believe in Jesus Christ as the Mediator, true God and at the same time human because the river of Sin flows between God and men. (Isaiah 59:2, Romans 5:8)

64. Dear God! May I believe that the Mediator, Jesus Christ, gives us God's grace and makes us heirs of heaven. (Romans 8:16-17)

65. Please, God let me fully know that Jesus Christ as the second Adam was born in the human body in order to restore God's image in human beings. (1 Corinthians 15:45-47)

66. Dear God! Let me believe that Jesus Christ who was born in the descendant of Abraham and the lineage of David and became true God and simultaneously true man. (John 1:12-14)

67. O God! May I know that the word (Divinity) and the flesh (Humanity) are united in Jesus Christ. (John 1:14)

68. Heavenly Father! Please, help me to recognize the three ministries of Jesus Christ anointed by the Holy Spirit: the ministry of the prophet like preaching the Father's grace (Isaiah 61:1-2), the ministry of the king like promising the eternal kingdom to all

believers (John 18:36), and the ministry of the priest like reconciling God with sinners through His blood (Hebrew 4:14-16)

69. Dear Father! May I know that Jesus Christ is the only source of salvation and all human beings get true righteousness, liberty, and meaning of life from Him. (Acts 4:12)

70. O Lord! Help me to hope that Jesus Christ walked the way of Death in obedience. (2 Corinthians 5:21)

71. Heavenly Father! Let me realize that the death and resurrection of Jesus Christ seem like two sides of the coin. Oh, Lord! Let me find the Ascension of Jesus Christ like His glory, and the consolation like the forgiveness of our sins at the seat of the Judgment. (John 5:22)

72. Dear God! Help me to confess that God's judgment has been already paid by the value of the blood of Jesus Christ. (Luke 22:20)

73. Heavenly Father! Let me realize the ministry of the Holy Spirit who becomes one between Jesus Christ and us. (Romans 3:27-28)

74. Please, Lord make me know the fact that in heaven, the Father, the Word and the Holy Spirit become one in heaven and on earth, water, blood and the Holy Spirit become one on earth. (1 John 5:7-8)

75. Dear God! Help me to find that the Holy Spirit becomes the Spirit of God (1 Corinthians 15:45), the Spirit of holiness (Romans 1:4), and the Spirit of sonship. (Romans 8:15)

76. Oh, Lord! Let me realize that we can go to Jesus Christ by faith and through the power of the Holy Spirit. (John 1:12-13)

77. Dear Father! Let me to catch the fact that the true faith is not respect to the church but awareness of Jesus Christ through the Word by the Holy Spirit. (John 17:3)

78. Please, Lord let me recognize that when the faith is shaken, believers will restore it with the Word of promise, the hope of Jesus Christ, and the Holy Spirit. (2 Peter 3:8)

79. Dear God! Let me realize that true repentance: the inner soul turns to God and seriously fears Him. (2 Corinthians 7:10)

80. Heavenly Father! Help me to recognize that the sole purpose of repentance restores God's image distorted through Adam's sin. (Ephesians 4:23-24)

81. Oh, Lord! Let me to realize the fact that Christians aim at repentance, offer their body to repentance through their entire lifetime, and seek repentance until the end. (Matthew 4:17)

82. Dear Lord! Let me catch the fact that forgiveness is the grace of God without price because of the payment paid by Jesus' blood. (2 Corinthians 5:19)

83. Please, Lord makes me know that Christian life is intended to resemble abundantly the life of Jesus Christ every day. (1 John 3:3)

84. Dear Father! Let me recognize the fact that Christian life prefers to testify using words only rather than showing the entire personality through the power of the Gospel. (Ephesians 4:22)

85. Heavenly Father! May I know the fact that Christian life completely denies himself in order to serve God with all his strength. (Matthew 16:24)

86. Oh, Lord! Let me realize the fact that believers need to deny their natural tendency like loving themselves and undermining others. (Luke 10:27-28)

87. Dear Father! Let me follow the fact that denying myself is to look at only Jesus Christ and to devote my life to God's will. (Galatians 2:20)

88. Heavenly Father! May I know that the cross is the preventive medicine to make me humble when I belong to the world, the cure to allow me to love God more than myself blindly, and the tonic to strengthen my weak belief through patience and obedience. (1 Peter 1:7-9)

89. Oh, Lord! Let me catch the fact that the perseverance of the cross is to recognize God's justice and to acknowledge His mercy. (1 Peter 2:19-20)

90. Dear Lord! Help me to recognize the fact that the temporal believer's life promotes salvation and looks to the eternal inheritance given to us in the future. (Ecclesiastes 3:11)

91. Heavenly Father! Help me to realize the fact that death is the moment that the earthly tent is destroyed and we are clothed in our heavenly dwelling. (2 Corinthians 5:2-3)

92. Oh, Lord! Help me to find the fact that the death of believers is holy because the Lord prepares much happiness and joy for all believers. (Revelation 21:4)

93. Heavenly Father! Let me understand the fact that God gives us all good things of this world for believers' needs, enjoyment, and pleasure. (Genesis 2:9)

94. Dear God! Help me to recognize the fact that God gives us all good things of this world to make us look up to heaven, to seek eternal life and the future life after death, to give thanks in all circumstances, to do our best, and to live with stewardship. (1 Peter 2:11)

95. Heavenly Father! Let me realize the fact that Justification is to be reconciled to God through the righteousness of Jesus Christ without sin and the regeneration is to be sanctified by the Spirit of Jesus Christ. (2 Corinthians 5:20-21)

96. Dear Lord! May I know the fact that God's reconciliation is God's unconditional forgiveness of our sins. (Romans 5:8-10)

97. O God! Help me to catch the fact that God's righteousness cannot be satisfied by the deeds of men. (1 Corinthians 4:4-5)

98. Please, Lord let me recognize the fact that 'justice' is actually 'injustice' to God, the 'honesty' is 'corruption', and 'Glory' is 'disgrace'. (Job 9:20)

99. Heavenly Lord! Let me realize the fact that the humble know what a contrite heart is and they are those who do not stand up before God because of their broken heart whenever they hear 'the contrite heart'. (Isaiah 57:15)

100. Dear Lord! Let me find the fact that Justification is to glorify God and gives us peace in the face of God's judgment. (Romans 3:24-25)

101. Heavenly Father! Give me the wisdom to discern the facts: natural men who do not know anything about God but worship idols, Christians who live in two different lives,

confess God with their mouth, and deny themselves with their behavior, the hypocritical Christians who conceal an evil mind by hypocrisy, and the true Christians who are regenerated by the Holy Spirit and sanctified thorough all their lives. (1 Corinthians 3:14-15)

102. Oh, Lord! Help me to find the fact that our salvation is given by God's love without price and obtained by faith alone because believers glorify God's mercy. (John 3:16)

103. Lord gives me the wisdom to discern the fact that the faith is not to believe our works but to rely on God' grace. (Ephesians 2:10)

104. Heavenly God! Let me realize the fact that the only basis for our justification and salvation is to be sanctified by the righteousness of Jesus Christ. (1 Corinthians 1:30-31)

105. Please, Lord gives me the grace to realize the fact that the only reason we do good deeds is that God intends us to glorify Him by our good works. (Matthew 5:15-16)

106. Dear God! Give me the wisdom to know the fact that God forgives our sins, permits our happiness, and gives us blessings and awards because of the righteousness of Jesus Christ. (Galatians 2:16)

107. Heavenly Father! Help me to realize the fact that our actions have no value to us in righteousness, but our good works done in Christ are considered as the Justification after receiving forgiveness of sins. (Romans 4:23-24)

108. Please, Lord let me catch the fact that our good works are not the conditions to get higher award and grace but that God leads us to walk toward them. (Philippians 1:6)

109. Oh, Lord! Give me the faith to know the fact that to lead us into the kingdom of heaven is the reward rather than the inheritance freely received as His children.

(Ephesians 1:18)

110. Heavenly Father! Help me to know the freedom given to Christians from the law, which seems like a harmless and useless thing. (Romans 14:22-23)

111. Dear Lord! Give me the wisdom to realize the freedom of choice that we can use our talents without any qualm depending on the purpose of faith. (Romans 15:1-2)

112. Heavenly Father! Help me to pray with enthusiasm for God to give thanks to all circumstances, to overlook God's love with the certainty of a response, and to verify God's providence. (Psalms 145:15-16)

113. Please, Lord give me the wisdom to realize true prayers: to fear God the Father, to throw off the anxiety and resentment of our flesh, not to seek our own glory, to repent our sins, and to confess that all good things come from God. (Psalms 81:10)

114. Dear Lord! Give me the wisdom to know that predestination seems like God's eternal choice and the assurance of faith for salvation when we recognize the sovereignty of God. (John 10:28-29)

115. Oh, Lord! Let me recognize the doctrine of predestination to know God's grace, His glory, and the humility of Jesus Christ. (Romans 11:5-6)

116. Heavenly God! Let me acknowledge the fact that nobody can interfere in His decision that God is compassionate to those who are merciful to Him and judges those who hate Him. (1 Peter 1:2)

117. Dear Lord! Help me to know that the selection and abandonment of God is not determined by human behaviors but God's will. (Romans 9:18)

118. Oh, Lord! Give me the wisdom to realize 'External calling' which means that God indiscriminately calls us through the proclamation of the gospel and 'Inner calling' which means the Holy Spirit calls us in our hearts. (2 Corinthians 1:21-22)

119. Dear Lord! Let me recognize 'Perseverance of the Saints' which means that the salvation of those whom God chooses is certain and eternal. (John 6:37-38)

120. Heavenly Father! Help me to know 'the hope of the resurrection' which means that our lives do not end in the corruptible body but hopes to live in heaven and 'our mission' which diligently meditates on the hope of the resurrection and waits for the coming of Jesus Christ. (Philippians 3:20)

121. Dear God! Give me the assurance to catch the fact that the Bible proclaims believers' resurrection through the resurrection of Jesus Christ, and if the resurrection is God's work, there are no reasons not to believe in it. (1 Corinthians 15:17-19)

122. Dear Lord! Help me to realize the fact that 'Baptism' is a guarantee of the resurrection and the Eucharist is our confidence that we are resurrected at the day Jesus Christ is coming again on the earth. (Colossians 2:12)

4.3 The spiritual effect of the intercessory prayer lists

4.3.1 Questionnaire

Description: The following questions ask about spiritual growth through intercessory prayer lists, which are to determine how effective the intercessory prayer lists for spiritual growth are?

(1) Did you experience God's power to restore your spiritual life through the intercessory prayer lists?

A. Very effective B. Moderately effective C. Little effective D. Not effective E. I do not know

(2) Did your spiritually weak faith transform into strong faith through the intercessory prayer lists?

A. Very effective B. Moderately effective C. Little effective D. Not effective E. I do not know

(3) Did you experience God's power to change spiritual failure into spiritual victory through the intercessory prayer lists?

A. Very effective B. Moderately effective C. Little effective D. Not effective E. I do not know

(4) Did the intercessory prayer lists lead you to repent your sin and give spiritual restoration?

A. Very effective B. Moderately effective C. Little effective D. Not effective E. I do not know

(5) Did you experience the miracle of broadening your faith through the intercessory prayer lists?

A. Very effective B. Moderately effective C. Little effective D. Not effective E. I do not know

(6) Do you think that the intercessory prayer lists are an important way for the Holy Spirit to dominate your spirit?

A. Very effective B. Moderately effective C. Little effective D. Not effective E. I do not know

(7) Do you think that the intercessory prayer lists are an important way to rebuild collapsed faith?

A. Very effective B. Moderately effective C. Little effective D. Not effective E. I do not know

(8) Do you think that the intercessory prayer lists are an important way to give confidence and trust related to the gospel?

A. Very effective B. Moderately effective C. Little effective D. Not effective E. I do not know

(9) Do you think that those who pray with the intercessory prayer lists experience victory over their sinful nature?

A. Very effective B. Moderately effective C. Little effective D. Not effective E. I do not know

(10) Do you think that those who pray with the intercessory prayer lists are patient while suffering from tribulation?

A. Very effective B. Moderately effective C. Little effective D. Not effective E. I do not know

(11) Do you think that those who pray with the intercessory prayer lists possess true rest in the crisis of life?

A. Very effective B. Moderately effective C. Little effective D. Not effective E. I do not know

(12) Do you think that those who pray with the intercessory prayer lists get rich in spiritual joy even if lacking materials?

A. Very effective B. Moderately effective C. Little effective D. Not effective E. I do not know

(13) Do you think that those who pray with the intercessory prayer lists prefer the value of eternity rather than the value of the world?

A. Very effective B. Moderately effective C. Little effective D. Not effective E. I do not know

(14) Do you think that those who pray with the intercessory prayer lists have Scripture as the root of their lives?

A. Very effective B. Moderately effective C. Little effective D. Not effective E. I do not know

(15) Do you think that those who pray with the intercessory prayer lists get God's peace through faith?

A. Very effective B. Moderately effective C. Little effective D. Not effective E. I do not know

4.3.2 Result

N U M B E R	Answer	Very effective	Moderately effective	Little effective	Not effective	I do not know
	Questionnaire					
1	Did you experience God's power to restore your spiritual life through the intercessory prayer lists?	13	14	1	0	2
2	Did your spiritually weak	17	9	4	0	0

	faith transform into strong faith through the intercessory prayer lists?					
3	Did you experience God's power to change spiritual failure into spiritual victory through the intercessory prayer lists?	15	7	8	0	0
4	Did the intercessory prayer lists lead you to repent your sin and give spiritual restoration?	22	6	2	0	0
5	Did you experience the miracle of broadening your faith through the intercessory prayer lists?	14	12	4	0	0
6	Do you think that the intercessory prayer lists are an important way for the Holy Spirit to dominate your spirit?	20	4	6	0	0
7	Do you think that the intercessory prayer lists are an important way to rebuild collapsed faith?	11	14	2	2	1
8	Do you think that the intercessory prayer lists are an important way to give confidence and trust related to the gospel?	17	3	9	0	1
9	Do you think that those who pray with the intercessory prayer lists experience victory over their sinful nature?	21	6	3	0	0
10	Do you think that those who pray with the intercessory prayer lists are patient while suffering from tribulation?	10	12	4	2	2
11	Do you think that those who pray with the intercessory prayer lists possess true rest in the	23	6	0	0	1

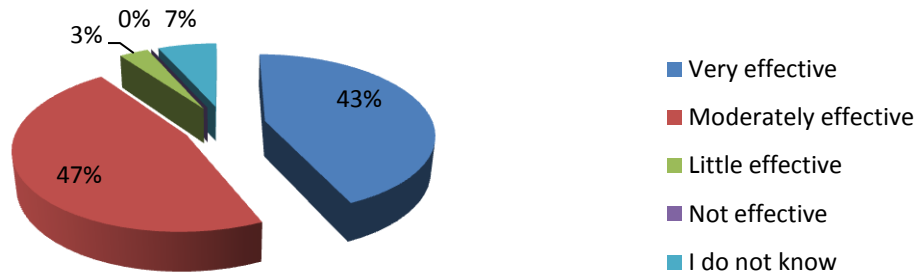
	crisis of life?					
12	Do you think that those who pray with the intercessory prayer lists get rich in spiritual joy even if lacking materials?	14	8	8	0	0
13	Do you think that those who pray with the intercessory prayer lists prefer the value of eternity rather than the value of the world?	13	15	2	0	0
14	Do you think that those who pray with the intercessory prayer lists have Scripture as the root of their lives?	22	7	1	0	0
15	Do you think that those who pray with the intercessory prayer lists get God's peace through faith?	20	4	4	0	2
	Score Total(450)	252	127	58	4	9

4.3.3 Evaluation

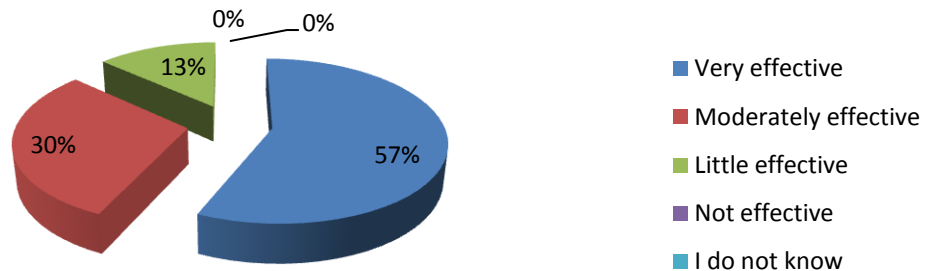
When those who pray go back to God, spiritual miracles and healing like broadening their belief will happen. When believers return to God through praying for repentance, God gives spiritual restoration to them. In addition, when believers persistently pray to God, they will be spiritually armed with the essence of gospel and the passion of belief and declare Jesus' heart in front of this generation. When they are confident about the gospel through prayer, they can experience true spiritual revival. God is a shield and

sword helping those who pray and submitting enemies. When two things God likes and hates coexist in believers' mind, those who pray will choose the things God likes.

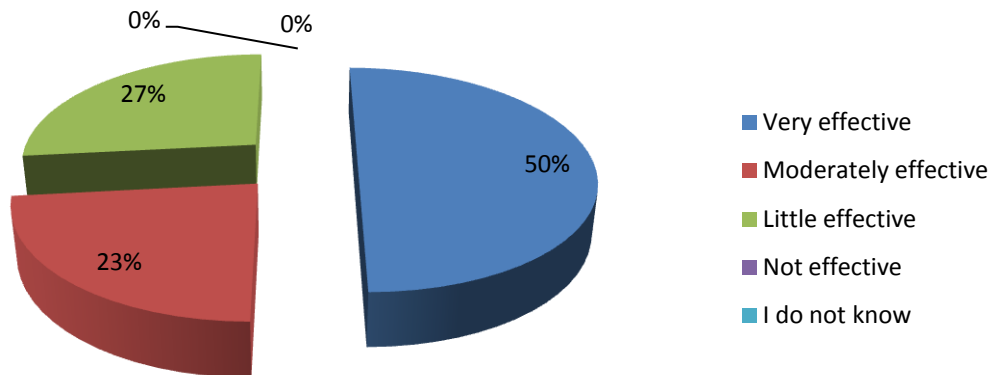
1. Did you experience God's power to restore your spiritual life through the intercessory prayer lists? Answer: Those who pray will experience God's power to restore spiritual life.



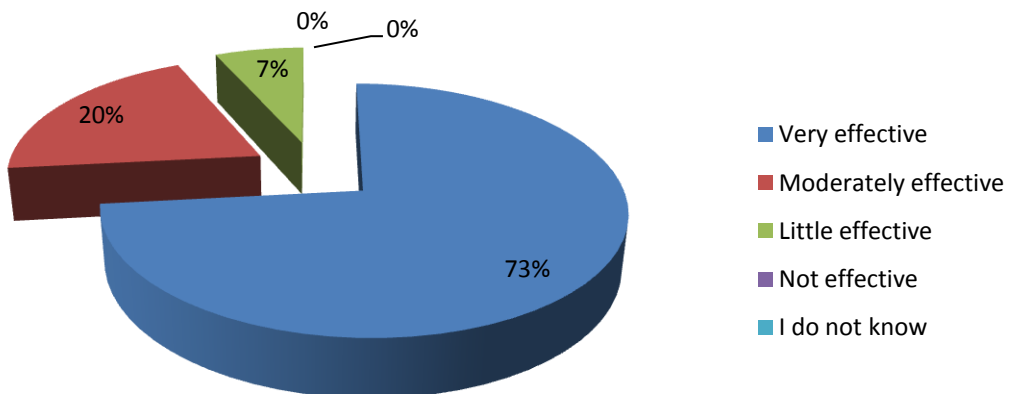
2. Did your spiritually weak faith transform into strong faith through the intercessory prayer lists? Answer: Those who pray will spiritually get strong belief.



3. Did you experience God's power to change spiritual failure into spiritual victory through the intercessory prayer lists? Answer: Those who pray will be changed into victorious belief.

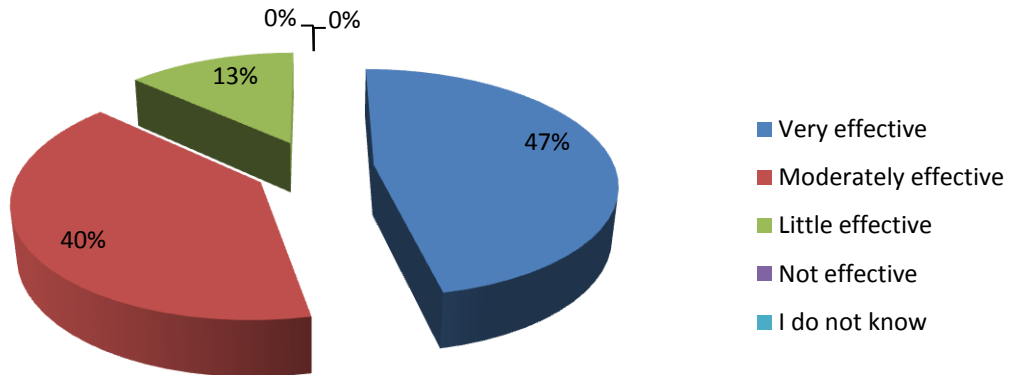


4. Did the intercessory prayer lists lead you to repent your sin and give spiritual restoration? Answer: Those who pray will repent their sin and get spiritual restoration.

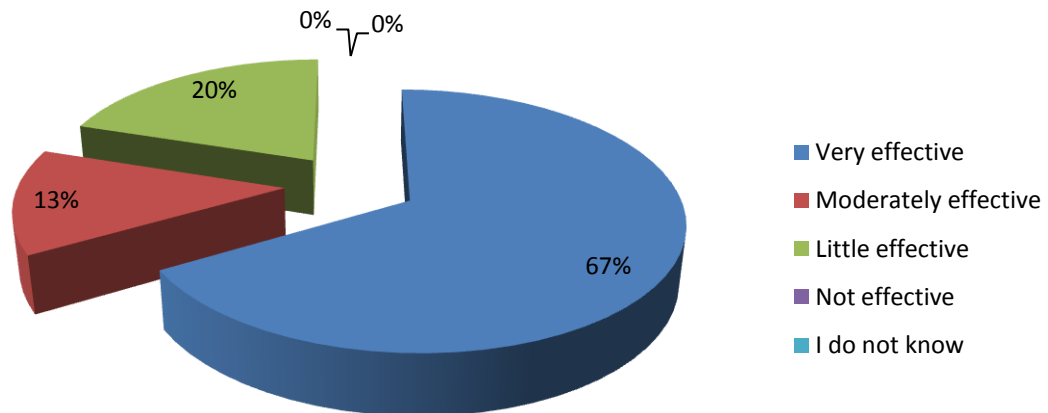


5. Did you experience the miracle of broadening your faith through the intercessory prayer lists?

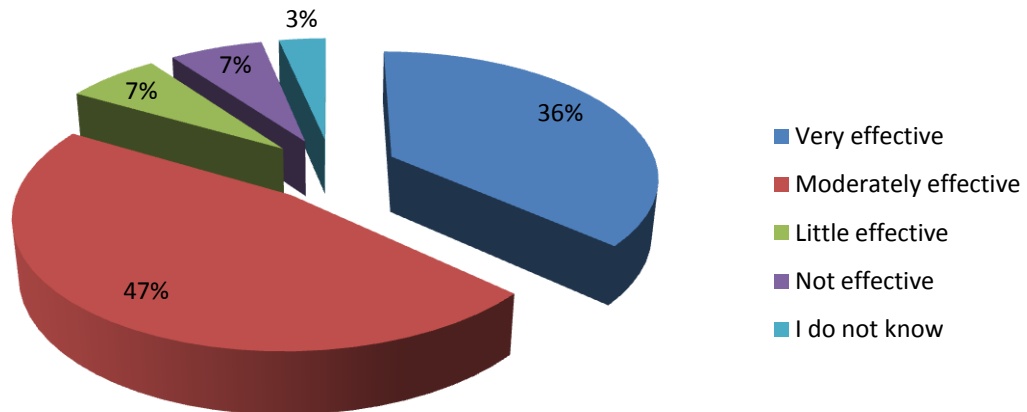
Answer: Those who pray will experience broadening their belief.



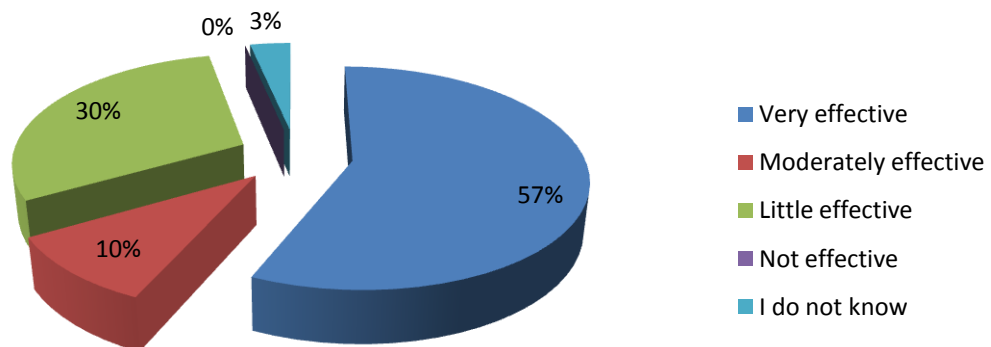
6. Do you think that the intercessory prayer lists are an important way for the Holy Spirit to dominate your spirit? Answer: Those who pray will be governed by the Holy Spirit.



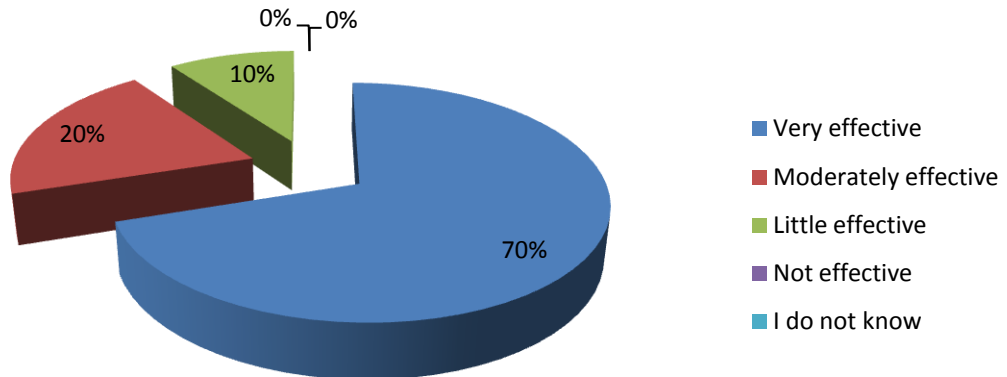
7. Do you think that the intercessory prayer lists are an important way to rebuild collapsed faith? Answer: Those who pray will be built up again broken faith.



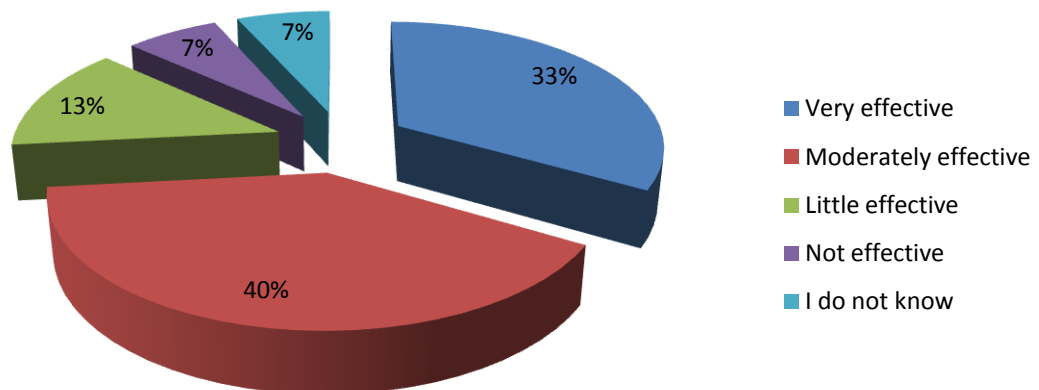
8. Do you think that the intercessory prayer lists are an important way to give confidence and trust related to the gospel? Answer: Those who pray will get confidence about the gospel.



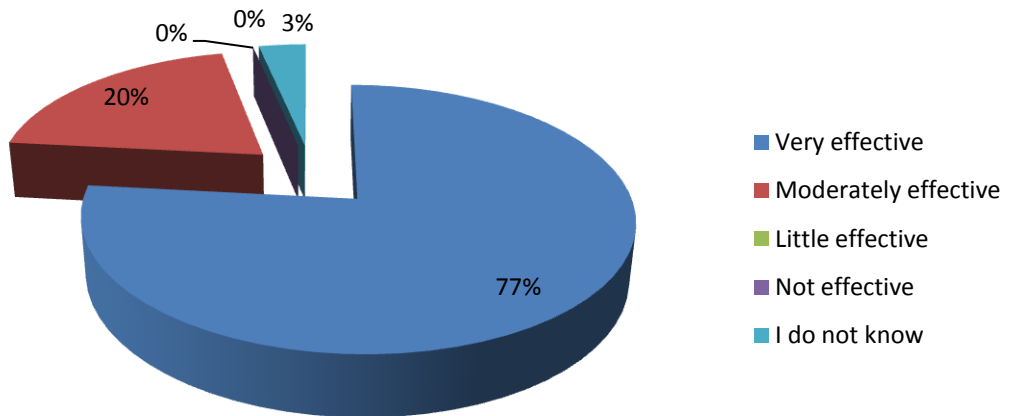
9. Do you think that those who pray with the intercessory prayer lists experience victory over their sinful nature? Answer: Those who pray will get God's ability to save others from the world.



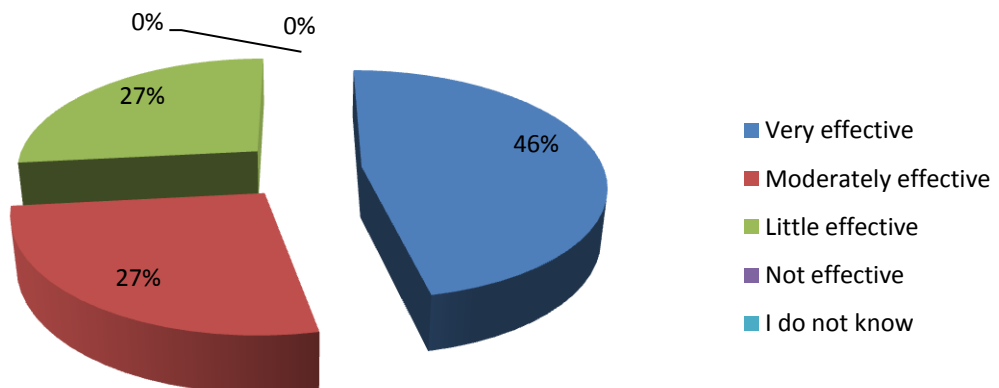
10. Do you think that those who pray with the intercessory prayer lists are patient while suffering from tribulation? Answer: Those who pray will be patient in their hardship.



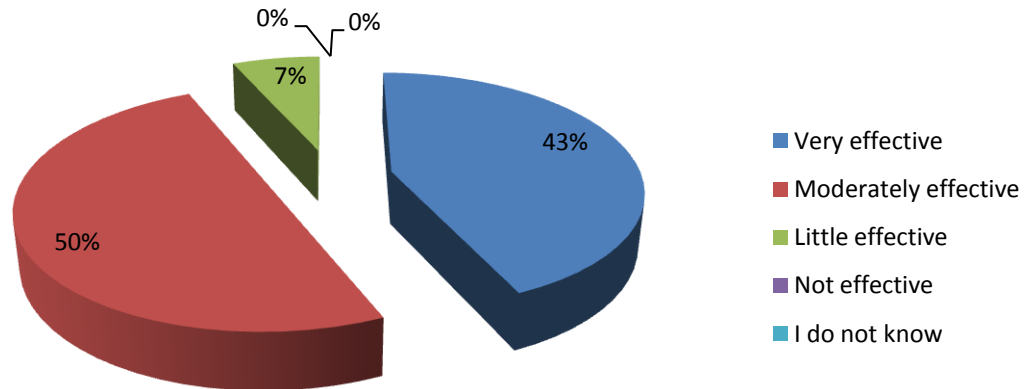
11. Do you think that those who pray with the intercessory prayer lists possess true rest in the crisis of life? Answer: Those who pray will get true rest in their crisis.



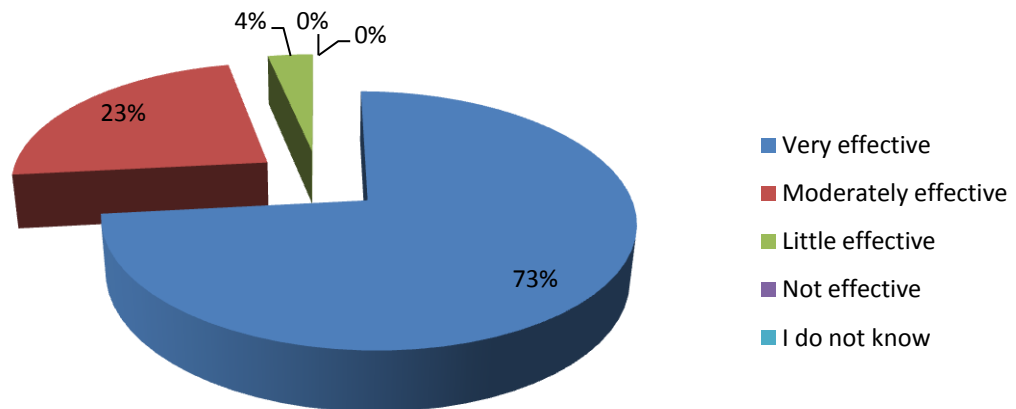
12. Do you think that those who pray with the intercessory prayer lists get rich in spiritual joy even if lacking materials? Answer: Those who pray will be contented with living in poor.



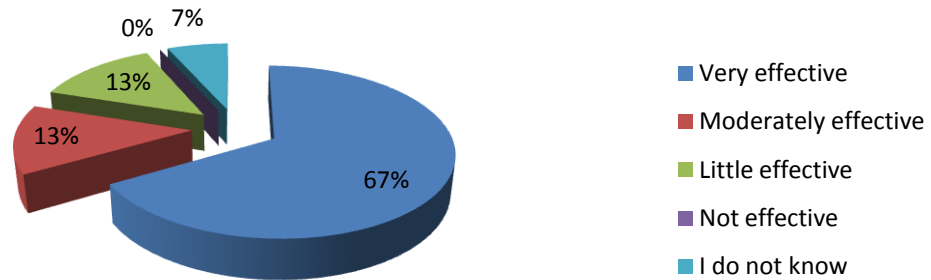
13. Do you think that those who pray with the intercessory prayer lists prefer the value of eternity rather than the value of the world? Answer: Those who pray will invest their life into the eternal values.



14. Do you think that those who pray with the intercessory prayer lists have Scripture as the root of their lives? Answer: Those who pray will root their belief in the Scripture.



15. Do you think that those who pray with the intercessory prayer lists get God's peace through faith? Answer: Those who pray will spiritually get God's peace.



4.3.4 Summary

New spiritual changes result in those who pray with these lists. Those who pray would restore their spirituality and experience God's power. The author found that this spiritual experience makes weak faith become strong conviction. More than anything else, those who pray show the grace of repentance, and they display recovery by God. The spiritual healing relies on the power of the Holy Spirit, and believers' lives center on God's Word. The spiritual healing is the result of spiritual revival shown by those who pray. True revival in front of this generation is to live as witnesses of the gospel, strengthen again from collapsed faith, and preach the grace of salvation. At that point, God as the shield and the sword of glory submits enemies and helps those who pray. Thus those who pray for others become the driving force like changing themselves, others, and churches.

CHAPTER 5

THE PASTORAL APPLICATION FOR CHURCH PLANTING THROUGH THE INTERCESSORY PRAYER MINISTRY

5.1 An appropriate rationale for church planting

Most churches in South Korea are running toward the goal of church planting without looking back on the situation of others. They have been striving with self-reflection about the identity of a new church. Although the other churches in the world pay attention to outward growth of South Korea, the churches in South Korea are facing a new challenge like having less influence in society and being in a negative growth.

Although escalating the crisis against the churches, they do not have any alternatives but settle in complacency and intertwine with many interests associated with the institutional structures. The quantitative growth of the churches in South Korea increased, but many mature laymen, qualitatively, have not been trained and cared for.

So the churches do not adapt to the changes of this generation nor play the role as the salt and the light in society. Dr. Towns states, “The church of Jesus Christ should be anti-institutional, anti-establishment and revolutionary. That’s because the church is God’s institution to challenge the sinful ways of man. As such, the church should be those Christians who form a more righteous way of life and transform the world.”⁴⁷

⁴⁷ Elmer L. Towns, *What’s Right With the Church*, (Ventura, CA: Regal Publisher, 2009), 11.

Although worship has constantly been held in the churches, they have been become without truth and conviction; although there is fellowship among the saints, there is no relationship with the love of Jesus Christ. Although there are several events in the churches, they have no power of the gospel; although there are several kinds of service, they have no true serving in them. Dr. Towns still emphasizes, “True worship involves change, but it also involves that which never changes. We must be careful not to get the two mixed up. First, that which never changes is God Himself. He is the object of worship; we are not the center of the church service. It does not matter if we like or not.”⁴⁸

Therefore, if the light of truth disappears in the churches, the spirit of darkness will fill the void. So, churches should be dominated by the Holy Spirit and be changed through ongoing spiritual trainings. All changes must take place from pastors because they must be responsible for the results of the churches. The gospel of Jesus Christ has been changed, but churches need to change the non-essential things like worship style, educational programs etc.

The truth is unchanging, but the container for the truth should always be changed. The reason why churches do not experience revival and renewal is that they have no spiritual growth like preaching the Word of God and they have no spiritual trainings to serve God in their lives.

The help of the Holy Spirit and God’s power are always proportional to the spiritual mindfulness trained by the Word of God. The eyes of faith will be opened through the

⁴⁸ Ibid., 97.

Word. When believers recover the truth, they can expect to live pure Christian lives and churches will become biblical churches.

The author prepares the pastoral application to aim the intercessory prayer ministry and realizes that an encounter with God is possible only through the living word. Therefore the author emphasizes that the spiritual training like obeying believers' thoughts and their attitude in front of the Word of God and His holy requirements toward current churches.

5.2 Specific and realistic goals for church planting

Intercessory prayer ministry is generally the same concept as discipleship ministry. A disciple is a person who wants to learn and imitate Christ's character with his life. Elmer Towns explains a disciple as follows: "A Christian who follows Jesus Christ as Savior and Lord, is growing in the grace and knowledge of Him and is a responsible member of His Body."⁴⁹ Intercessory prayer ministry equips believers to resemble the likeness of Jesus Christ rather than leaders. The Apostle Paul stated, "Follow my example, as I follow the example of Christ." (1 Corinthians 11:1) He emphasized that his readers should not be imitators of himself but imitators of Jesus Christ through him.

This ministry was the center of Jesus Christ's ministry on earth. "Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age." (Matthew 28:19-20)

49 Elmer L. Towns, *Evangelism and Church Growth*, (Ventura, CA: Regal Publisher, 1995), 136.

The principle of this ministry is established on the basis of the ministry of Jesus Christ. He trained 12 disciples, sent them to evangelize with 70 people following Jesus Christ, and finally made 120 people emerged in Acts 1. Later 3,000 people gathered and 5,000 people were added in the Early Church. The purpose and mission of the Early Church could be exemplified.

Therefore, intercessory prayer ministry equips believers to cope with their roles and recovers the attitude of true believers.

First, believers are equipped to be spiritually self-reliant through three principles of the intercessory prayer ministry.

1. To learn the Word of God themselves
2. To study and meditate on the Word with the guidance of the Holy Spirit
3. To live in continual fellowship with the Lord

Second, intercessory prayer ministry makes mature Christians find the answer: “What will they do for the church and the kingdom of God?” It makes them understand their identity in the church community and their definite role in their lives.

Third, intercessory prayer ministry educates biblical perspective related to the worldview.

1. Let them practice the Word of God as much as they know it.
2. Let them live in distinguished lives in this world.
3. Let them bear fruits of the faith standing firm on the Word of God.

Fourth, intercessory prayer ministry allows believers to become God’s servants. God’s perfect will shown throughout the Bible should be showed through the church,

which means that the intercessory prayer ministry establishes church leaders for realizing God's kingdom and evangelical mission through service and sacrifice with the love of the cross.

The ultimate goal of intercessory prayer ministry is that each believer learns the personality of Jesus Christ and lives his life as witness, which means that they represent the death and resurrection of Jesus Christ in his life. Finally, believers become the disciple of Jesus Christ and train other people. In addition, they obey the Great Commission as faithful witnesses and complete God's will.

5.3 Outlines to accomplish church planting

(1) The outline for 'evangelism' and 'mission'

Evangelism is so important ministry in churches. Dr. Towns describes evangelism as follows: "This process of evangelism is commonly described as "evangelizing", or "preaching the word" (8:4). This verb emphasizes the idea of proclaiming the gospel."⁵⁰ The reason believers live in this world is that they are missionaries and evangelists. All people need to know real truth. When people know the truth, there is peace in their lives. People generally tell that the most important part in the world is success. If they were in success, they would be happy. Many people try to get the ability in order to be successful.

⁵⁰ Ibid., 208.

However, even if they are in success, true happiness does not exist in success. When people know the truth, they will have true happiness in their lives. Evangelism is to preach the truth. There is no truth without Jesus Christ. When they believe in Jesus Christ they will become God's children and find true happiness the world does not know. The true happiness of life is to live for Jesus Christ. Evangelism is the only way to preach happiness.

Christopher J.H. Wright explains God's mission as follows: "Mission then, as articulated in the Great Commission, is the reflex of the new covenant. Mission is an unavoidable imperative founded on the covenantal lordship of Christ our King. Its task is to produce self-replicating communities of covenantal obedience to Christ among the nations."⁵¹ Missionaries preach the gospel to other nations in order to obey the Lord's Great Commission: "to be witnesses until the ends of the earth." More than 120 years ago, God chose Korea, one of the poorest countries in the world and gave him countless grace. Today, many churches in South Korea are engaging in brilliant and remarkable activities in world missions and paying off the debts of the Gospel. God's mission will be created through good missionaries. Therefore, missionary training is very important. Churches train a good missionary and send them to mission fields.

⁵¹ Christopher J.H. Wright, *The Mission of God*, (Downers Grove, IL: InterVarsity Press, 2006), 355.

(2) The outline for ‘worship’

The author defines two meanings about worship. Firstly, worship is that human beings, the creature, worship God, the Creator. Robert E. Webber describes worship as follows: “This story of God initiating a relationship and of the people responding in faith is not only the story of salvation and redemption, but it comprises the very essence of worship.”⁵² True worship does not attend simple ceremonies but sacrifice Christian life to God. (Romans 12:1) To feel the guidance of God through the Bible, believers can worship Him in their lives. Secondly, worship is communion with God and the sacred reaction related to the glorious presence of God which changes believers’ whole personalities. When the living word is preached in fullness of praise and fervent prayer, believers’ hearts and soul fallen asleep in the culture of the world are healed and reconciled with Jesus Christ.

The author seeks the impressive worship with the grace of the Cross and the presence of the Holy Spirit. He seeks the worship like a festival, which means that believers enjoy God’s word and meet Him in the praise. The author is careful to prepare everything for flowing worship service: the order of worship, praise, guidance, bulletins, church newsletters, sound, lighting, video, inside temperature, seats, nursery, etc. He is dedicated to a Sunday worship sermon, Wednesday worship sermon and Friday worship sermon. The sermon time is basically 15 minutes for the dawn worship and 30 minutes for Sunday worship sermon. . Elmer L. Towns emphasizes worship as follows: “What’s right with the church? Worship! Some see the worship experience as the greatest strength

⁵² Robert E. Webber, *Worship Old & New*, (Grand Rapids, MI: Zondervan company, 1994), 19.

of the church, because it is the way different people express their deepest love to God. The fact that people disagree is not a weakness, nor is it a valid criticism of the critics. Because Christians express deeply their worship to God is both a strength and a beautiful thing to see.”⁵³

(3) The outline for ‘fellowship’

The word ‘Fellowship’ is called ‘Koinonia’ in the Greek, which means sharing or putting together. Believers open their minds and hearts, and they practice the New Commandment of Jesus Christ, “My command is this: Love each other as I have loved you.” Dr Towns describes fellowship as follows: “Fellowship groups within the church are also essential tools for effective outreach and external church growth. This article examines the role fellowship plays in church evangelism.”⁵⁴

The author considers that churches can grow when believers are impressed with God’s grace after listening to the sermon and the truth of the Bible and have the true fellowship. So, he emphasizes that the power to renew the church is fellowship among the saints. Particularly the true fellowship forces believers to serve each other with love and to lead others’ lives into the worship.

⁵³ Elmer L. Towns, *What’s Right With the Church*, (Ventura, CA: Regal Publisher, 2009), 112.

⁵⁴ Elmer L. Towns, *Evangelism and Church Growth*, (Ventura, CA: Regal Publisher, 1995), 234.

(4) The outline for ‘education’

God wants all believers to have the character of Jesus Christ through spiritual maturity, so training makes believers increase in spiritual maturity. If the life of the Christian was healthy, he would keep good habits for his health as athletes train for physical strength. Thus spiritual health needs to receive regular training until it becomes a habit. The ultimate purpose of the training is to educate believers to grow in spiritual maturity. Thomas H. Groome describes Christian religious education as follows: “Christian religious education is a political activity with pilgrims in time that deliberately and intentionally attends with them to the activity of God in our present, to the Story of the Christian faith community, and to the Vision of God’s Kingdom, the seeds of which are already among us.”⁵⁵

Human beings are changed by teaching, learning, realizing, and following the contents of life of Jesus Christ. The purpose of education is based on the Christian understanding of human beings, so it makes them be a new creation as God’s children and mature Christians. Sunday school educates all students to be skilled and talented for South Korea and the world.

Elementary Sunday School processes English learning course and Study room every weekdays and usually lay ministers and college students are the teachers in Elementary Sunday School. Especially scholarships for college students are given, which make children who do not believe in Jesus Christ become familiar with the church.

⁵⁵ Thomas H. Groome, *Christian Religious Education: Sharing our Story and Vision*, (New Yorks: Harper & Row Publishers, 1980), 25.

Middle and High Sunday School have a variety of programs after the Sunday worship service: choral music, musical instruments, English conversation, sports, reading, watching films, exploring the Bible in depth etc, which make young people enjoy their lives in the church.

Young Adult Group is supported by sending English mission field, learning the international perspective, inspiring self-confidence and self-commitment, who will become professional missionaries in their lives.

(5) The outline for ‘partnership’

Believers are each part of the body of Christ. All parts build the body of Christ, by faithfully performing their roles. There is no difference between the mission of the clergy and that of the laity. In a broad sense, all believers included with pastors have the same mission to establish God’s kingdom by building churches as the body of Christ. Each believer has a different set of gifts according to the grace given by God. However, all people with the gift and ministry work together for building the church, which is partnership. Peter Scazzero describes discipleship as follows: “The fruit of a mature spirituality is to be an incarnational presence to another person. It was for Jesus. It is, I believe, for all his followers. Jesus, during his incarnation on earth, was fully God, in perfect communion with his Father. He was also fully human, tasting suffering and death. He hung between two worlds: heaven and earth.”⁵⁶

⁵⁶ Peter Scazzero, *The Emotionally Healthy Church*, (Grand Rapids, MI: Zondervan Company, 2010), 196.

In the church, the senior pastor plays the role of training and ministering to all the saints with skills and qualities. Therefore, when the church is effectively built by them who are trained in the correct partnership, it will grow and be renewed. The correct partnership makes a good relationship between believers and pastors. Finally when these ministers are acting in the church, they can share warm love to unbelievers because homogeneity among believers arises.

5.4 Materials and resources needed for church planting

5.4.1 Prayer in Congregational worship (Sunday Prayer Ministry)

Worship is the best time to recognize God's attributes like His holiness and glory. Those who participate in worship look at God's presence. When believers see God's attributes in worship, they resemble Him. People say that a husband and a wife are similar to each other because they always observe each other.

So, those who participate in worship resemble God's holiness and glory because they look at Him. This is not by their strength but by the power of the Holy Spirit through prayer. Thus, those who pray receive the power of the Holy Spirit.

True worship is completed through prayer. Prayer is not just an element in an order of worship; it is not just a prayer that those who are appointed pray in worship service. In fact, worship begins with prayer and ends with it. Those who participate in worship have praise with prayer and listen to proclamation with prayer. Perhaps, they look at their appearance through prayer.

As if they stood in front of a mirror, they might see their inward reality through prayer in worship. When those who are in the worship service watch themselves, they will discover that they are sinners and find that they are God's children by the grace of Jesus Christ. Therefore, worship is completed through prayer. The author quotes the example about the worship based on prayer as follows:

Example: An order of Worship on the basic form of prayer
Entrance

◆ Gathering

◆ Greeting and hymn

Opening Prayers and Praise

(These may include a prayer of the day, a prayer of confession and act of pardon, or a litany or responsive prayer combined with an act of praise.)

Proclamation and Response

Prayer for Illumination

(The blessing of the Holy Spirit is invoked upon the reading, preaching, hearing, and doing of the Word.)

◆ Scripture

◆ Sermon

◆ Response to the Word

Concerns and Prayers

(Petitions, intercessions, thanksgivings, and blessings may be expressed in a pastoral prayer.)

Confession, Pardon, and Peace

(This may include a call to confession by the leader, a prayer of confession by the people, silence, words of assurance or declaration of pardon by the leader, and a response by the people.)

Offering (with Prayer of Dedication)

Thanksgiving
(Without Holy Communion)

Prayer of Thanksgiving

The Lord's Prayer

Thanksgiving
(With Holy Communion)

Taking the bread and cup

The Great Thanksgiving

(This may include phrase specific to the season of the Christian year in which the service is conducted.)

The Lord's Prayer

◆ Breaking the bread

◆ Giving the bread and cup

Sending Forth

◆ Hymn or song

Dismissal with Blessing

(Given by the pastor, this blessing is addressed to the people and not to God.)

◆ Going forth⁵⁷

5.4.2 Prayer Walking (Weekday Prayer Ministry)

Pastoral planning occurs throughout the week, which means that pastoral plans are continuously required. The author thinks that 'Prayer Walking' is an effective pastoral idea for weekdays. Prayer does not take place in the church but around the church and in believers' lives.

When people pray and walk with the same heart, an amazing spiritual event will happen. It is recorded in Joshua chapter 6: the city of Jericho. After the Israelites crossed the Jordan River, they prepared to wage war against the city of Jericho. There is a special thing in the battle of Jericho, which is a battle not to fight with human strategy or man-made weapons but to obey God's command. All Israelites marched around the city for seven days according to God's word, and they marched around the city seven times on the last day. The result was the fall of Jericho. This is the biblical evidence related to 'Prayer walking'.

When believers joining 'Prayer Walking' become one heart and pray with the same mind, God does amazing things. When people do 'Prayer Walking', it is so important for

⁵⁷ Martha Graybeal Rowlett, *Praying Together: Forming Prayer Ministries in Your Congregation* (Nashville, TN: Upper Room Books, 2002), 32-34.

them to have the same prayer topic and mind. So, those who do ‘Prayer Walking’ are educated with the same instruction. The author quotes an instruction to be shared before ‘Prayer Walking’ as follows:

Example: Prayer Walking Prompts for May 14

1. Call upon the Lord as you begin. “Sing to the Lord, Praise His name; proclaim His salvation day after day.” Psalm 96:2
2. Explain to the Father what you are doing. “Declare His glory among the nations, His marvelous deeds among all peoples.” Psalm 96:3
3. Express your faith. “Trust in the Lord with all your heart and lean not on your own understanding; in all your acknowledge Him, and He will make your paths straight.” Proverbs 3:5-6
4. Repeat His words back to Him. “This then how you should pray: ‘Our Father in heaven, hallowed be your name, your kingdom come, your will be done on earth as it is in heaven.’” Matthew 6:9-10
5. Rely on His promises. “You will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.” Acts 1:8
6. Depend on His response. “Call to me and I will answer you and tell you great and unsearchable things that you do not know.” Jeremiah 33:3
7. See yourself as He sees you. “And what does the Lord require of you? To act justly and to love mercy and to walk humbly with your God.” Micah 6:8
8. Petition the Father for your request. “If you believe, you will receive whatever you ask for in prayer.” Matthew 21:22
9. Release your request. “Answer me, O Lord, for thy steadfast love is good; according to thy abundant mercy, turn to me.” Psalm 69:16
10. Praise God for His response. “I will praise the name of God with a song; I will magnify him with thanksgiving.” Psalm 69:30
11. Rejoice that you have access to Him. “May all who seek thee rejoice and be glad in thee! May those who love thy salvation say evermore, ‘God is great!’” Psalm 70:4
12. Celebrate His attributes: redeemer, comforter, deliverer, creator, etc. “I will hope continually, and will praise thee yet more and more.” Psalm 71:14
13. Commit to future action. “My mouth will tell of thy righteous acts, of thy deeds of salvation all the day, for their number is past my knowledge.” Psalm 71:15
14. Prayer focus:

- ◆ Thank God for Don and Ann Davis who gave the land
- ◆ Appeal to God to design the missionary house that will be built
- ◆ Pray for the resources to design, construct, and furnish the missionary house

- ◆ Pray for the missionary families who will occupy the house in the future
- ◆ Ask God to reveal to you what you can do to make the missionary house a reality
- ◆ Give God the glory for what He will do⁵⁸

5.4.3 Prayers for Healing (Wednesday Prayer Ministry)

Churches of South Korea emphasize Wednesday worship services. Normally this worship service focuses on teaching the Bible because conventional believers participate in the service rather than new believers. A lot of believers are living busy lives.

Nevertheless, it is a great commitment to come on Wednesday and participate in the worship service. So, most pastors preach an expository sermon for the service. The author, also, acknowledges the importance of the worship focusing on teaching the Bible, but for the Wednesday worship service, he concentrates on intercessory prayer rather than focuses on teaching the Bible. Particularly, in the service, he focuses on intercessory prayer for healing.

The Bible records many details about healing, and how intercessory prayer accents the healings found in the Bible. Jesus Christ taught that there was no healing without prayer (Mark 9:29), and James emphasized prayers for healing. Most believers who live in the modern world would be suffered because of many factors: suspicious heart, mental instability, environmental pollution, psychological stress, etc.

Thus, the author concentrates on intercessory prayer for healing in Wednesday worship service and emphasizes that the goal of prayer is simply not to heal diseases but

⁵⁸ Tennessee Baptist Convention, "Prayer strategies", <http://www.tnbaptist.org/pdf/wmu-what-is-prayerwalking.pdf> [accessed Mar. 21, 2012].

to believe God's power of healing. There are many necessary factors to heal diseases; there are environmental or medical factors rather than only a religious element. However, the worship focusing on intercessory prayer for healing concentrates on a confession of the faith that God can heal diseases. The author quotes the example about the worship based on intercessory prayer for healing as follows:

Example: A service of Healing prayer based on the Basic Pattern of Worship
We Gather in God's Presence
Gathering

◆ Music for Centering

◆ Welcome

Proclamation

◆ Songs of God's Presence

◆ Call to Prayer

◆ Prayer of Confession

◆ Silent/Listening Prayer

◆ Words of Assurance

◆ Song of Preparation

◆ Living Word of Scripture

◆ Spoken Word

Response

◆ Prayer for Healing and Wholeness

◆ The Lord's Prayer

Communion

◆ Thanksgiving over the Oil and Consecration of Elements

Going Forth

◆ Song of Blessing

◆ Benediction

◆ Postlude

5.4.4 Concert of Prayer (Friday Prayer Ministry)

Friday is the last day of the work week and the day to start preparing for Sunday. Because of this reason, the Friday evening service is so important. Thus, the author names ‘Friday Concert of Prayer’ because Friday is not to come in the church but to conclude the weekdays.

The main purpose of the ‘Friday Concert of Prayer’ is that the sound of individual prayer is like the sound of a musical instrument. Although a recital is made of a single instrument, an orchestra is composed of various instruments. Even though players express different scales, when they play together, they will create beautiful harmony. The concert of prayer, also, can be made with believers’ voices like various musical instruments.

Those voices create beautiful harmony toward God. The prayer sound is the sound of heart, faith, or confession. So, the ‘Concert of Prayer’ is when all the saints pray to the living God with their best “musical instruments”. ‘Concert of Prayer’ is made by everyone from little children to the elderly people. The contents of ‘Concert of Prayer’ consist of topics, from personal to missions. Jesus Christ said, “For where two or three come together in my name, there am I with them.”(Matthew 18:20)

God rejoices that all believers pray with one voice. In conclusion, there is no pastoral ministry as important as the concert of prayer. The author quotes the example about the concert of prayer as follows:

Example: A format for a two-hour Concert of Prayer
Celebration (15 minutes)

◆ Praise in hymns and choruses, focused on awakening and mission

- ◆ Reports of God's answers to prayers offered up during previous concerts
 - ◆ Prayers of praise for God's faithfulness, for God's Kingdom, for God's Son
- Preparation (20 minutes)

- ◆ Welcomes to the concert!
- ◆ Overview: Why are we here?
- ◆ Biblical perspectives on what we're praying (toward awakening, mission)
- ◆ Preview of the format
- ◆ Teaming up in partners and in huddles

Dedication (5 minutes)

- ◆ Commitment to be servants through prayer and to be used in answer to our prayers
- ◆ Thanksgiving for the privilege of united prayer and for those with whom we unite
- ◆ Invitation to Christ to lead the concert and to pray through us
- ◆ Hymn of praise

Seeking for Fullness/Awakening in the Church (30 minutes)

- ◆ In partners-for personal revival
- ◆ In huddles-for awakening in our local churches and ministries
- ◆ As a whole-for awakening in the Church worldwide
- ◆ Pause to listen to our Father
- ◆ Chorus

Seeking for Fulfillment/Mission among the Nations (30 minutes)

- ◆ In partners-for personal ministries
- ◆ In huddles-for outreach and mission in our city or campus
- ◆ As a whole-for world evangelization
- ◆ Pause to listen to our Father
- ◆ Chorus

Testimonies: What Has God Said to Us here? (10 minutes)

- ◆ On fullness (awakening)
- ◆ On fulfillment (mission)

Grand Finale (10 minutes)

- ◆ Offering ourselves to be answers to our prayers and also to live accordingly
- ◆ Prayer for God's empowerment in our own lives for ministry

- ◆ Prayer for prayer movements locally and worldwide
- ◆ Offering praise to the Father who will answer our Concert of Prayer
- ◆ Leave to watch and serve “in concert”⁵⁹

5.5.5 Prayer Retreat (Summer Vacation Prayer Ministry)

Practicing spiritual disciplines are good opportunities for the church to be transformed into an intimate relationship with each believer. The author names a spiritual discipline as ‘Prayer retreat’, which is based on the prayer. A ‘Prayer Retreat’ will be held during vacations or holidays. It is difficult for all believers to participate in ‘Prayer Retreat’ each year. So, the author plans ‘Prayer Retreat’ for all believers for 2 nights and 3 days once every two or three years.

Especially, Sunday schools or small groups hold ‘Prayer Retreats’ each year and they need to be limited to once a year during the winter break because members of churches need much effort to prepare programs for 2 nights and 3 days. ‘Prayer Retreat’ to be held at least twice a year requires much sacrifice of believers and expense of budget. In other words, ‘Prayer Retreat’ is a period of training for a believer to pray.

Believers are going to restore an intimate relationship with God and make a good fellowship among them through this opportunity. It is very precious for them to eat together, sleep together, laugh together, and pray for each other in the same pace during these three days. There is the time to pray for each other and to be silent in ‘Prayer

⁵⁹ Martha Graybeal Rowlett, *Responding to God: Leader’s Guide*, 7.

Retreat’. ‘Prayer Retreat for Children’, also, needs to make programs for those who are accompanied with their children.

Believers recognize that prayer is not simply a tool to accomplish their purpose but a tool to change their faith through various lectures and activities related to prayer. The ‘Prayer Retreat’ should be thoroughly prepared. The preparation is to make topics for ‘Prayer Retreat’, plan programs, and check necessary elements. It is essential for believers to recognize that the priority of ‘Prayer Retreat’ is not activities for fellowship but to establish community for prayer. The author quotes the example about ‘Prayer Retreat’ as follows:

Example: The outline for intercessory prayer retreat based on the theme
“Come Away an Rest-A Time Apart.”

Day One

3:00-5:00	Gathering/Registration/Getting Settled
5:30	Evening Meal
6:15	Welcome and Announcements
6:30	Worship/Prayer
	Theme: Come Aside and Rest
	Scripture: Mark 6:30-32
7:00	Presentation/Activity
	Theme: Chosen
	Scripture: Ephesians 1; Isaiah 42:1-4; John 15:12-17
	Lecture/Sermon on the Theme (20 minutes)
	Questions for Small Groups and Plenary on the Theme:
	◆ Have you ever felt “chosen”?
	◆ What does it mean to you to be “chosen in Christ”?
	Small Groups (50 minutes)
	Plenary (20 minutes)
8:30	Fellowship/Recreation/Snacks
9:30	Night Prayers
10:15	Rest, Reading, and Reflection
	Day Two
7:30	Personal/Family Prayer and Reflection/Nature Walk/Exercise
8:00	Breakfast

9:00	Morning Prayers
9:30	Presentation/Activity
	Theme: Called
	Scripture: Isaiah 42:6-9; Romans 1:1-7; John 10:1-10
	Lecture/Sermon (20 minutes)
	Questions for personal
	Reflection; Small Groups; and Plenary Discussion:
	◆ What do you think of when you hear the word ‘called’?
	◆ How have you felt called during your life?
	◆ How do you think God is calling today?
	Personal Reflection (40 minutes)
10:30	Break
11:00	Small Groups (20 minutes)
	Plenary (40 minutes)
11:45-1:00	Lunch
1:00-2:00	Silence/Rest
2:00	Presentation/Activity
	Theme: Sent
	Scripture: Exodus 3:7-12; Isaiah 6:1-8; John 1:6-8; Luke 9:1-16
	Questions for Personal, Small Group, and Plenary Reflection:
	◆ Can you think of anyone who you believe was sent by God?
	◆ What are the characteristics of those sent by God?
	◆ How are we being sent today?
	◆ What can our congregation do to become more obedient to God’s sending?
	Lecture/Sermon (20 minutes)
	Small Groups (45 minutes)
3:00	Break
3:30	Plenary Discussion
4:15	Free Time until Dinner
5:30	Dinner
7:00	Talent Show, Movie, or All-Church Recreation, Games, Nature Walk, etc.
9:00	Snacks
9:45	Evening Prayers
10:30	Rest/Reading
	Day Three
7:30	Personal/Family Prayer and Reflection/Nature Walk/Exercise
8:00	Breakfast
9:00	Morning Prayers
9:30	Presentation/Activity
	Theme: Sustained

Scripture: Exodus 16:1-21; Psalm 127:1-2; Matthew 15:32-39
 Questions for Personal, Small Group, and Plenary Reflection:

- ◆ What is your greatest need?
- ◆ How would you like God to provide?
- ◆ What can you do to help answer your prayer?
- ◆ What is the greatest need of your church?
- ◆ What can you do to answer that need?

Lecture/Sermon (20 minutes)

Small Groups (20 minutes)

Plenary (20 minutes)

10:00	Break
10:30	Closing Worship/Eucharist
	Theme: Twelve Baskets full
	Scripture: Matthew 14:13-21
12:00	Lunch (include time for evaluation/witness) ⁶⁰

⁶⁰ Rueben P. Job, *Spiritual Life in the Congregation: A Guide for Retreats*. (Nashville, TN: Upper Room Books, 1997), 71-76.

CHAPTER 6

CONCLUSION

This dissertation is the study related to church planting through intercessory prayer. The most important reason why the author chose this topic is that Jesus' life was full of praying for others and Jesus emphasized praying for others. To pray for others was at the center of His life while living the life of the Redeemer.

Eventually, when the prayer becomes the center of believers' lives, the purpose for them to live is not for their private pleasure but for God. Nevertheless, when many believers think about praying, they consider it as a method to achieve their own desires. In addition, many rapidly growing churches in Korea have forgotten the essence of prayer. Many believers think that praying is the way to obtain their own purposes. So, there are too many requests to pray for their own success or of solving their individual problems.

However, Jesus often interceded for others rather than prayed for Himself. Conclusively, it is so important for them who pray to intercede for others. Therefore, the author wants to describe the contents the Bible teaches about praying for others. In particular, he focuses on the intercessory prayer of the New Testament, which was taught by Jesus Christ and the apostles who established the Early Church.

John 17 typically represents the intercessory prayer of Jesus Christ. In John 17, Jesus Christ prayed for others before He finished His redemptive ministry on earth.

First of all, Jesus prayed for himself to glorify to God, which is the conclusion for the life of the Redeemer for about three years. Then, when Jesus Christ prayed for the disciples, He asked that God protect them from the world. In the end, Jesus prayed for all believers who would follow Him in the future.

In addition, there are contents for the apostles to pray for the Early Church in the New Testament. Among them, the apostle Paul prayed for the churches during persecution and suffering. When viewing the contents of his prayer, he taught praying to God, the Creator, to believers who followed pagan religion. The apostle Paul also emphasized that God, the Creator, became the Father who called the names of those who prayed. God calls the names of them means that He knows those who pray to Him. In general, people call the names of those whom they have known. God makes so intimate relationships with those who pray through calling their names.

Many believers consider that prayer is so important. Nevertheless, they lose their direction in what they should pray for. Those who pray for others need to seek to be filled with God's love and grace before praying for them. So the apostle Paul explained what those who pray need to petition God. He emphasized that those who pray should ask to be enriched with God's love and grace and seek to be filled by His nature.

It is also found in other letters written by the other apostles. The book of Hebrews among them shows Jesus' intercession as the high priest. It emphasizes that Jesus, the high priest, came as a human body and devoted His life for the sake of humanity. The

high priest to the Jewish people is a symbol of authority. However, Jesus, the high priest of humanity, is a symbol of humility. He sacrificed His life for the sin of mankind. This is the image of humility shown by Jesus, the high priest. He gave all of Himself for sinners as well as prayed for them. Jesus' prayer is the intercessory prayer for mankind. The intercessory prayer emphasized by the author of Hebrews is the prayer of the Redeemer for sinners.

The book of James highlights intercessory prayer for the sick. It emphasizes that the church should pray with faith for weak people. The purpose of this prayer is simply not to heal disease but to focus on faithfully praying together for others. Therefore, the prayer highlighted by the book of James emphasizes praying with God's ability and promise for disease.

In chapter 3, the author included the materials for Bible Study for a small group of intercessory prayer ministry. These materials help to understand the biblical prayer for people who participated in intercessory prayer ministry. These materials are based on the gospels and the words of Jesus. The author showed Jesus' life to pray to God with them because Jesus could not walk a step as the Redeemer without being with God.

The purpose of praying to God is to be with God. Jesus maintained an intimate relationship with God through praying. Jesus Christ always wanted to find a place and time to pray in order to live a life of prayer. It is not natural for believers to live a life of prayer, but they need to pay attention to prayer. Jesus was always concerned with praying in order to be with God. There are many of Jesus' ministries found in the Gospels, but most these have been associated with praying. Praying was the most important part in

Jesus' ministry. In other words, He fulfilled His redemptive ministry given by God through prayer.

Prayer is not a simple tool for those who pray to achieve their desires. Intercessory prayer shown by Jesus is intended to not advocate His will but God's will, and Jesus interceded for His disciples and followers of the future. Finally, Jesus is a good example for showing intercessory prayer. The purpose of this material is to learn intercessory prayer through Jesus' words.

The author describes the appearance of prayer and the content of prayer shown by Jesus through this material. The contents of the prayer shown by Jesus are His purpose sent by God to the world, His disciples who followed Him, and those who would believe in Him in the future. Prayer is so important that it cannot be emphasized enough. Nevertheless when the author views the contents of prayer, many believers pray for their own needs. So the author wrote lists of prayer topics for those who participated in the intercessory prayer ministry.

When the author wrote these topics in chapter 4, he used the Christian Institute written by Calvin. In particular, these topics are divided into three topics: God, Jesus Christ, and Holy Spirit. The topics related to God provide certainty about the recipient of prayer. The recipient of prayer is God, the Creator, who created all things on the earth. Those who pray should be clear about the recipient of prayer.

Many religions have their own prayers, but those recipients of prayers are made by human beings. However, the recipient of prayer described by the Bible is not changed according to human will and effort. The recipient of prayer confessed by all believers is

God, the Creator, and the answer to their prayer is not the human condition but God's will. How to find the true God is only possible through the Bible. Because of this reason, those who pray should pray for finding the true God through the Bible and need many prayer topics about the Bible.

The Bible is not a book simply made by human beings but is the word directly given by God to human beings. If believers lose clear faith about the Bible, they will lose correct belief about God. Therefore, those who pray have to pray for discovering God, the Creator, through the Bible. Those topics related to God are about God's sovereignty, justice, and providence. God's sovereignty means that everything in the world proceeds to God's will. Eventually, those who pray should pray that all of theirs ensure God's will.

The topics related to Jesus Christ provide certainty about salvation. First, those who pray confess that they are sinners. All human beings cannot go toward God without Jesus Christ. Everyone can go toward God through Jesus Christ because He gave redemptive grace to all human beings. A prayer is thanksgiving for this grace. Those who pray should thank God that Jesus Christ change those who were dead into a new person.

All human beings cannot solve their fundamental nature of sin with their own effort and ability because they are sinners. No matter how blameless a man is externally, everyone inwardly has a sinful nature. The nature of sin in human beings cannot be solved by human power, but it is only possible to solve it through Jesus Christ. So those who pray should pray for belief in Jesus Christ as both God and Redeemer, which is the joy of salvation. The true topic for prayer is to pray for the joy of salvation, so those who

pray should pray for the joy of salvation to be filled with the Holy Spirit. Therefore, those who pray should pray for the Holy Spirit.

The topics related to the Holy Spirit provide certainty about being saved by faith. Salvation is God's gift received not by human merits but by faith. Salvation received by faith will be completed in the eternal heaven rather than in this world. In addition, those who pray should pray to walk the path of faith in the power of the Holy Spirit. Nobody can walk the path of faith without the power of the Holy Spirit. The path of faith is not the glory gained in this world but the cross taken by Jesus. Those who pray should pray for their lives to take their cross with the power of the Holy Spirit. Eventually, those predestined by God can walk the way of the cross. Those who pray in the power of the Holy Spirit should pray for the confidence related to God's predestination.

God's predestination is not the human condition but God's unilateral selection. Those selected by God pray to God with the power of the Holy Spirit. Those who pray with the power of the Holy Spirit will be filled with the power of the resurrection. Finally those who pray should pray for themselves and others with the correct topics of prayer.

New spiritual changes result in those who pray with these topics. Those who pray would restore their spirituality and experience God's power. The author found that this spiritual experience makes weak faith become strong conviction. More than anything else, those who pray show the grace of repentance, and they display recovery by God. The spiritual healing relies on the power of the Holy Spirit, and believers' lives center on God's Word.

The spiritual healing is the result of spiritual revival shown by those who pray. True revival in front of this generation is to live as witnesses of the gospel, strengthen again from collapsed faith, and preach the grace of salvation. At that point, God as the shield and the sword of glory submits enemies and help those who pray. Thus those who pray for others become the driving force like changing themselves, others, and the church.

So, the author applies intercessory prayer for the church focused on prayer and the spiritual discipline of worship. He applies three worship services focused on the prayer: Sunday worship service, Wednesday worship, service, and Friday worship service. The author seeks living and impressive worship, which abounds with the grace of the Cross and the presence of the Holy Spirit in every congregation and prays for his repentance, denies him, takes his cross, and follows Jesus Christ. He seeks worship like a festival, which means that the saints rejoice in the words and meet God in praise.

The Sunday worship service is usually the worship centered by preaching. Prayer is not just an element in an order of worship. Even though the Sunday worship service is based on sermons, worship begins and ends with prayer. Those who participate in worship have praise with prayer and listen to proclamation with prayer.

The author acknowledges the importance of the worship service focusing on teaching the Bible for the Wednesday worship service, and he concentrates on intercessory prayer rather than focuses on teaching the Bible. Thus, the author concentrates on intercessory prayer for healing in Wednesday worship service and emphasizes that the goal of prayer is simply not to heal diseases but to believe God's power of healing.

The author names Friday worship service, ‘Friday Concert of Prayer’ because Friday is not just to come to the church but to conclude the work week. The main purpose of the ‘Friday Concert of Prayer’ is that the sound of individual prayer is like the sound of a musical instrument. ‘Concert of Prayer’ is made by everyone from little children to the elderly people. The contents of ‘Concert of Prayer’ consist of topics, from personal to missions.

In addition, the author considers spiritual discipline trainings focused on prayer and thinks two spiritual trainings: ‘Prayer Walking’ and ‘Prayer Retreat’. The author thinks that ‘Prayer Walking’ is an effective pastoral idea for weekdays. Prayer does not take place in the church but around the church and in the lives of the believers. When people pray and walk with the same heart, an amazing spiritual event will happen. When believers who join ‘Prayer Walking’ become of one heart and pray with the same mind, God does amazing things. When people do ‘Prayer Walking’, it is so important for them to have the same prayer topic and mind.

In addition, spiritual discipline training is called a ‘Prayer retreat’ conducted for two nights and three days. ‘Prayer Retreat’ is the spiritual training focused on prayer, but it is also a time for fellowship of the saints through prayer. Churches need fellowship in order to become a more intimate community. Fellowship in the church must be accompanied with prayer. Those who gather in the ‘Prayer Retreat’ share prayer topics with each other, intensively pray for each other, and have fellowship for two nights and three days, which is precious time. There is much preparation for ‘Prayer Retreat’ because it is not a short time. The more people who prepare ‘Prayer Retreat’ are spiritual,

the more it is effective. Finally, while preparing 'Prayer Retreat', it is necessary to pray for effective spiritual training.

APPENDIX A

QUESTIONNAIRE

Description: The following questions ask about spiritual growth through intercessory prayer lists, which are to determine how effective the intercessory prayer lists for spiritual growth are?

(1) Did you experience God's power to restore your spiritual life through the intercessory prayer lists?

A. Very effective B. Moderately effective C. Little effective D. Not effective E. I do not know

(2) Did your spiritually weak faith transform into strong faith through the intercessory prayer lists?

A. Very effective B. Moderately effective C. Little effective D. Not effective E. I do not know

(3) Did you experience God's power to change spiritual failure into spiritual victory through the intercessory prayer lists?

A. Very effective B. Moderately effective C. Little effective D. Not effective E. I do not know

(4) Did the intercessory prayer lists lead you to repent your sin and give spiritual restoration?

A. Very effective B. Moderately effective C. Little effective D. Not effective E. I do not know

(5) Did you experience the miracle of broadening your faith through the intercessory prayer lists?

A. Very effective B. Moderately effective C. Little effective D. Not effective E. I do not know

(6) Do you think that the intercessory prayer lists are an important way for the Holy Spirit to dominate your spirit?

A. Very effective B. Moderately effective C. Little effective D. Not effective E. I do not know

(7) Do you think that the intercessory prayer lists are an important way to rebuild collapsed faith?

A. Very effective B. Moderately effective C. Little effective D. Not effective E. I do not know

(8) Do you think that the intercessory prayer lists are an important way to give confidence and trust related to the gospel?

A. Very effective B. Moderately effective C. Little effective D. Not effective E. I do not know

(9) Do you think that those who pray with the intercessory prayer lists experience victory over their sinful nature?

A. Very effective B. Moderately effective C. Little effective D. Not effective E. I do not know

(10) Do you think that those who pray with the intercessory prayer lists are patient while suffering from tribulation?

A. Very effective B. Moderately effective C. Little effective D. Not effective E. I do not know

(11) Do you think that those who pray with the intercessory prayer lists possess true rest in the crisis of life?

A. Very effective B. Moderately effective C. Little effective D. Not effective E. I do not know

(12) Do you think that those who pray with the intercessory prayer lists get rich in spiritual joy even if lacking materials?

A. Very effective B. Moderately effective C. Little effective D. Not effective E. I do not know

(13) Do you think that those who pray with the intercessory prayer lists prefer the value of eternity rather than the value of the world?

A. Very effective B. Moderately effective C. Little effective D. Not effective E. I do not know

(14) Do you think that those who pray with the intercessory prayer lists have Scripture as the root of their lives?

A. Very effective B. Moderately effective C. Little effective D. Not effective E. I do not know

(15) Do you think that those who pray with the intercessory prayer lists get God's peace through faith?

A. Very effective B. Moderately effective C. Little effective D. Not effective E. I do not know

APPENDIX B

DEFENSE PRESENTATION

**THE APPLICATION FOR CHURCH
PLANTING THROUGH THE
INTERCESSORY PRAYER MINISTRY
OF YOUNG ADULT MINISTRY IN
CHOONG HYUN PRESBYTERIAN
CHURCH**

Submitted to Liberty Baptist Theological Seminary
In partial fulfillment of the requirements for the degree
Doctorate of Ministry

By Kwanghyun Lee
#154995

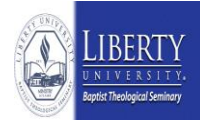
Outline



- The reason Of This Thesis
- Biblical Background Of Intercessory Prayer
- Bible Study Material For Intercessory Prayer Ministry
- Lists of Prayer Topics For Intercessory Prayer Ministry
- Pastoral Application For Church Planting
- Conclusions

2

The reason Of This Thesis



- The author found several important results that emerged during the ongoing ministry.
 - Spiritual awakening happened those who attended the ministry.
 1. Skeptical believers => Positive believers
 2. Passive believers => Active believers
 3. The discouraged => Couraged
 - The worship of young adult communistrity became more active.

3

Biblical Background



Intercessory prayer
In the Gospel of John
 (John 17:1-9)
 Missiology

Intercessory prayer
In the letters of Paul
 (Ephesians 3:14-21)
 Ecclesiology

**Intercessory
 prayer
 (In the New
 Testament)**

Intercessory prayer
In James
 (James 5:13-18)
 Ecclesiology

Intercessory prayer
In Hebrews
 (Hebrews 5:7-10)
 Christology

4

Summary



- Jesus Christ gives believers the example about intercessory prayer.
- Intercessory prayer repair self-seeking attitude of prayer and embody the practice of love for others.
- Intercessory prayer represents the realization of God's kingdom which is not limited in individuals but unlimited unto the universe.
- Intercessory prayer has spiritual effect like healing problems

5

Bible Study Material



The purpose of intercessory prayer

- 1. Definition of prayer
- 2. Who can pray?
- 3. Recipient of Prayer
- 4. Attitude of Prayer

The content of intercessory prayer

- 5. The place to pray
- 6. The time to pray
- 7. Prayer and Sanctification
- 8. Authority of Prayer

The result of intercessory prayer

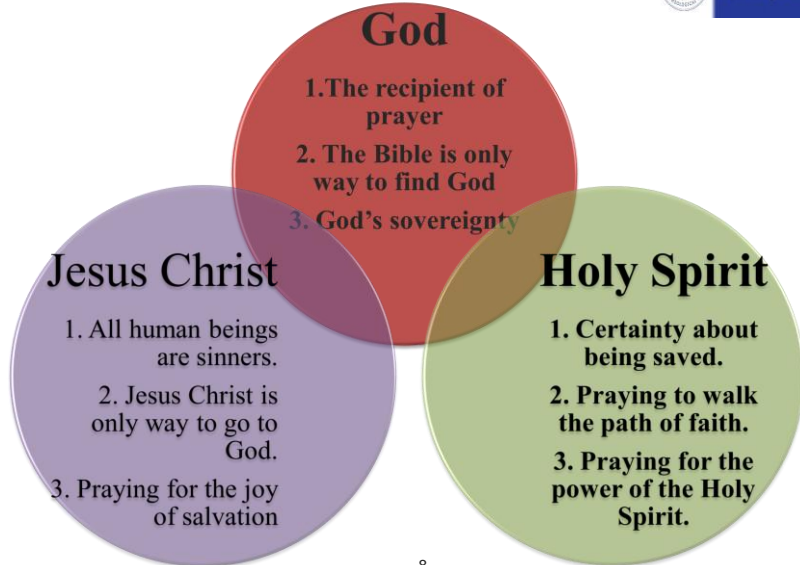
- 9. The purpose of prayer
- 10. The respondent of prayer
- 11. Assurance of answers to prayer
- 12. The principle of answers to prayer
- 13. The results of answers to prayer
- 14. Jesus' examples of prayer

Summary



- The purpose of intercessory prayer is to be with God. Jesus Christ could not walk a step as the Redeemer without being with God
- The contents of intercessory prayer are God's will, His disciples, and those who believe in Him in the future.
- The results of intercessory prayer is that prayer is not a simple tool to achieve believers' desires but to build the kingdom of God.

Lists of Prayer Topics



8

Those who pray with these topics



- restore their spirituality and experience God's power.
- Show the grace of repentance and display spiritual recovery by the Holy Spirit.
- Their lives center on the word of God.
- Show the result of spiritual revival.
- Become the driving force like changing other members and community.

9

Pastoral Application



Worship

- Prayer in Congregational worship (Sunday prayer Ministry)
- Prayers for Healing (Wednesday Prayer Ministry)

Evangelism

- Prayer Walking (Weekday Prayer Ministry)

Fellowship

- Concert of Prayer (Friday Prayer Ministry)

Training

- Prayer Retreat (Summer Vacation Prayer Ministry)

10

Conclusions



Christology

- Intercessory prayer is the life of Jesus Christ.
- Intercessory prayer makes intimate relationship with God

Ecclesiology

- Intercessory prayer empowers fellowship in community.
- Intercessory prayer embodies the Early Church.

Missiology

- Intercessory prayer expands Great commitment.
- Intercessory prayer shows the kingdom of God

11

APPENDIX C

PERSONAL PRAYER STATEMENTS THROUGH THE LORD'S PRAYER

The following prayer statements were written by my wife. It is based on the Lord's Prayer, and these are for the individual, the family, the church, and the nation. She wrote it for personal prayer statements and the foundation of these statements are with the bible. It will help people who pray to do so in a balanced way. For this reason, it has been included in this thesis. This person prayer statements have been translated by EunJin, Lee, my cousin.

Our Father in heaven

Lord, the creator of this universe! Thank you for allowing me to see all of your creation and know that you are alive and you have created. I thank you for my life and for every breath I take, and thereby have a relationship with you. I also thank you for choosing me before time, and for making me holy and without fault in your love. I give you all the glory. Thank you for your grace in adopting me, a complete sinner before you,

as your child through Jesus Christ. Lord, you declared your righteousness and made all nations see your glory. You are in heaven, and performed everything that you willed.

Psalm 11:4 says, "The Lord is in his holy temple; the Lord's throne is in heaven; his eyes see, his eyelids test the children of man." When I look back on my life, and even now when I see you looking down at my life from your high place, I am ashamed. I have come this far in obedience to your call in these dark times, declaring that I will give my life to your word. But I was full of my own merits, selfishness, and vision.

Lord, I looked on passively at the darkness of this age, I didn't see the souls crying out in pain. Forgive me for not repenting even though I saw the sins of so many churches and my people, and for taking part in their sins. Lord, you are in heaven, but you reveal your glory to us in our daily lives and in the places where we live and breathe. You showed me that you are alive, but I was in the place that hid your glory. Lord, I am ashamed!

Lord, you said, "For my thoughts are not your thoughts, neither are your ways my ways, declares the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts." I pray that my thoughts will not limit your plan and will, and that I will live a life that only reveals your glory.

Lord, I want to declare your glory to those who still don't know the name of our father in heaven, and to fulfill my mission as one who delivers your word. I pray that your rescuing hand will be on the numerous countries and people who cannot call out your name, but look to the heavens for the rescuing hand. I repent of my life that participated in the sins of the Korean church and people, who are like wonderers that

think what is seen is all there is in this world, and limited your hand of power.

Lord, let all nations hear the amazing news of the skies that is full of the hope of heaven, a place of eternal life that where tears are wiped from our eyes, and where death, grief, and pain are no more. Let me carry out my mission of sharing about your glory, which is like the waters that cover the sea, to those who are crying out in pain.

In Jesus' name I pray, amen.

Hallowed by your name

Almighty God, I thank you. I give you the glory for allowing me to see your creation in my life today, for saving me, a sinner, through the death of your son Jesus Christ on the cross, and for giving me the privilege of calling your name. I am thankful to you because you made my heart; you created me in my mother's womb, and let me know how amazing it is that I have been created in this way and made my soul confess it.

Almighty God, you are sufficient to help me, and I confess that I see you are beyond everything; you enter history and intervene in my life. I confess that I am a part of your creative works. But though I start each day with the knowledge of the works of the almighty God in my life, environment, and vision, I have not walked the path of faith. Lord, my life is like a life in the desert and the life of a wonderer, but I believe that you come into my life and reveal yourself, and you fulfill your promises.

I live everyday in fear and trembling. I am at war against myself, and fight the

unbelief that doesn't fully see how you have led me. I praise my Lord, Jehovah Jirah, victorious God, and my shepherd. Use my family as the place of revival of my people and church. Let your holy name be revealed in my daily life, and let your name be lifted high wherever I go and with whomever I meet. Don't let me become weary about my repetitive daily life, but declare each day that the name of the victorious God is in my life.

Lord, you said, "In the same way, let your light shine before others, so that they may see your good works and give glory to your Father who is in heaven."

I hope that we will not follow this generation, but by making our hearts new, we will be transformed and fulfill your good, complete, and joyous will. I thank you that I already belong in the kingdom of God by the great grace and the saving name of the Lord. As Paul confessed, 'I do not account my life of any value nor as precious to myself, if only I may finish my course and the ministry that I received from the Lord Jesus, to testify to the gospel of the grace of God.' I pray that my whole life will only be worn out in your hands by living for your word.

I ask that only your holy name be lifted up in my entire life and all that I do to serve the church. I pray that the grace of only your name being made holy in the numerous souls that are dying today. I ask that only your name be boldly declared to all people and this world that don't know you. I only want to live lifting up the name of Jehovah and with the Lord in my heart. I pray that only your holy name be revealed in every part of my life today.

In Jesus' name I pray, amen.

Your kingdom come

Holy God! I confess that you are the creator, the savior, the provider, the guide, the protector, and the care of my life. I pray that my daily hope will not be broken, and that I won't be repressed by my environment. I pray that as the kingdom of God is already in me, I will be overflowing with the joy of the new heaven and new earth I will one day see.

"For all that is in the world—the desires of the flesh and the desires of the eyes and pride of life—is not from the Father but is from the world. And the world is passing away along with its desires, but whoever does the will of God abides forever. Children, it is the last hour, and as you have heard that antichrist is coming, so now many antichrists have come. Therefore we know that it is the last hour." (I John 2:16-18)

Don't let me fill my heart with what belongs to the world, nor let me be the master of my life. I lay down my pride of making my own decisions though I said I would always follow your will. I pray that any thought or judgment, any evil in my life that hinders the kingdom of God will be completely removed from my life.

I pray that every nation in the world and the Korean church will not be in the kingdom of darkness. I pray that the world we live in will not become the kingdom of Satan. Completely destroy the evil spirits of Satan that are trying to rule through the culture, society, wealth, and power that try to lift up man!

I hope that only the word of Jesus Christ will be boldly proclaimed, and that the kingdom of grace will be established and expanded. Thank you, Lord. You enable me to live in victory and not fall in this world, and you brought me to the kingdom of God

through the power of the cross of Jesus Christ. For all this, I give you the glory. Let your eternal kingdom reign in me, my family, my people, and this world.

I pray that every place that makes up my life will be places where only you reign and your will is done. Jesus said, "If anyone would come after me, let him deny himself and take up his cross and follow me." I want to give up everything before you, Lord, to participate in your walk of suffering and live as your true disciple.

It is written, "For the kingdom of God is not a matter of eating and drinking but of righteousness and peace and joy in the Holy Spirit" (Romans 14:17). Though I am in this world, let the kingdom of God be at the heart of my life. In everyone I meet, in every work in my family, and in the souls of everyone who needs to hear the word, let your kingdom be proclaimed and the joy of your righteousness and peace overflow.

"Who is this King of glory? The Lord, strong and mighty, the Lord, mighty in battle! Lift up your heads, O gates! And lift them up, O ancient doors, which the King of glory may come in." (Psalm 24:8-9)

Let every nation bow before you, and your kingdom be proclaimed to the ends of the earth. Bring revival in this world, and let this revival of the kingdom of God begin in me. I pray that the kingdom of God will be proclaimed in my family, my husband's work, and in my daughters' lives today.

In Jesus' name I pray, amen.

Your will be done on earth as it is in heaven

Living God! I thank and praise the great love and grace of Jesus Christ who fulfilled your will by coming to this world in the most humble form and dying on the cross for my sins. Who am I that you should love me and come as a mere human and give me the hope of eternal life and your kingdom. I thank you for this. Let me also have the heart of Jesus Christ. "For this is the will of my Father, that everyone who looks on the Son and believes in him should have eternal life, and I will raise him up on the last day." (John 6:40)

You said that your will is for everyone to believe in Jesus Christ and receive eternal life. I pray that I will only have the heart of Jesus and share the gospel with the lost souls. As a single grain falls to the ground and grows to bear much fruit, I want my life to be given to you entirely. "I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect." (Romans 12:1-2)

I pray that my family's life will be given to you as a holy sacrifice for us to live lives that fulfill your will of spreading the gospel. Prevent us from wasting our time, and as my husband finishes his study, let it be a time for him to discern your will. As he decides on his next ministry and lives out his vision, let him restore his spiritual worship to you. Enable him to overcome the temptations of this generation, and let him discern the good,

joyous, and complete will of the Lord.

"And the Lord will guide you continually and satisfy your desire in scorched places and make your bones strong; and you shall be like a watered garden, like a spring of water, whose waters do not fail." (Isaiah 58:11)

I hold onto your word of promise. You have led us this far. When we have worries or concerns, let us experience your hands that are like a spring that never runs dry. I confess that I was in darkness because of a life full of complaints. Forgive me Lord. I repent before you. I praise you for guiding my life, and I give you all the glory.

'Again Jesus spoke to them, saying, "I am the light of the world. Whoever follows me will not walk in darkness, but will have the light of life' (John 8:12).

In my life abroad, which can easily become wearisome, let me only rely on you, light of the world. Enable me to live my calling of light every day of my life! As your will is done in heaven, let your kingdom come, and let me live a holier life by worshiping you. I pray that my family will emulate the servanthood of your kingdom and that every nation will praise you and see your glory.

I pray that your glorious will that is done in heaven will also be done on earth. You said that your will for us is to become more Christlike. Jesus came in the most humble form and lived a life of humility. He gave his life to save sinners according to the will of the Father. I have also been called to do this. As we live a life called to spread the gospel, let us gladly take part in the suffering. As you sent Jesus into the world, you have also sent us to be tools for your gospel.

Lord, as you used the 300 warriors of Gideon, use us to spread your gospel in the end

times. You said, 'in all your ways acknowledge him, and he will make straight your paths.'

Lord, the times are evil. The truth has collapsed and numerous sects have emerged. Materialism has become an idol. It appears as though Satan is ruling the world. Let the church be the church, worship be worship, and the light of life be revealed! Let the numerous sects and wrong culture become pure and holy. I pray this world won't fall under Satan's confusion, and only the truth of Jesus Christ will be proclaimed and your will be done on this earth.

Above all, let my husband and daughters be holy living sacrifices given for spiritual worship, and let them hold onto your will of sharing the gospel in every situation. In Jesus' name I pray. Amen.

Give us this day our daily bread

Holy and gracious God! I praise you Lord, our life and living bread. Prevent us from living under the materialistic rule of the world, but live lives that only trust in you, the lord of our lives. You said we can't serve both you and wealth. I pray that I will lay down everything I made my master, and only rely on you, the Lord of my life and the Lord of all life.

Lord! Let the will of the one who sent me be my bread. You said that man cannot live on bread alone, but on the word of God. I pray that I won't be foolish and seek the

bread of the world. Allow me to carry out my mission of saving lives in accordance with your will. Don't let me be caught up in the ways of this world, but proclaim your kingdom which is life. Let me rely on your amazing hand that takes care of all my needs!

'And without faith it is impossible to please him, for whoever would draw near to God must believe that he exists and that he rewards those who seek him' (Hebrews 11:6).

I live relying on this word. I only seek you. I pray that as I live my life proclaiming your kingdom and sharing the word, I will only praise you, God, who give me my daily bread. Let my family be at the heart of the mission field where your gospel is shared. Open the way for our future vision and mission!

'And God is able to make all grace abound to you, so that having all sufficiency in all things at all times, you may abound in every good work. As it is written, "He has distributed freely, he has given to the poor; his righteousness endures forever." He who supplies seed to the sower and bread for food will supply and multiply your seed for sowing and increase the harvest of your righteousness. You will be enriched in every way to be generous in every way, which through us will produce thanksgiving to God' (2 Corinthians 9:8-11).

As it says in your word, enable us to help those in need through your grace, even though we may be in difficulty. Fill us with the grace of helping our neighbors for the kingdom of God. Lord! Even now, numerous souls are dying because they don't have their daily bread. Have mercy on those who are suffering for lack of food due to famine, natural disaster, war, and poverty. Save the souls around the world, in North Korea, in the

unreached areas, and in Africa. I pray that many good news will be shared that will lift them out of hardship and worry.

Above anything, I thank you that we are your children who have been saved and received eternal life through the blood of Christ on the cross. We have a relationship with Jesus, our true bread and true life, and we have received grace that is like living water. Through our fellowship with you in our daily bread given by you, fill us with your grace every day.

Thank you that our life abroad is at times full of joy and at other times full of expectations. Let us experience the fullness of your grace every day. This generation is becoming completely materialistic. It appears as though money is ruling the world. Evil Satan is making it seem as though he, and not you, is filling every need through culture, society, politics, economy, and academia. Let this generation repent before you!

Other things, and not you, have become idols. Many souls are being tempted. Christians aren't being true salt and light. We repent, Lord. You said that 'we do not wrestle against flesh and blood, but against the rulers, against the authorities, against the cosmic powers over this present darkness.' Therefore, let us be armed with your word.

Let us know that true bread comes only from you. Lord! Let this evil generation know you, the only daily bread and true life and bread. Let us boldly proclaim the gospel. Lord, I request that money won't rule over us. Let the evil spirits that don't acknowledge you be completely destroyed in the name of Jesus Christ who is life. Let Jesus Christ, the only truth; be boldly proclaimed as true life. In Jesus' name I pray. Amen.

And forgive us our debts, as we also have forgiven our debtors

Living God! I confess that your grace of saving a sinner like me through the death of Jesus Christ is so great, but I live as though I have forgotten that grace. You saved us when we 'were dead in the trespasses and sins' (Ephesians 2:1). You commanded that we 'seek first the kingdom of God and his righteousness' (Matthew 6:33). But we repent that we continue to hold onto our own gain and honor, our stubbornness and physical deeds; we don't live like your servants.

'Love for one another' (John 13:35) is the foundation of being your disciple. But I confess that we don't have love or goodness in us. My heart is torn when I see my life bruised with jealousy, envy, and quarrels, and then I see your face. Change me, my family, my people, and this world through 'the rod of discipline' (Proverbs 22:15). Lord, I confess that all we can do is be thankful and worship you. I thank you, Holy Trinity, 'who has blessed us in Christ with every spiritual blessing in the heavenly places' (Ephesians 1:3).

I thank you Lord, for 'a bruised reed he will not break, and a faintly burning wick he will not quench; he will faithfully bring forth justice' (Isaiah 42:3). I thank you, merciful God, for training me to become an intercessor. 'Behold, it was for my welfare that I had great bitterness; but in love you have delivered my life from the pit of destruction, for you have cast all my sins behind your back' (Isaiah 38:17).

I confess that you are the only master of all forgiveness. If I still have any anger or hatred, I lay them all before you. I repent. Lord, you said you have cast all my sins behind

you. I believe this and rely on it. You forgave me, an undeserving person, with your complete love. You cleansed me from all injustice. I have received such great love. Please take away from me any heart of judgment, distrust, or hatred.

I pray that only the grace of your great salvation and the cross will cover me. I request that my relationship with you will not be broken because of my unforgiving and hateful heart. Let me be filled with the Holy Spirit that I will not open the door of my life to Satan.

Lord! Use me like Esther to save my country. Lord, use me like Daniel who prayed for the salvation and return of his people from Babylon. Lord, let me be an intercessor that prays to you and restores the brokenness of Jerusalem. I will restrain myself as though I am wearing thick hemp clothes and humbly repent before you.

Lord, give me a new commandment. I will live proclaiming and living out your love. Enable me to act in your forgiveness and be faithful to my role as a light in this world. 'Run to and fro through the streets of Jerusalem, look and take note! Search her squares to see if you can find a man, one who does justice and seeks truth, that I may pardon her' (Jeremiah 5:1). In Jesus' name I pray. Amen.

And lead us not into temptation

"Count it all joy, my brothers, when you meet trials of various kinds, for you know that the testing of your faith produces steadfastness." (James 1:2-3)

Living God! I pray that when I face many difficulties, I will have a complete heart and run the race in perseverance. Forgive my unbelief that continues to doubt even though I believe in your promise. Whenever I fall under temptation because of material, relational, emotional, or future problems, let your complete will be uplifted. I will not be dismayed about my situation; I will not see the enemy's hand, but only rely on your amazing hand. 'Deal bountifully with your servant, that I may live and keep your word' (Psalm 119:17).

Though I will face trials in the future, I will hold onto my faith with a faithful heart and strong will. Our trial may be the mission field, the place where we witness your word, or a personal spiritual problem that needs to be solved. Whatever it is, let us be sensitive to your voice and look more to your good will.

Thank you, Lord. I am such a sinner. I thank you that you saved a sinner like me through your beloved only son, Jesus Christ, and allowed me to dwell in your great love. I see that this world is full of trials. You said that in the end days, many people will fall into trials and kill or hate each other. The world today is full of unbelief and sin. Many people don't know Jesus or the gospel, and they fall into Satan's temptations in this world of money, idols, and evil culture. I said I would live for you, but I wasn't spiritually awake enough. I repent that I wasn't grateful for what I had, and didn't have the passion and heart of Christ for every soul.

In North Korea, many people are holding onto their faith through all kinds of trials and tribulations; they pray and worship, call out "Lord" and become martyrs. There are over 40 thousand Christians in North Korea, but they can't worship you in an audible

voice, so they cry out to you under their bed covers.

Lord! My heart breaks. Please don't delay in bringing freedom to that land. Strengthen those who are suffering with complete faith, and let your kingdom be restored. In the name of Jesus Christ, completely eradicate the evil enemies who have a hold on that land.

This world is full of debauchery, drunkenness, obscenity, and lust. It promotes jealousy, envy and works of the flesh. All around the world, dark deeds are done through culture, society, economy, politics, and academia. It is like the end times. So many people don't know Jesus, and many churches are turning away from the true gospel of Jesus Christ.

Lord! Let North Korea, this people, the world, the unreached areas, and the Islamic countries completely break away from the works of darkness. Cleanse them in the clothes of Jesus Christ, and let your complete word be witnessed. May I win the spiritual battle of this generation.

Let me remember the hope of salvation by relying on the power of Jesus Christ who saved us from all sins, and cover me with the armor of God. I pray that I will have the breastplate of righteousness. I will hold onto your word and wear the belt of truth. I will carry out your will. In all my temptations and trials, I will only hold onto your word.

Let me live a life witnessing your word to the ends of the earth so that your true word will shine in this generation. I will wear the sandals of peace and only lift up your name wherever I go. No matter what kind of difficulty I am in, I will only hold onto your word. I pray that I will wear the shield of faith.

‘For the word of God is living and active, sharper than any two-edged sword, piercing to the division of soul and of spirit, of joints and of marrow, and discerning the thoughts and intentions of the heart’ (Hebrews 4:12).

I won't bow down to idols or untruth. Though the times are in thick darkness, I will hold onto the sword of the Spirit. I will hold onto your mission. Let me always remain awake and pray in the Holy Spirit, and win the spiritual battle. May this country, this people, this world be armored with your gospel. Let me pray for this generation that is growing darker, for the hurt, war, and poverty in this world, for the numerous souls that are falling. I pray all this in the name of Jesus Christ who lives today. Amen.

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