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Making Mention of You in My Prayers

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Series: Prayer: God's "Secret" Weapon

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We have been looking for some time now at the awesome subject of prayer. We have watched Jesus pray. We have heard Jesus pray. We have heard Jesus teach us how to pray. We have even slipped into the secret places of Scripture and seen God teach us how to pray for two of the most difficult groups of people there are.

Jesus told us to pray for our enemies. He told us to love them, bless them, do good to them, and stay on our knees before the Father on their behalf. What a challenge. Then we listened to another most unusual commandment. We were told to pray for all men, especially those in authority over you. We looked in great detail at who those authorities were, at *exactly how we were supposed to pray for them*, and at what praying for all men was all about.

There remains, however, the mainstream of our prayer lives. How do we pray for those who are *not our enemies*? How do we pray for our friends? Our loved ones? Those in our church body who are hurting? Those in our prayer group or Bible study group who have troubled marriages, deep wounds, illness, or bereavement? How do we pray for those nearing death? For those who lose their jobs? For those with no friends? For our children? How do we pray for others? And conversely, how does learning how to pray for others affect how we pray for ourselves?

Perhaps these are the questions most of us want answered more than any others. We have seen Jesus share the essence of prayer, and we have seen some of the exceptions in prayer. Now we need to concentrate on *how to pray for others...the expression of prayer*. To define that clearly, God handed the mantle of responsibility to Paul and asked him to teach us through the epistles.

Somehow what he taught us seems to be lost to many of us. For if you are in an average prayer meeting, *even among Christian leaders*, the prayer requests you hear voiced, and the prayers you hear prayed for others, seem to be so very different from the ones Paul prayed. We almost act as though Paul was over-spiritualizing the whole thing. Maybe he was afraid to ask God clearly for what he wanted. We may not say that, but if you listen to our prayers,

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you cannot help but see a difference between his intercession and ours. We won't focus on ours in this lesson. We will focus on his. In future lessons, we will try to take the grid he created and lay it over the people we pray for and the needs we pray for and see if we can develop a new prayer list—not necessarily new names, but maybe some new promises to claim and some new ways to claim them.

Paul's prayers are beautiful. The wording of them alone makes us want to turn them into hymns and sing. The intensity of them makes us want to learn to pray like that. The consistency of them seems to give us real patterns to follow. He had such a grip on who God is, such a handle on what God wanted, and such a sense of authority as he prayed, that he was assured that God was going to answer. Part of the reason we don't have that confidence is that we don't pray the way he did. Let's begin our look at the prayers of Paul and see just what it was he asked for. We will start with Ephesians, Chapter One:

Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints,

Cease not to give thanks for you, making mention of you in my prayers;

That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:

The eyes of your understanding being enlightened: that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,

Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places,

Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: (Ephesians 1:15-21)

It's difficult to read that and not be in awe. What beautiful language. What an awesome treatise. And yet, somehow, I get the feeling that Paul did not want us to be in awe of his prose or of his prayer, but of our God. He wanted us to see how to lift one's heart heavenward and carry with it the names and needs of those we care about on wings of expectancy. That expectancy was not a presumptuous inference that God was beholden to Paul to move as

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Paul thought necessary. No, that expectancy was that Paul's heart, a heart so intertwined with God's that it literally could not speak of God without extolling His nature, longed to actually transfer that awe of God to the hearts of those for whom he prayed. So he asked God to do that.

He asked God to open the hearts of certain people and pour His life in. As he prayed for them, he could not help but marvel at those attributes of God's that he wanted to see imputed to them. To Paul, it was intercessory prayer. To us, it might seem almost like worship. I wonder which it was? Could worship and intercession be that close in content that they are virtually inseparable?

I think Paul was teaching us a secret early on about prayer. I think he wanted us to see that all of prayer has to do with *who God is*. I think he wanted us to see that prayer involves becoming so in communion with the nature of God that we literally explode in worship and adoration, then, *seeing what that nature can do in man*, begin to pray those qualities into the lives of others. Every one of Paul's prayers follows this same pattern. Let's begin by looking further at Ephesians 1.

PAUL'S PATTERN FOR PRAYER

1- Paul acknowledges Christ's presence in those for whom he prays (Ephesians 1:15). He praises God that the faith and the love that can only come from God's Spirit has been evident in them. That gave Paul the freedom to pray for further revelation of God's nature in their lives. Their faith and love did not earn them brownie points. It only revealed that they were believers, for there is no faith apart from God, and there is no love apart from God. Paul knew better than to pray for God's character to be revealed in those in whom His Spirit did not dwell. This also gave Paul a platform of hope from which to pray. He had already seen God's fruit in their lives. That didn't mean there was no need to pray; that meant there was a basis from which to pray.

2- Paul always thanked God for those for whom he prayed (vs. 16). What a precious way to get your heart right and your perspective Godward. You will see it again and again. He begins by thanking God for them. You'll see it in Philipians 1:3. You'll see it in Colossians 1:3. Paul is grateful to God for those for whom he prays. At times they may be at odds with Paul. At times they may be the source of frustration that is causing Paul to write this letter. But, nonetheless, Paul thanks God for them. And what's more,

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he tells them he's thanking God for them. I think maybe we've lost that truth to some degree. We may pray for others. We may even tell them we are praying for them. But I wonder how often we tell them honestly that we are thanking God upon every remembrance of them. That's an encouragement to them and an encouragement to God, as well.

3- Paul makes mention of them in his prayers (vs.16). He is praying for many, but the inference is, that he mentions them by name. He's not praying, "Lord, bless those Ephesians, Amen." I believe he was saying, "Lord, I bring to you Armand Stephenas, from the Ephesian church. I pray this for him. Lord, I pray for Mary Anthonian in Ephesus. I pray this for her." Do you think you have too many people to pray for? Paul seemed to indicate he prayed for all of them often and each of them specifically. One reason some of us don't remember names is that we don't take those names regularly to God in prayer. If you are praying for Sam Somebody daily, when he walks up to you in church, you won't wonder who he is. You'll be able to say, "I thank God for you always as I make mention of you in my prayers."

4- Paul then begins to ask God to impart certain of His attributes to those he makes mention of in his prayers. The first thing he prays for them is...

That the God of our Lord Jesus Christ, the Father of glory,
may give unto you the spirit of wisdom and revelation in the
knowledge of him. (Ephesians 1:17)

In that verse He addresses God as "the God of our Lord Jesus Christ, the Father of glory," identifying both himself and the Father in their relationship with our Lord. Jesus, God in the flesh, is his Lord. The Father of Glory is the God of our Lord Jesus. Paul's relationship and the relationship of these Ephesians with the Father is secure because of their relationship with His Son. That term, "Father of glory" means much more than glorious Father. It means the "Father of the glory" or the "Father to whom all glory is due."

So Paul begins by calling attention to who God is, and, in the process, ascribing glory to Him for His very position as God. He never approaches God on behalf of men, without first honoring God for that which separates Him from the men for whom he prays.

Now, here's what he is asking the "Father to whom all glory is due" to do. He is asking Him to grant to these in Ephesus for whom

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he is praying, “the spirit of wisdom and revelation in the knowledge of Him.” He is not asking God to give them His Spirit; they possess that. He is not referring only to man’s human spirit. They surely possessed that. He was asking for some kind of supernatural work to be done in them by which their human spirits would receive surgery by God’s Holy Spirit, and the result would be a kind of discernment they never had before. He was praying that they would increasingly come to see life from God’s perspective.

He was praying that they would come to have God’s kind of wisdom, the kind that sees beyond the circumstances of life into the spiritual significance of those circumstances. He was praying that they would have such insight into the things of God that whatever transpired in their lives they would be able to greet it with arms of praise and a heart of hope.

Paul wasn’t praying that the church would double in size; that the choir would perform well; that the Ephesian elders would have profitable meetings; or even that a particular Ephesian couple would get their marriage straightened out. He may have prayed for all those things; we don’t know. What we do know is that those things were all incidental to their having the mind of Christ.

The size of the church had to be viewed through the lens of God’s will. The choir’s performance had to be heard through the lens of God’s glory. The elders’ meetings had to reflect the nature of God’s call. That couple had to come to see their marriage from God’s perspective. Then and only then could any of those things have significance.

We so often pray for things to happen. Or we pray for burdens to be lifted. Or we pray for crises to pass. But the things may be happening to bring us to our knees. The burdens may be there so we can learn to trust our burden-carrier. The crises may be God ordained events which will arrest our hearts and transform our lives, *if we view them from the vantage point of heaven.*

The spirit of wisdom. God’s perspective of life. We ought to pray that prayer for every single person on our prayer list. Without that, nothing else matters. Unless they see life from God’s perspective, whatever we are praying for is wasted, and even if God solves their problem, *if they do not have His perspective, He won’t get the glory.*

The second thing Paul is asking for is an explanation of the first, that wisdom must be nothing more, nothing less, than a revelation

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in the knowledge of Him—not in the knowledge of doctrine; not in the knowledge of principles; but in the knowledge of Him. All of our discernment in any situation ought to cause us to focus on the nature of God and offer glory to Him. Otherwise, even that discernment will boomerang and become an end within itself.

Jesus is the end of all of life. He is not a factor in the equation. He is the answer to the equation. Jesus = life. The word knowledge used here, *epignosis*, is a word that means experiential revelation. Paul is defining wisdom.

Wisdom = that experiential revelation of who God is that sees life from His perspective and responds accordingly.

It isn't knowledge *about* Jesus. It is *revelation* in the knowledge of Him. Trench translates *epignosis* as “the fullness of knowledge acquired through personal acquaintance.”

So when you pray that prayer for those on your prayer list, you are asking God to acquaint them with His nature, with His ways, and with His perspective in such magnitude that whatever is happening in their lives might further reveal Jesus personally to them. And you must pray for understanding for them to gain *God's perspective*. Anything in their lives clouding that perspective will have to be brought to nothing.

This is often the opposite of how we pray. We pray for Mary to be healed quickly. For John to get that job. For Sammy to earn that promotion. For little Bobby to make better grades. For the problems in that marriage to disappear. Mary's desire to be healed may be clouding her perspective of who God is. If He is God, we surmise, He will take away this disease. If He is God, we surmise, John will get that job. Sammy will be promoted. Bobby's grades will improve. No, *because He is God*, He cares so much about Mary and John and Sammy and Bobby's ability to see life from the spiritual vantage point, that if need be, He will give them the opposite of what they want so they will learn to trust Him. Then they lay up treasures in heaven where moth and rust cannot corrupt and thieves cannot break through and steal.

“Whatever it takes for Mary to know Jesus Christ more intimately, dear God, please do it.” That's what Paul was praying, because he wanted Mary's heart to be changed so that she might have the spirit of wisdom in the knowledge of Him. He wanted Mary to think and act as one with Jesus. She needed the mind of Christ. She needed to view all of life through the grid of what will best

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conform her to the image of her Lord and cause her to respond to life as He in her desires to do. That, Beloved, is how we are to pray one for another. We are to pray for spiritual understanding in the knowledge of Him. More intimacy with Christ, whatever it takes. More sensitivity to spiritual things, whatever it takes. More spiritual discernment, whatever it takes.

Next Paul goes on to ask that

The eyes of your understanding being enlightened...

(Ephesians 1:18)

The literal translation is “the eyes of your heart” being opened wide. It is really the only place in Scripture this exact phrase is used. The heart, remember, is the real you. It is what you think when you think no one knows what you think. It is who you are without restraints. In your heart of hearts, you can deceive yourself and never even know it.

You can become so insensitive to compromise that you accept as spiritually normal things that break the heart of God. Others need to pray for you, for you cannot be objective about your sensitivity to sin. We see it as something relative. God sees it as something absolute. You don't lie as much as you did before you became a Christian. That progress sent to the computer of your mind sends back a signal: “God has done a work in my life.” Good. But Satan will then take that signal and use it to short-circuit messages from God trying to get you to see that “a lie is an abomination to the Lord.” In other words, God expects you to stop lying altogether; to stop implying something is what it isn't in a sales deal; to stop bending the truth and calling it okay.

So the prayer we are to pray for one another is first, *that God will give us discernment to see life's experiences from God's perspective, and second, that we would see sin as God sees it.* Without those two things, all other answers to prayer will be physically or emotionally rewarding, but may well be spiritually self-defeating.

What will be the result of our gaining this spiritual insight and this sensitivity to sin? Paul says that three things should happen:

1- That we may know “what is the hope of His calling” (verse 18). Paul is praying that these particular Ephesians might gain spiritual wisdom and discernment through a deepening of insight into who Jesus Christ is, and that as a result, the eyes of their hearts might open wider to see sin as it is and God as He is. If

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that happens, Paul surmises, they will begin to know the hope of His calling. The calling is God's; the hope is ours. The knowledge is available. The word what doesn't mean the magnitude of that hope, but rather the experience of it in practice. The word hope means "confident assurance and expectation." Expositors calls it the "assured Christian expectation."

What does that mean? It means that God longs for us to live in a spirit of constant expectation. That kind of expectation is lacking in our world. We are a world filled with despair, because we see life through the lens of circumstances such as terrorism, crime, moral decay, and spiritual apathy. We do not see life through the lens of God's expectant spirit. Jesus is coming soon. And the more grievous the conditions about us, the more certain we can be that His coming is near and that our calling is clear. We are to take advantage of the apostasy and decline of society and use it to share the excitement and expectancy only we as Christians have.

We Christians walk around with long faces and we defy the very nature of the Spirit who lives within us. Jesus is coming soon; that's the hope of your calling. Heaven is real; that's the hope of your calling. And Paul was praying that these Christians would have their eyes opened wide so they could see Christ as He really is, see sin for what it really is and get so excited about heaven they can't contain themselves.

2- That we would know (or experientially have hold of) "the riches of the glory of His inheritance in the saints" (verse 18). According to verse 11, we *became* God's inheritance even as we *received* God's inheritance. In other words, we were love gifts to the Father. Now in verse 18, Paul is praying, "I want these Ephesians to experience how dear we are to God and how privileged that makes us." His glory is our inheritance. Our response to that glory is His inheritance.

Is that how you pray for your friends: that, whatever the cost, they might come to understand the deep commitment God has to them? That they would come to see to what great lengths the only perfect Father would go to in order to do what is best for them? Do you pray that for your mate? Your children? Your best friend? What if, to experience that, they would have to first experience the loss of someone or something that had captivated their loyalty? Paul is getting serious. He goes on.

3- That they might come to know (experientially) "the greatness

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of the power” (verse 19). That power that He has placed *in* us which is demonstrated *through* us. It is the very same type of power and intensity of power that He demonstrated when He raised Jesus from the dead.

Oh, Beloved, this is the most marvelous request of all. Paul is asking God to give these Ephesians God’s perspective of life, a kind of wisdom the natural man cannot experience, and he is asking God to give to them a sensitivity to sin they have never known. That wisdom and sensitivity would manifest itself in three ways:

- They would become expectantly excited that Jesus was coming again.
- They would begin to behold the miracle of how committed God the Father is to them.
- They would come to experience and marvel at the inner power that God had given them.

This is a power so intense it could be related in type and in magnitude to the power God the Father used when He lifted God the Son from that horrible grave and brought Him back to life. It is a power that is of the inner man, a spiritual power that can take the bleakest of life’s tragedies and turn them into resurrection power to the dismay of the enemy and to the glory of God.

When and how does that power work? It manifests itself in weakness. (So said Paul.) It demonstrates itself as blessed when we are persecuted, reviled, mourning, and poor in spirit. (So said Jesus.) It is a power that was not truly revealed until God died. And only as we recognize our weakness and die to self will it be released in us in all of its fullness and intensity.

In conclusion, take a look at your prayer list. Who do you pray for and what do you pray for when you do? Is yours a list of circumstances that you want God to change? Of problems you want God to solve? Of tragedies you want God to explain away? Of revenge you want God to visit on your enemies? Or is it a list of general, nondescript words that are cover-ups for the fact that you really don’t know what to ask for, so you are just praying words, hoping God will know what to do with so-and-so. So you ask something, expecting Him to translate that into something else.

Both approaches fall short of God’s plan for prayer. What is that plan? Look at Jesus in the garden. Look at Jesus on that mountainside. Look at Jesus as He prayed aloud before the

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disciples. Now listen to Paul's intercession in Ephesus for those he chose to take before the Father. Do you see the pattern?

GOD'S PLAN FOR PRAYER

1- Focus upon some aspect of the nature of God. His sovereignty. His love. His mercy. His grace. His omnipotence. Just look at this prayer for the Ephesians. Paul took us into heaven to see the omniscience of God, the love of God, and the omnipotence of God *while he was praying*. So ingrained was this in Paul's heart and mind that every prayer he prayed was an anthem of honor to a God of glory. Paul's focus was not on who man was, what man needed, or what man wanted. It was on *who God is*. I say, "is" not "was" because God is eternal. He cannot change. What he prayed then we can pray now. The names and the faces have changed, but nothing else has. As long as God is who He says He is, we can pray Paul's prayer and insert the name of anyone we love or anyone God lays on our heart to intercede for. Anyone. His very prayer, remember, takes us into the heavenlies to behold God, and while we are there, he places those we pray for into God's bosom and asks Him to reveal those aspects of His glorious nature in the lives of those being interceded for. God delights in that kind of prayer. And, according to John, we can pray in confidence...

that, if we ask anything according to His will, He heareth us:

(I John 5:14)

How do we know we are praying according to His will? Paul said, God's will is that

we might know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death.

(Philippians 3:10)

Want an interesting study? Compare the points in that statement to the ones Paul prayed for the Ephesians. Same desire. This is God's will. This is the prayer we can pray with power. Paul did. We can. We may change the words, we may not. We may alter the order; we may not.

2- Pray through God's character and learn to lovingly ask God to reveal that character in and through the ones for whom you intercede. Learn to pray for character before you pray for circumstances, and learn to pray for circumstances according to how those circumstances will affect character. That is praying according to His will. And when you do, God will move in and move on with the process. Will it always work? It will always motivate

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God to move one more time and in one more way in that person's life to bring about transformation. If they are pliable, teachable, and sensible, they will begin to realize a resurgence of conviction, a new hunger for truth, an inexplicable kind of discernment in spiritual things. *God will move in their lives.*

But they can resist. They can refuse. If they do, don't stop praying. Pray all the more. God will move all the more. If they are open to truth, they have the makings, as you pray, of becoming giants in God's kingdom. If they are resistant to truth, you may see God free Satan to exert pressure in their lives, the likes of which might frighten you. You can back off, ask God to pretend you didn't mean it, or you can fall on your knees, humble yourself, and continue to pray.

As you do, you *will have learned how to pray*. You will have taken the spiritual needs of another and lifted them heavenward, exalting God as you do. And you will have prayed according to God's will. The results are between them and God. The responsibility to pray is between you and God. And don't you see, you don't need to know someone well to pray like this. God knows their hearts, and you know their needs, because this is the need of all men and women everywhere. The circumstances you know about in their lives will only help you pray with more intensity and more compassion, but the requests will basically be the same. You will be praying something like this,

Dear God,

I thank you for this one for whom I pray, and my prayer is that the God of my Lord Jesus Christ, the only one to whom glory is due, might open the eyes of their hearts ever wider that they might, even through what is happening now, begin to see God's perspective more clearly, and as they do, that they might see sin more clearly, and repent accordingly.

I pray that they might become increasingly excited about spiritual things, about heaven, about the coming of our King. I pray that through all of life's glories and setbacks, as well, that they might come to realize anew how precious they are to you.

And, Lord, as they receive this new discernment, may they experience in their hearts a greater measure of that divine power that gives spiritual energy amidst physical weakness; spiritual victory amidst earthly failure. May they actually

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experience the very same power that raised Christ from the dead.

Amen.

When you get up from your knees, you can start singing and praising God, *thanking Him that what He has promised He is able also to perform.* When you see that person, you can honestly say, “I thank my God upon every remembrance of you.” Because they are so spiritual? Maybe. Maybe not. Maybe you can thank God for them because praying for them has lifted you into a higher plane. Maybe you can thank God for them because their persecution of you helped you learn to pray for your enemies. Maybe you can thank God for them *just because God loves them so much.* In either case, you can and must thank God, and you can and must praise Him for what He is about to do to bring spiritual discernment, sensitivity to sin, anticipation of His coming, awareness of His love, and an empowerment by His Spirit that will enable them to be changed.

Because of this, every prayer encounter becomes one of hope and victory. Victory you can claim. Hope you can experience. Trying to find people to pray for with needs no longer troubles you, because every relative, every friend, every missionary, every pastor, every disciple, every coworker who is a believer becomes an instant opportunity to pray.

Now, as we continue our journey with Paul, we will create together some new prayer lists. We will take the key character qualities found in God, translate them into character qualities available to man, and turn them into specific prayer requests which we claim before God. We will list them in such a way that as God answers (not if, as), we can write verses of praise by their names and begin to worship Him. This way, each time of intercession becomes a new glory cycle. You glorify God as you worship Him for that aspect of His nature; you ask Him to transfer that glory into the lives of those you pray for, and *as He answers, you return that glory back to Him* in adoration and praise. This way, all of life becomes an anthem of glory, and in the process, you get to know God better, others get transformed, and He is worshipped yet the more. Now that sounds like prayer.

In closing, let’s take just *one aspect of who God is*, and let’s seek to take that portion of His nature and pray it into the lives of those we pray for.

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Let's look at God's faithfulness. I don't know if there's any quality that changes the heart of man more than that one. First of all God's faithfulness makes us faithful. Faithfulness makes us faithful. This is the most obvious application because He is faithful. His nature working in us will create consistent faithful lives. We may say, "Wait a minute, I've never been a faithful man. I've never been a faithful woman." Wonderful, that's neat. Because the less faithful we were before, the more God will be glorified when He answers this prayer. God's Word says,

God is faithful, by whom ye were called unto the fellowship of His Son, Jesus Christ our Lord. (I Corinthians 1:9)

And when He works in your life a man will be found faithful.

Moreover it is required in stewards, that a man be found faithful. (I Corinthians 4:2)

So, as you pray for someone through the grid of God's faithfulness, you are praying according to His will. He is faithful, and His will is that His children demonstrate that faithfulness in a world where that quality is disappearing and disintegrating before our very eyes.

Here is another verse to claim:

There hath no temptation taken you but such as is common to man, But God is faithful, who will not suffer you to be tempted above that ye are able: but will with the temptation also make a way to escape, that ye may be able to bear it. (I Corinthians 10:13)

God is faithful so any trial or temptation someone is enduring can be a projector through which God's faithfulness will be demonstrated to a lost world. There is always a way of escape. Always. And remember:

Faithful is He that calleth you, who also will do it. (I Thessalonians 5:24)

So as you pray for God's faithfulness to be imparted to Mary Smith, who is enduring great trials, you can claim I Corinthians 10:13, and I Thessalonians 5:24. God is faithful. He will not let Mary be overwhelmed by it. God is faithful. He will do it. Ask Him. And as you ask Him, praise Him for His faithfulness to you.

Just think, if the person for whom you are praying has committed a grievous sin, you can claim this verse:

If we confess our sins, He is faithful and just to forgive us our

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sins and to cleanse us from all unrighteousness.

(I John 1:9)

Man can see no way out, but God is faithful. As you praise God for His faithfulness, claim I John 1:9 for that person. Until they confess, they will struggle. But you are asking God for “the eyes of their understanding to be enlightened.” You are asking God to open the eyes of their hearts to see sin for what it is. If they do, you are certain they can be restored *because of the faithfulness of God*.

There is no end to what that one quality of God can produce in man. His faithfulness produces faith. So you can claim His faithfulness as you pray for those who are struggling to trust Him. His faithfulness produces purity, so you can claim it for those who are struggling in the flesh. His faithfulness produces steadfastness, so you can claim it for those who are not stable in their convictions. His faithfulness produces consistency. And that is just one aspect of His nature.

But if you will take one week to look up all the verses you can on God’s faithfulness and on how His faithfulness can affect our lives, you will have begun. Then take those verses and start a new prayer list. Spend a week worshipping God because He is called “Faithful and True” (Revelation 19:11), and as you adore Him for His faithfulness, begin to *take that one quality and pray it into the lives of those for whom you pray*. Claim the verses that promise those attributes, and believe God that His Spirit wants each believer to have that quality.

Paul wants to teach us to pray. He wants us to learn to pray through the grid of who God is, and as we do, to lift those for whom we intercede into the heavenlies, asking God to take *that very part of who He is and make it part of who they are*, as well.

You will continually rejoice as it happens. You will whisper in your heart of hearts to God as you praise Him, “Oh, thank you, Lord, for what you have done for these I have made mention of in my prayers.”

FOR THOU ART FAITHFUL INDEED

These I have made mention of,
Those for whom I pray,
Oh, dear God, I lift them up
To Your heart today.

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I praise You for Your faithfulness,
Thou art the faithful One,
And faithfulness You long for
In those who trust Your Son.

And so I claim Your nature
It comes from only You,
And now I ask for this dear one,
That they might have it too.

I pray for them believing,
May You this prayer fulfill,
I pray in total confidence,
I know it is Your will.

Open their eyes to see Thee,
Let them see their need.
And then, Lord, make them faithful
For Thou art faithful indeed.

Let's pray,

Our gracious God,

Paul uses such beautiful words. He lifts our hearts to the heavens every time he prays. Somehow, Father, we ask this morning, that You would take us underneath the net of beauty into the deeper places and to the meaning of how he prayed and help our lives to be affected and changed accordingly. Deepen our prayer walk, Father, teach us how to pray one for another and teach us, Father, how to pray for those things that we know are in accordance with Your wonderful will. We pray, Father, that this week we will focus on how faithful You have been to us and how faithful You are to Your church, to Your children, to the children of Israel. And that in turn we might lift up others heavenward that Your faithfulness might be poured into them. And as You do it, may we be faithful to praise You.

In Jesus' name, Amen

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