

PAUL'S THEOLOGY

Lesson 47

Prayer

*Now I lay me down to sleep.
I pray the Lord my soul to keep.
If I should die before I wake,
I pray the Lord my soul to take.*

With those words, I began each prayer most every night of my waking life through at least fourth or fifth grade. I would add to the end of the prayer a request that God would bless each of my family members (by name) and anything else that seemed urgent on my young agenda. I would close each prayer, “in Jesus name, amen.”

I prayed this way because it was how I was taught to pray. There were times when I would pray with my parents and they would pray without any particular format or phrasing. I knew that I would reach an age where I would eject my “Now I lay me” formula, but it was a while before I was comfortable changing that!

When I was 4 years old, we lived in Abilene, Texas. I remember one Sunday as church was ending, my Dad was called up to lead the congregation in the closing prayer. That memory stands out in my mind because I thought, “My Dad is a very special and holy man, or else they would not have asked him to lead the prayer for the whole church!”

When at home, we would have a family prayer at meal times. Breakfast, lunch, and dinner we would pray, generally with Dad leading the prayer, but sometimes with one of us children or Mom. Dad would often use a phrase in the meal prayer – “Bless this food to the nourishment of our bodies.” Sometimes, he would add the additional, “and bless our bodies to the nourishment of your kingdom.” Even when I reached the point in my life where I decided using the same phrase over and over in a prayer was somewhat lazy (a position I no longer hold, I might add), I always liked this phrase in a mealtime prayer because I could not figure a way to improve on it.

One thing that troubled me a good bit of time growing up was how to pray when someone else was leading a prayer. Should I just repeat what they are saying in my head? Should I use the spoken words as impetus to pray my own thoughts? Jesus mentioned special significance to “two or more agreeing in prayer.” What exactly did that mean? How was it done?

Mom and Dad made sure that we learned and memorized the Lord's Prayer; although, we never said it as routinely as those in more structured Christian traditions.

I grew up understanding God as an eternal and almighty version of my own parents. I was comfortable calling him my Father in heaven, as opposed to Dad, my father on earth. It was natural for me to ask God things in much the same way that I would ask my parents. One summer night before a baseball game, I prayed that God would help me hit a homerun the next day. By the time the game came around, I had forgotten the prayer. But my first time at the plate, I hit a ball over the centerfield fence at Elks Field in Lubbock, smashing into the scoreboard in the center of the Pepsi advertisement. I ran around the bases on my 12 year old legs remembering that I had prayed for that very thing! I struck out the next time at the plate (realizing, I should have prayed for each at bat rather than just one!) It was a few years later before I asked myself the question, "I wonder if I would have hit that homerun if I hadn't prayed for it?"

Over the years I have kept prayer journals, prayer lists, and prayer partners. I have read books on prayer and studied issues surrounding prayer. It is an integral part of who I am and how I live each day. Yet, if one were to ask me if I am a stout prayer warrior, then I would probably answer, "No." I have a long way to go!

What about Paul? Where was prayer in his life, and what can we learn of prayer from him and his writings? That is what we consider in this lesson.

PRAYER

What does it mean to pray? When we use that verb, or its noun form "prayer," what idea do we convey? We can look the word up in the Oxford English Dictionary and find it meaning, "Ask earnestly or humbly; beseech." Specifically with reference to God, it adds, "make devout and humble supplication to God."

Our English word comes from the Old French word *preier* which itself comes from the Latin verb *precari*. The Latin and French both contain the idea of "entreat," "beg," or "ask." We find our English word used in the Bible many times. In its various forms, "pray" is found in the English Standard Version 316 times. Forty-five of those are from the writings of Paul, but that does not mean that Paul wrote of prayer forty-five times! For Paul used sixteen different words for prayer in his writings. No other writer used so many words. All total, Paul wrote of prayer 105 times! That is twice as much as any other New Testament author.

Paul was a man of prayer. His conversion came in a time of prayer; his ministry was bathed in prayer; his hopes were proclaimed in prayer; his life itself was a prayer.

Our approach to this topic will consider the different words Paul used to write of prayer. While doing so, we will consider the different lessons gleaned from Paul's prayer life (and his teaching on prayer). We will then select a couple of Paul's prayers and use them as our points for home to help us grow in this area.

PAUL'S WORDS FOR PRAYER

Paul used a number of words for "prayer." We will consider his most prominent words in groups where they seem to make sense together.

"To give thanks"

Paul wrote over and over about the thanksgiving in his heart and mind. We see this in two related words Paul used a total of 35 times: *eucharisteo* (the verb meaning "to give thanks") and *eucharistia* (the noun meaning "thanksgiving"). Many will recognize in these Greek words the English "Eucharist" which is a term used for the Lord's Supper or communion. We use the word because Jesus, we are told, "took a cup, and when he had *given thanks* [*eucharisteo*]" gave instructions on its use (Lk 22:17). The word is also used in the gospels when the cleansed leper returns to Jesus and thanks him publicly:

Then one of them, when he saw that he was healed, turned back praising God with a loud voice; and he fell on his face at Jesus' feet, *giving him thanks* [*eucharisteo*] (Lk 17:15-16).

Paul uses this word in every one of his epistles except Galatians and Titus. It is very prominent in his life and thought. If we look at Paul statistically, a full third of his writing on prayer was in some way giving thanks to God for something or someone. Australian scholar Peter T. O'Brien concluded in his essay on "Thanksgiving Within the Structure of Pauline Theology" that Paul,

Mentions the subject of thanksgiving more frequently per page than any other Hellenistic [Greek] author, pagan or Christian.¹

Our reflections on the life of Paul help us understand why he was so thankful. God brought him from grievous sin into his kingdom. Paul was keenly aware of how fallen he was and how lost without Christ. Paul wrote the unsaved not as "sick" nor as "wounded." Paul saw the unregenerate as "dead in the trespasses

¹ This essay is included in a collection of essays in honor of F. F. Bruce on the occasion of his seventieth birthday. The essays were by former students. See, *Pauline Studies*, ed. D. A. Hagner and M. J. Harris (Eerdmans 1980) at 54.

and sins” (Eph. 2:1). So, we can understand that Paul was brought back to life from his sin, just as readily as Lazarus was brought back from death physically.

We get greater understanding of Paul’s gratitude as we consider the different contexts where Paul put this word into play. There are about a dozen times where Paul uses this word group in the early verses of his letters. We see it in Romans 1:8, 1 Corinthians 1:4, 2 Corinthians 1:11, *etc.* The Romans passage is a typical example:

First, I thank [*eucharisteo*] my God through Jesus Christ for all of you, because your faith is proclaimed in all the world.

Paul found reasons for gratitude about the many people he wrote to, and his heart overflowed with those thoughts. He thanked God for the Philippians because of their “partnership in the gospel” (Phil. 1:3-5). He thanked God that the Corinthians were enriched in Christ lacking no spiritual gift (1 Cor. 1:4-7). For the Ephesians he constantly gave thanks because of their faith in the Lord and love for the saints, both of which were spreading by repute as far as Paul’s Roman incarceration (Eph. 1:15-16). Reputation of the same love and faith led Paul to give thanks for the Colossians (Col. 1:3-4). Paul was thankful in prayer for the Thessalonians as he reflected on their work of faith, labor of love, and steadfastness of hope (1 Thes. 1:2-3). Similarly, hearing of Philemon’s love and faith toward the Lord Jesus and all the saints brought Paul to thanksgiving in his prayers (Phil. 4).

Paul was not limited in his thanksgiving in his introduction to his letters. Paul prayed thanks to God in a number of different ways. Paul also uses *eucharisteo* as the prayer of thanksgiving given over a meal or food. Consider these passages as examples:

- **Rom. 14:6** – “The one who eats, eats in honor of the Lord, since he gives *thanks* [*eucharisteo*] to God, while the one who abstains, abstains in honor of the Lord and gives thanks to God.”
- **1 Cor. 10:27, 30** – “If one of the unbelievers invites you to dinner and you are disposed to go, eat whatever is set before you without raising any question on the ground of conscience...If I partake with *thankfulness* [*eucharistia*], why am I denounced because of that for which I give thanks?”
- **1 Tim. 4:1-4** – “Now the Spirit expressly says that in later times some will depart from the faith...who forbid marriage and require abstinence from foods that God created to be received with *thanksgiving* [*eucharistia*] by those who believe and know the truth. For everything created by God is

good, and nothing is to be rejected if it is received with *thanksgiving* [*eucharistia*], for it is made holy by the word of God and prayer.”

As we consider that Paul’s prayer life was one of multifold thanksgiving, we are not surprised to find Paul exhorting the believers to walk in similar thanksgiving. Paul urges us to be thankful in both public and private settings. It is a heart of appreciation and mind of gratitude that should be the constant companion of the believer. We are to be thankful not only all the time, but in all circumstances. Thanksgiving to God for whatever we encounter in life is part of a faith outlook that recognizes and confesses that God is Almighty over all our circumstances and needs. It is an inherent understanding that nothing happens to the believer that is beyond God’s control and ultimate redemptive plan. Consider in this sense the following passages of Paul, and as we do so, may we reflect on how these speak to us in our individual walks with the Lord:

- **Eph 5:4** – “Let there be no filthiness nor foolish talk nor crude joking, which are out of place, but instead let there be *thanksgiving* [*eucharistia*].”

For Paul the believer’s words were in contrast to those of the unsaved. The children of God were to speak words of thankfulness as opposed to words of profanity.

- **Eph. 5:18-20** – “And do not get drunk with wine, for that is debauchery, but be filled with the Spirit, addressing one another in psalms and hymns and spiritual songs, singing and making melody to the Lord with your heart, *giving thanks* [*eucharisteo*] always and for everything to God the Father in the name of our Lord Jesus Christ”

Christian singing, like the Psalms of the Old Testament, was to contain words of gratitude and appreciation for all that God has done. From the precious gift of eternity, through the sacrifice of Christ, to the daily gift of each breath, the Christian has much to sing about!

- **Phil. 4:6** – “do not be anxious about anything, but in everything by prayer and supplication with *thanksgiving* [*eucharistia*] let your requests be made known to God.”

Just as Paul contrasted the profane with the thankful in the Ephesians passage above, Paul contrasts the anxiety of the world with the calm resolution that comes from prayer with thanksgiving for the believer.

- **Col. 2:6-7** “Therefore, as you received Christ Jesus the Lord, so walk in him, rooted and built up in him and established in the faith, just as you were taught, abounding in *thanksgiving* [*eucharistia*].”

Thanksgiving is not the rare expression in a time of need. It is “abounding.” It is part of the believer’s walk in the Lord that not only grows roots, but also builds it up!

- **Col. 3:17** – “And whatever you do, in word or deed, do everything in the name of the Lord Jesus, *giving thanks* [*eucharisteo*] to God the Father through him.”

Here again, Paul shows that prayers of thanks are part and parcel of the daily Christian life. They go hand in hand with each “word,” each “deed,” with each “whatever you do” and every “do everything.”

- **Col. 4:2** – “Continue steadfastly in prayer, being watchful in it with *thanksgiving* [*eucharistia*].”

Paul taught that we should take care that our prayers are filled with gratitude. This is a good admonition for it is certainly too easy to turn prayers into a Santa wish list!

- **1 Thes. 5:16-18** – “Rejoice always, *pray without ceasing, give thanks* [*eucharisteo*] in all circumstances; for this is the will of God in Christ Jesus for you.”

Here, Paul urges the constancy of thanksgiving as something that applies in the beauty of life as well as the ugly scenes. All that the world throws at us is a cause for thanksgiving. After all, we walk through nothing alone. Christ is present in the worst of the mess we can experience. That alone is sufficient reason for thanks. We can also remember that nothing is given to us that will ever separate us from God’s love and assurances for us (Rom. 8:28). We truly have cause for rejoicing even in the midst of suffering.

This verse also sets out the important truth underlying the story of Paul’s prayer life. Paul was in a devoted and close relationship with the Lord Jesus. It was intimate and all consuming. Paul carried on a fully conversant conversation with God as he went through his day. He knew no thought was hidden from God (Ps. 139:1-2 “O LORD, you have searched me and known me! You know when I sit down and when I rise up; you discern my thoughts from afar.”) Nor would he want a thought hidden from God. God was his intimate, his Abba Father. The Holy Spirit was indwelling and interceding for Paul. Paul was able to write to the Thessalonians to “pray without ceasing” because for Paul, his life was a prayer.

These instructions of thanksgiving are important, for they properly put God into the place he deserves as Lord and Master, as the Almighty One who reigns in our lives. We can contrast this attitude with that of the pagan world of which Paul says:

Although they knew God, they did not honor him as God or *give thanks* [*eucharisteo*] to him, but they became futile in their thinking, and their foolish hearts were darkened (Rom. 1:21).

O'Brien astutely points out that for Paul, thanksgiving closely approximates what we in our time term "praise."² Paul is not using the term in the strict sense we often consider as "thanking someone for something given us." It is also a term he uses when considering what God has done to, through, and for others. It is a recognition of God's hand at work, with a response of prayerful praise and thanksgiving.

Terms of petition

Paul saw prayer as not only a time of praise and thanksgiving, but also a time of petition. Just as Jesus set out in the prayer of teaching for his disciples, there is a place in prayer for praise and thanks, "Our Father in heaven, hallowed be your name." However, there is also a place for petition, "Give us this day our daily bread, and forgive us our debts" (Mat. 6:9-13). Thus, we see in Paul multiple words in use for petitioning God.

Paul wrote using the Greek words *proseuche* (the noun typically translated "prayer") and *proseuchomai* (the verb typically translated "to pray"). Paul also uses a Greek word *deesis* (also typically translated as "prayer") and *epikaleo* (typically translated "to call upon"). All of these words bear the sense of asking God for something.

We will readily see that for Paul, petitioning in prayer was never the wish list Santa concept referenced earlier in this lesson. It was, rather, the struggle to understand God's will and see his will come into fruition in the world in which we walk. W. B. Hunter, in his article on Prayer, writes:

Paul does not envision a striving with God to bend his will to personal desires or to the needs of others. Rather prayer is a part of the believer's struggle to discern, affirm and participate in doing God's will against the pervasive influence of the power of evil.³

While we see this consistently in Paul's writings, we must also recognize that Paul was not against going to God repeatedly on a particularly personal matter before resolving to live graciously within God's grace on the matter. In 2 Corinthians 12, we read about Paul's thorn of the flesh and how three times he "pleaded with the

² *Ibid.* at 62.

³ *Dictionary of Paul and his Letters*, Ed. G. F. Hawthorne, et al. (IVP 1993) at 732.

Lord” about it. Yet, the thorn remained and Paul found his answer to the prayer in God’s grace and God’s power being made perfect in Paul’s weakness.

If we consider a selection of these passages, we can find lessons that instruct us in our prayer lives:

- **Rom. 1:9-10** – “For God is my witness, whom I serve with my spirit in the gospel of his Son, that **without ceasing I mention you always in my prayers, asking that somehow by God’s will** I may now at last succeed in coming to you.”

Here we see a typical example of Paul’s prayer being one for God’s will. In words that echo the teaching of Christ that his disciples would pray that God’s “will be done, on earth as it is in heaven (Mt. 6:10), Paul prays in line with God’s will even in something as small as a visit to the church at Rome.

- **Rom. 10:1** – “Brothers, **my heart’s desire and prayer to God for them is that they may be saved.**”

While Paul does not specify in this passage his prayer as one for God’s will, that is certainly understood within the passage. Paul not only wanted the Jews saved, but he also prayed for their salvation. Praying for one to come to knowledge of Christ is straight down the middle of Paul’s prayer life.

- **Rom. 15:30-32** – “strive together with me **in your prayers to God on my behalf**, that I may be delivered from the unbelievers in Judea, and that my service for Jerusalem may be acceptable to the saints, so **that by God’s will** I may come to you with joy and be refreshed in your company.”

Again, we see Paul praying for his deliverance and chance to come see the Romans. But as before, Paul’s prayer is specified to be one within the confines of God’s will. Paul is praying for God’s will to be done on earth, praying that his will includes Paul’s deliverance and subsequent visit.

- **2 Cor. 13:5-7** – “**we pray to God that you may not do wrong...**that you may do what is right”

Paul intercedes on behalf of the Corinthians in his prayers that they find holiness and right living in their daily walk. This is clearly a wonderful entreaty of the Lord for the building up of the saints.

- **Eph. 1:15-21** – “I do not cease to give thanks for you, **remembering you in my prayers**, that the God of our Lord Jesus Christ, the Father of glory, may **give you a spirit of wisdom** and of **revelation** in the knowledge of him, **having the eyes of your hearts enlightened**, that you may **know what is the hope** to which he has called you, what are **the riches of his**

glorious inheritance in the saints, and what is **the immeasurable greatness of his power** toward us who believe, according to the working of his great might that he worked in Christ when he raised him from the dead and seated him at his right hand in the heavenly places, far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in the one to come.”

In this lengthy prayer passage of Paul’s, we have a wonderful resource for praying for those we care for. Paul is seeking God’s will in their life as opposed to the will of the world. Toward that end he prays for their wisdom for God to reveal his knowledge, and for God to enlighten their hearts. This prayer is one that clearly lines up with God’s will, praying for it to be done on earth, just as it is in heaven. A similar prayer of intercession is found several chapters later in Ephesians 3:

- **Eph. 3:14-19** – “For this reason **I bow my knees** before the Father, from whom every family in heaven and on earth is named, that according to the riches of his glory **he may grant you to be strengthened** with power through his Spirit in your inner being, so that Christ may dwell in your hearts through faith—that you, being rooted and grounded in love, may have strength **to comprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ that surpasses knowledge**, that you may be filled with all the fullness of God.”

Paul prays God will strengthen the believers with his power so that might better understand how wide, broad, deep and high his love is!

- **Eph. 6:16-19** – “In all circumstances take up the shield of faith, with which you can extinguish all the flaming darts of the evil one; and take the helmet of salvation, and the sword of the Spirit, which is the word of God, **praying at all times in the Spirit, with all prayer and supplication. To that end keep alert with all perseverance, making supplication for all the saints, and also for me, that words may be given to me in opening my mouth boldly to proclaim the mystery of the gospel.**”

Prayer for Paul was part of spiritual warfare. This world is not the kingdom of God. God’s kingdom invades this world and is eternal, but it is not the kingdom of this world. Paul understood the struggle of the age was first and foremost spiritual in nature. Toward that end, prayer was an integral part of God’s will conquering the evil schemes and plans. This is as clear a practical example of praying God’s “will on earth as in heaven” as one could find.

- **Col. 4:3-4** – “**pray also for us, that God may open to us a door for the word**, to declare the mystery of Christ, on account of which I am in prison—that I may make it clear, which is how I ought to speak.”

Paul not only prayed for his brothers and sisters in Christ, as well as those unsaved, but he also sought prayer from others. Again, his prayers were not a Santa wish list. They were prayers for the work and ministry of the Lord.

- **1 Tim 2:1-2** – “First of all, then, I urge that supplications, **prayers**, intercessions, and thanksgivings be made **for all people, for kings and all who are in high positions**, that we may lead a peaceful and quiet life, godly and dignified in every way.”

Paul taught prayer in all aspects of life, from mission and ministry to the rulers and powers that governed the world. Nothing escaped the scope of Paul’s prayers.

We should not be surprised, for Acts gives us insight into the actual praying Paul lived and experienced as God unfolded his plans into Paul’s life. *Stephen was praying* “Lord Jesus, receive my spirit...do not hold this sin against them” as Paul held the cloaks for those killing Stephen with stones (Acts 7:58-60). Paul’s conversation with Jesus on the road to Damascus was a *prayer* (Acts 9:1-6). Then, while waiting for Ananias to come and heal his blindness, Paul spent three days fasting and in *prayer* (Acts 9:9-11). Paul left on his first mission journey after the church laid hands and *prayed* over him (Acts 13:3). As Paul left churches behind, he *prayed* and fasted for the churches and the elders (Acts 14:23).

Paul evangelized by going to a place of *prayer* (Acts. 16:13, 16). When in jail, Paul spent his time singing and *praying* (Acts 16:25). Before Paul said his final goodbyes to the Ephesians, he knelt in *prayer* with them (Acts 20:36). Similarly on his journeys, we read of Paul “kneeling down on the beach” and praying (Acts 21:5). Once Paul returned to Jerusalem, he was *praying* in the Temple when God spoke to him in a trance (acts 22:17). In the last chapter of Acts, we read again of Paul *praying*, this time while healing the father of Publius (Acts 28:8).

From Acts, we can see that Paul not only preached prayer, but he also lived it. For Paul, his life was an effort to fill the call of God on his life, and that meant constantly seeking God’s will in expression minute-by-minute, day-by-day.

CONCLUSION

We have not given a full study of Paul’s teaching on prayer. We have not looked in depth at his examples of prayer posture (kneeling, lifting holy hands, *etc.*), nor have we studied his prayers in Jesus’ name. We have not considered the passages where Paul speaks of praying with the “mind,” nor have we studied those where he writes of the Spirit interceding where we do not know how to pray (with “groaning”). These are ripe areas we commend to your study, using this lesson as a framework for helping to understand these passages and others.

Paul was a man of prayer. May we be also!

POINTS FOR HOME

1. *“Giving thanks always and for everything to God the Father in the name of our Lord Jesus Christ.”* (Eph 5:20)

Did you ever hear the song, “When upon life’s billows you are tempest tossed. When you are discouraged thinking all is lost. Count your many blessings name them one by one. And it will surprise you what the Lord has done. Are you ever burdened with a load of care? Does the cross seem heavy you are called to bear? Count your many blessings, every doubt will fly, and you will keep singing as the days go by.” There is scripture behind the song! Paul calls us to give thanks to God. We are to give thanks for the food we eat. We are also to give thanks for the lives we lead. The good times and the bad should bring words of praise to our lips in gratitude for the God who reigns supreme. We live with the confident hope that this same God will work through all the sin and mess of the world to bring his children home for eternity.

2. *“I mention you always in my prayers, asking that somehow by God’s will”* (Rom 1:10).

When we pray, do we do so with a focus on God’s will? Are we praying for his will to be done on earth, or for our will to be done in heaven? Prayer should not be centered on us. Prayer should be centered on God. Prayer is not about what we want; it is about what God wants. Make a decision to focus your prayers on God’s will and try praying this week for God’s will to be done in the situations you and others face.

3. *“Remembering you in my prayers”* (Eph. 1:15).

Do you regularly intercede for others in prayer? Do you get the emails from Louis setting out prayer needs for the class? Do you keep a list or something else to help you remember who is asking or needing your prayers? While praying for others, seek to intercede in the same manner we pray for all things – in the will of God. Pray for God’s will in the sickness of the diseased, for God’s warmth to the cold of heart, for God’s tender compassion to those alone and hurting, and for God’s salvation to the lost. Pray that you will be his hands and feet to a broken world. Then, watch in faith as God honors the prayer and brings his will into earth, as it is in heaven! Attached to this lesson are four of Paul’s prayers for others you can use as a guide. Also attached are some prayer resources from the parent church of this class.

ADDENDUM

Consider taking the prayers Paul offered for the believers to whom he wrote, and praying them for those you care about:

Eph. 1:15-23 – “For this reason, because I have heard of your faith in the Lord Jesus and your love toward all the saints, I do not cease to give thanks for you, remembering you in my prayers, that the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom and of revelation in the knowledge of him, having the eyes of your hearts enlightened, that you may know what is the hope to which he has called you, what are the riches of his glorious inheritance in the saints, and what is the immeasurable greatness of his power toward us who believe, according to the working of his great might that he worked in Christ when he raised him from the dead and seated him at his right hand in the heavenly places, far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in the one to come. And he put all things under his feet and gave him as head over all things to the church, which is his body, the fullness of him who fills all in all.”

Eph 3:14-21 – “For this reason I bow my knees before the Father, from whom every family in heaven and on earth is named, that according to the riches of his glory he may grant you to be strengthened with power through his Spirit in your inner being, so that Christ may dwell in your hearts through faith—that you, being rooted and grounded in love, may have strength to comprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ that surpasses knowledge, that you may be filled with all the fullness of God. Now to him who is able to do far more abundantly than all that we ask or think, according to the power at work within us, to him be glory in the church and in Christ Jesus throughout all generations, forever and ever. Amen”

Phil. 1:3-11 – “I thank my God in all my remembrance of you, always in every prayer of mine for you all making my prayer with joy, because of your partnership in the gospel from the first day until now. And I am sure of this, that he who began a good work in you will bring it to completion at the day of Jesus Christ. It is right for me to feel this way about you all, because I hold you in my heart, for you are all partakers with me of grace, both in my imprisonment and in the defense and confirmation of the gospel. For God is my witness, how I yearn for you all with the affection of Christ Jesus. And it is my prayer that your love may abound more and more, with knowledge and all discernment, so that you may approve what is excellent, and so be pure and blameless for the day of Christ, filled with the fruit of righteousness that comes through Jesus Christ, to the glory and praise of God.”

Col. 1:9-12 – “And so, from the day we heard, we have not ceased to pray for you, asking that you may be filled with the knowledge of his will in all spiritual wisdom and understanding, so as to walk in a manner worthy of the Lord, fully pleasing to him, bearing fruit in every good work and increasing in the knowledge of God. May you be strengthened with all power, according to his glorious might, for all endurance and patience with joy, giving thanks to the Father, who has qualified you to share in the inheritance of the saints in light.”

At CFBC we have a number of avenues open to those looking for structure and help in their prayer life. We have a Prayer Room that is manned from 5:30 a.m. to 10 p.m., seven days a week. A direct telephone line allows callers 24-hour access to the Prayer Room for making requests.

The room is set up “to pray for individuals, families, friends, government leaders, missionaries, church staff and lay leaders; to pray for any situation that causes concern or burden to ANY person, and to be obedient to God, who has told us to pray for each other.”

We also have prayer groups that meet together for prayer.

For more information about prayer groups or where they meet, please email or call the contact for the group.

Name	When	Contact
Gideons 300 Prayer Group	Wednesdays from 6:45pm - 7:45pm	Ron Kasik - 281-468-2041
Women's Prayer Meeting	Wednesdays from 9:00am - 10:00am in the Worship Center	Raye Edmonds - 832-444-4251
Men's Prayer Meeting	Fridays from 11:45am - 12:45pm	Ron Kasik - 281-468-2041

Moms In Touch International
Mothers meeting to pray for their children and the schools they attend