

The Discipleship Wheel Illustration

Chapter Six

The Prayer Hand and The Shield of Faith

Last Revised: 1/31/2012

Scripture Memory

Philippians 4:6-7

Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which surpasses all comprehension, shall guard your hearts and your minds in Christ Jesus.

In addition

Learn the Prayer Hand using your fingers
(You do not need to memorize the verses.)

Review

- Draw The Discipleship Wheel Illustration
- II Corinthians 5:17 Joshua 1:8
- Galatians 2:20 The Word Hand with your fingers.
- II Timothy 3:16

Sweet hour of prayer, sweet hour of prayer, that calls me from a world of care,
And bids me at my Father's throne make all my wants and wishes known:
In seasons of distress and grief my soul has often found relief
And oft escaped the tempter's snare by thy return, sweet hour of prayer.

Sweet hour of prayer, sweet hour of prayer, thy wings shall my petition bear
To Him whose truth and faithfulness engage the waiting soul to bless:
And since He bids me seek His face, believe His Word and trust His grace,
I'll cast on Him my every care, and wait for thee, sweet hour of prayer.

William Walford

The Prayer Hand and The Shield of Faith

R. A. Torrey: “Oh, that we might all be made to realize the immeasurable blessings for ourselves, for our friends, and for the church and for the world, that lie within the reach of ‘the prayer of faith,’ and determine that we will pray the prayer of faith; and then get down to the study of the Word of God so that we could know God’s will and what to pray for; and be in such a relationship toward, be fully surrendered to His will and delight in Himself, and in utter constant dependence upon the Holy Spirit, looking to the Holy Spirit that as we pray it might not be so much we who pray as the Holy Spirit praying through us. Then we would soon see our spiritually dead cities and our spiritually dead churches, ‘blossom as the rose.’” (R. A. Torrey, The Power of Prayer, Zondervan, 1924, page 127.)

- I. Reflect on Philippians 4:6: *Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God.*
 - A. From this passage, what components of prayer are mentioned? (Circle the key words, write them and then give a short definition)

SUPPLICATION

1162 *deesis* (deh'-ay-sis); from 1189; a petition: KJV-- prayer, request, supplication. (Strong's Exhaustive Concordance.)

SUPPLICATION

1. *deesis* ^1162^ is always translated "supplication," or the plural, in the RV. See PRAYER, B, No. 3. (Vine's Expository Dictionary of Biblical Words, Copyright, Thomas Nelson Publishers, 1985.)

PRAY, PRAYER

3. *deesis* ^1162^, primarily "a wanting, a need" (akin to A, No. 4), then, "an asking, entreaty, supplication," in the NT is always addressed to God and always rendered "supplication" or "supplications" in the RV; in the KJV "prayer," or "prayers," in <Luke 1:13; 2:37; 5:33; Rom. 10:1; 2 Cor. 1:11; 9:14; Phil. 1:4> (in the 2nd part, "request"); <1:19; 2 Tim. 1:3; Heb. 5:7; Jas. 5:16; 1 Pet. 3:12>. (Vine's Expository Dictionary of Biblical Words, Thomas Nelson Publishers, 1985.)

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- B. Take note of the word “supplication” or in some translations “petition.” It does not say “tell,” it does not say “ask.” Rather, the word is “supplication.” Is this a common word in use today? What does it denote?
- C. How does it differ from the more common terms of “tell” and “ask”?
- D. Many times in life situations when we ask for something, we are really giving a polite command. We ask a waitress for milk with our coffee, but we are really telling her in a polite way to do it. We ask the salesperson to show us an item off the shelf, but we are really telling him in a polite way to do. Again, if you are in a meeting, need a file, turn to your secretary and ask her to get it for you, you are not really asking; you are politely telling her to do it. Reflect on your prayer life. Consider your “supplications.” The word supplication is a formal word. It denotes humility and submission. Are your prayer requests true supplications or are they really polite commands?
- E. What does the formality of the word “supplication” communicate?
- F. In what context would this word be used today?

G. Notice the wording in Hebrews 4:16

Hebrews 4:16: *Let us therefore draw near with confidence to the throne of grace, that we may receive mercy and may find grace to help in time of need.*

1. What is our attitude in prayer?

2. But what are we approaching?

H. Again, notice in the Lord's Prayer in Matthew 6:9.

Matthew 6:9: *Pray, then, in this way: "Our Father who art in heaven, Hallowed be Thy name."*

PRAYER

Communication with God. Because God is personal, all people can offer prayers. However, sinners who have not trusted Jesus Christ for their salvation remain alienated from God. So, while unbelievers may pray, they do not have the basis for a rewarding fellowship with God. They have not met the conditions laid down in the Bible for effectiveness in prayer. (Nelson's Illustrated Bible Dictionary, Thomas Nelson Publishers, 1986.)

I. How are the dual concepts of the personal, approachable God linked with the reverence with which we are to approach Him?

J. How is this same attitude reflected in Philippians 4:6-7

Philippians 4:6-7: *Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which surpasses all comprehension, shall guard your hearts and your minds in Christ Jesus.*

K. What other components of prayer can you think of that are not mentioned in this verse?

II. Prayer

S. D. Gordon: “You can do more than pray after you have prayed. But you cannot do more than pray until you have prayed.” (S. D. Gordon, Quiet Talks On Prayer, Gossett and Dunlap, 1976, page 18.)

A. What is Prayer?

1. God is omniscient, and in that sense He does indeed “hear” all prayers. That does not mean He receives all prayers. A teacher may ask a question, and many students shout out the answer; but she calls upon the student with his hand raised. This student speaks; the teacher recognizes the answer as correct and gives the student the appropriate credit. Many other students complain that they had the right answer. She could hear them, but she did not receive them or acknowledge them. In the same way God hears all prayers in that He is omniscient and knows all things. He does not receive all prayers. First, God only receives prayers of Christians—the born again elect of God. Second, Christians must pray correctly. As a result, prayer involves relationship and communication, both on a verbal and nonverbal level.
2. What is an example of verbal communication?
3. What is an example from the Bible of verbal prayer?
4. What is an example of nonverbal communication in your relationship with spouse or children or family member?
5. What is an example from the Bible of nonverbal prayer?
6. When nonverbal communication is abused, it ceases to mean one thing and changes to another. If a friend you have not seen in a while runs up and enthusiastically greets you, then you are flattered. If, however, he does this

constantly, is clingy, and is profuse in his speech slowly you begin to wonder if something is wrong. Think of an example where a person's actions as they became excessive slowly made you change from appreciation to concern.

7. It is the same way with God. It is one thing to kneel in prayer and another to keep kneeling once our legs cramp up, our feet go to sleep, and our back begins to ache. Yet, we keep kneeling because we feel we must somehow suffer to communicate to God. Slowly a communication of humility changes to a communication of the lack of confidence in the suffering of Christ. How does Colossians 2:23 speak to the fact that nonverbal communication which is taken to excess is of no value?

Colossians 2:23: These are matters which have, to be sure, the appearance of wisdom in self-made religion and self-abasement and severe treatment of the body, but are of no value against fleshly indulgence.

8. If Hebrews 10:18 is indeed true, when you seek to sacrifice to God by suffering in your prayers, what are you communicating to God?

Hebrews 10:18: Now where there is forgiveness of these things, there is no longer any offering for sin.

J. Oswald Chambers: “Few subjects raise so many problems as the exercise of prayer. It is a paradox, blending complexity and simplicity. It is the simplest form of speech that infant lips can try, and yet the sublimest strains that reach the Majesty on high. It is as appropriate on the lips of the little child as on those of the aged philosopher. It is the ejaculation of a moment, and the attitude of a lifetime. It is an agony and an ecstasy. It is submissive and yet importunate. It can be focused on a single objective and it can roam the world. It can be abject confession and rapt adoration.” (J. Oswald Chambers, Real Discipleship, Zondervan Press, 1972, page 94.)

B. Who gets to define what prayer is?

1. If man gets to define what prayer is, then who is in charge?

2. Prayer is not what you would do if you were God and not what God would do if God were you. Rather, prayer is what God is and does since He is God.

3. What kind of relationship would you have with your spouse if your communication was limited to a do list?

4. What kind of relationship do you have with God if your communication is limited to a do list?

PRAYER

Prayer cannot be replaced by devout good works in a needy world. Important as service to others is, at times we must turn away from it to God, who is distinct from all things and over all things. Neither should prayer be thought of as a mystical experience in which people lose their identity in the infinite reality. Effective prayer must be a scripturally informed response of persons saved by grace to the living God who can hear and answer on the basis of Christ's payment of the penalty which sinners deserved. As such, prayer involves several important aspects.
(Nelson's Illustrated Bible Dictionary, Thomas Nelson Publishers, 1986.)

In the space below, read the aspect of prayer, read the definition, then read the passages. Under each passage write a key thought or observation.

Adoration—The worship of God without reference to man

How does Habakkuk 3:17-19 reflect praise to God without reference to circumstances of man?

Habakkuk 3:17-19

17 *Though the fig tree should not blossom, and there be no fruit on the vines, though the yield of the olive should fail, and the fields produce no food, though the flock should be cut off from the fold, and there be no cattle in the stalls,*

18 *Yet I will exult in the LORD, I will rejoice in the God of my salvation.*

19 *The Lord GOD is my strength, and He has made my feet like hinds' feet, and makes me walk on my high places. For the choir director, on my stringed instruments.*

Habakkuk's Circumstances:

Habakkuk's Response:

Consider Hebrews 13:15-16:

15 *Through Him then, let us continually offer up a sacrifice of praise to God, that is, the fruit of lips that give thanks to His name.*

16 *And do not neglect doing good and sharing; for with such sacrifices God is pleased.*

What is God's response to adoration?

ADORATION

The act of worship, of paying honor, reverence, and obedience to God.

(Nelson's Illustrated Bible Dictionary,

Thomas Nelson Publishers, 1986.)

PRAISE in Psalm 147:1

1984 *halal* (haw-lal'); a primitive root; to be clear (orig. of sound, but usually of color); to shine; hence, to make a show, to boast; and thus to be (clamorously) foolish; to rave; causatively, to celebrate; also to stultify:

KJV-- (make) boast (self), celebrate, commend, (deal, make), fool (-ish, -ly), glory, give [light], be (make, feignself) mad (against), give in marriage, [sing, be worthy of] praise, rage, renowned, shine.

Psalm 95:6: *Come, let us bow down in worship, let us kneel before the LORD our Maker.*

Psalm 147:1: *Praise the LORD! For it is good to sing praises to our God; for it is pleasant and praise is becoming.*

In the space below, read the aspect of prayer, read the definition, then read the passages. Under each passage write a key thought or observation.

Confession—Admitting freely to God our sins, acknowledgment of our sinful nature and a pledge of repentance

Confessing our sins has to do with our relationship with God, not with His relationship with us. The forgiveness of sins is realized at the cross of Christ, not through the earnest or sacrificial prayers of the Christian. How does Isaiah 53:6 speak to the reality that for the Christian, unconfessed sins are still paid for and forgiven?

Isaiah 53:6: *All of us like sheep have gone astray, each of us has turned to his own way; but the LORD has caused the iniquity of us all to fall on Him*

D. L. Moody: “I think if God searches us, we will find a good many things in our lives for us to confess. If we are tried and tested by God’s law, there will be many; many things will have to be changed. . . . Let us pray to God to search us, and try us, and see if there be any evil way in us. If these holy and good men felt that they were faulty, should we not tremble, and endeavor to find out if there is anything in our lives that God would have us get rid of?” (D. L. Moody, Prevailing Prayer, Moody Press, page 37.)

Psalm 51:1-2: *Have mercy on me, O God, according to your unfailing love; according to your great compassion blot out my transgressions. Wash away all my iniquity and cleanse me from my sin.*

I John 1:9: *If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness.*

In the space below, read the aspect of prayer, read the definition, then read the passages. Under each passage write a key thought or observation.

CONFESS, CONFESSION

3670 *homologeō* (hom-ol-og-eh'-o); from a compound of the base of 3674 and 3056; to assent, i.e. covenant, acknowledge: KJV-- con- (pro) fess, confession is made, give thanks, promise.

1. *homologeō* ^3670^, lit., "to speak the same thing" (*homos*, "same," *legō*, "to speak"), "to assent, accord, agree with," denotes, (a) "to confess, declare, admit," <John 1:20>; e. g., <Acts 24:14; Heb. 11:13>; (b) "to confess by way of admitting oneself guilty of what one is accused of, the result of inward conviction," <1 John 1:9>; (Vine's Expository Dictionary of Biblical Words, Thomas Nelson Publishers, 1985.)

Thanksgiving—The worship of God in reference to His actions towards man

It can be noted that thanksgiving is indeed one of the weakest links in prayer. Man is prone to unthankfulness, be he the lowest sinner or the highest saint. Nothing speaks more to this than the fact that in my reading on the subject of prayer only one of the 17 books I read addressed the subject of thanksgiving, and it is to the credit of D. L. Moody that he alone included a chapter on this subject in his book on prayer.

D. L. Moody: "Even if nothing else called for thankfulness, it would always be an ample cause for it that Jesus Christ loved us, and gave Himself for us. A farmer was once found kneeling at a soldier's grave near Nashville. Someone came to him and said: 'Why do you pay so much attention to this grave? Was your son buried here?' 'No' he said. 'During the war my family were all sick; I knew not how to leave them. I was drafted. One of my neighbors came over and said: 'I will go for you; I have no family.' He went off. He was wounded at Chickamauga. He was carried to the hospital, and there died. And, sir, I have come a great many miles, that I might write over his grave these words, 'He died for me.'" This the believer can always say of his blessed Savior, and in the fact may well rejoice. 'By Him therefore, let us offer the sacrifice of praise continually, that is, the fruit of our lips, giving thanks to His name.'" (D. L. Moody, Prevailing Prayer, Moody Press, page 56.)

Luke 17:12-19

12 *And as He entered a certain village, ten leprous men who stood at a distance met Him;*

13 *and they raised their voices, saying, "Jesus, Master, have mercy on us!"*

14 *And when He saw them, He said to them, "Go and show yourselves to the priests."*

And it came about that as they were going, they were cleansed.

15 *Now one of them, when he saw that he had been healed, turned back, glorifying God with a loud voice,*

16 *and he fell on his face at His feet, giving thanks to Him. And he was a Samaritan.*

17 *And Jesus answered and said, "Were there not ten cleansed? But the nine-- where are they?"*

18 *"Was no one found who turned back to give glory to God, except this foreigner?"*

19 *And He said to him, "Rise, and go your way; your faith has made you well."*

I Thessalonians 5:18: *give thanks in all circumstances, for this is God's will for you in Christ Jesus.*

Philippians 4:6: *Do not be anxious about anything, but in everything, by prayer and petition, with thanksgiving, present your requests to God.*

In the space below, read the aspect of prayer, read the definition, then read the passages. Under each passage write a key thought or observation.

Supplication—Presenting our request to God

Charles Spurgeon: If it is a throne of grace, then all the wants of those who come to it will be supplied. The King on such a throne will not say, ‘You must bring to Me gifts; you must offer to Me sacrifices.’ It is not a throne for receiving tribute; it is a throne for dispensing gifts...But, friends, suppose in our prayers there are defects of knowledge; it is a throne of grace, and our Father knows that we have need of these things. Suppose there are defects of faith; He sees our little faith and still does not reject it, small as it is. He does not in every case measure out His gifts by the degree of our faith, but by the sincerity and trueness of faith. If there are grave defects in our spirit even and failures in fervency or in the humility of the prayer, still, though these should not be there and are much to be deplored, grace overlooks all this and forgives all this. Still, its merciful hand is stretched out to enrich us according to our needs. Surely this ought to induce many to pray who have not prayed; and this should make us, who have long been accustomed to using the consecrated art of prayer, to draw near with greater boldness than ever to the throne of grace.” (Charles Spurgeon, The Power of Prayer, Whitaker House, 1996, page 138.)

Our emphasis in prayer has been on our submission to God and our relationship with God. Meditate and record your thoughts on the chaos of life if God were to grant all prayers simply on the basis of the use of the magic words: “in Christ’s name.”

John 15:7: *If you remain in me and my words remain in you, ask whatever you wish, and it will be given you.*

Philippians 4:6: *Do not be anxious about anything, but in everything, by prayer and petition, with thanksgiving, present your requests to God.*

Warren Myers: “Who is the King to whom we come in prayer? He is the eternal God, creator and sustainer of everything, everywhere. He reigns over the celestial universe, guiding the stars and planets in their courses, calling each star by name. He also governs the microscopic universe, holding together every atom in every cell of our bodies. He numbers the hairs of our heads. He cares about us. Augustine, one of the early church fathers, declared, ‘He loves us every one as though there were but one of us to love.’ To such a God we can never bring requests that are too large or too small.” (Warren Myers, Pray: How To Be Effective In Prayer, NavPress, 1983, page 3.)

In the space below, read the aspect of prayer, read the definition, then read the passages. Under each passage write a key thought or observation.

Intercession—Presenting the requests of others to God. Praying for the ministry and the needs of others

S. D. Gordon: “Prayer opens a whole planet to a man’s activities. I can as really be touching hearts for God in far-away India or China through prayer, as though I were there... A man may go aside to-day, and shut his door, and as really spend a half-hour in India – I am thinking of my words as I say them, it seems so much to say, and yet it is true – as really spend a half hour of his life in India for God as though he were there in person. Is that true? If it be true, surely you and I must get more half-hours for this secret service. Without any doubt he may turn his key and be for a bit of time as potentially in China by the power of prayer, as though there in actual bodily form. I say potentially present. Of course not consciously present. But in the per exerted upon men he may be truly present at the objective point of his prayer. He may give a new meaning to the printed page being read by some native down in Africa. He may give a new tongue of flame to the preacher or teacher. He may make it easier for men to accept the story of Jesus – yonder men swept and swayed by evil spirits, and by prejudices for generations – make it easier for them to accept the story, and, if need be, to cut with loved ones, and step out and up into a new life.” (S. D. Gordon, Quiet Talks On Prayer, Gossett and Dunlap, 1976, page 17.)

Ephesians 6:18-19: *And pray in the Spirit on all occasions with all kinds of prayers and requests. With this in mind, be alert and always keep on praying for all the saints. Pray also for me, that whenever I open my mouth, words may be given me so that I will fearlessly make known the mystery of the gospel*

INTERCESSION

The act of petitioning God or praying on behalf of another person or group. The sinful nature of this world separates human beings from God. It has always been necessary, therefore, for righteous individuals to go before God to seek reconciliation between Him and His fallen creation... But Christ's intercessory work did not cease when He returned to heaven. In heaven He intercedes for His church <Heb. 7:25>. His Holy Spirit pleads on behalf of the individual Christian <Rom. 8:26-27>. Finally, because of their unique relationship to God through Christ, Christians are urged to intercede for all people <1 Tim. 2:1>.

(Nelson's Illustrated Bible Dictionary, Thomas Nelson Publishers, 1986.)

2 Corinthians 1:11: *as you help us by your prayers. Then many will give thanks on our behalf for the gracious favor granted us in answer to the prayers of many.*

Andrew Murray: “If we would be delivered from the sin of restraining prayer, we must enlarge our hearts for the work of intercession. The attempt to pray constantly for ourselves must be a failure; it is in intercession for others that our faith and love and perseverance will be aroused, and that power of the Spirit be found which can fit us for saving men. We are asking how we may become more faithful and successful in prayer; let us see how the Master teaches us, in the parable of the Friend at Midnight, that intercession for the needy calls forth the highest exercise of our power of believing and prevailing prayer. Intercession is the most perfect form of prayer: it is the prayer Christ ever liveth to pray on His throne...” (Andrew Murray, The Ministry of Intercession, Revell, page 34.)

Conclusions:

Look back over the types of prayer. What is your prayer life characterized by?

If you communicated in the same way with your spouse, what would your relationship be like?

Many people communicate poorly with their spouse. They think they have a good relationship because they feel good about it, and then are surprised to find their spouse is unhappy. How does this study so far reveal how God feels about your relationship with Him?

IV. Is a shield an offensive or defensive weapon?

- A. Conventional wisdom tells us the shield is a defensive weapon.
- B. As I think back to the movies and demonstration of early armored warfare in the Middle Ages, it was the men who were using their shields offensively—crashing, banging and pushing the enemy back. It was men who won the day.
- C. If in a battle you hide behind a shield while the enemy pummels you, what is your eventual fate?

- D. If in a battle you use the shield as an offensive weapon, protecting yourself as you crash through enemy lines, what is your fate?

- E. If in modern warfare an army hides behind tanks and armored weapons and use them to protect themselves in a defensive posture, what will be the outcome?

- F. How then should we think of faith—something that we hide behind while we send God on errands or something God provides us with as protection as He sends us out to do spiritual battle?

- G. How do the following passages reveal the use of the shield in battle as an offensive weapon?

I Chronicles 5:18: *The sons of Reuben and the Gadites and the half-tribe of Manasseh... valiant men, men who bore shield and sword...were skillful in battle...who went to war”*

Job 15:26: *He rushes headlong at Him with his massive shield.*

Psalm 76:3: *There He broke the flaming arrows, The shield, and the sword, and the weapons of war.*

V. Once this happens, once we realize the nature and purpose of our faith, where does the responsibility shift? Who becomes the servant and who is the Master? Who runs the errands and who gives the commands?

VI. How do the following passages reveal men of faith as being sacrificial servants of action?

Hebrews 11:1-2: *Now faith is the assurance of things hoped for, the conviction of things not seen. For by it the men of old gained approval.*

Hebrews 11:6: *And without faith it is impossible to please Him, for he who comes to God must believe that He is, and that He is a rewarder of those who seek Him.*

Hebrews 11:23: *By faith Moses, when he was born, was hidden for three months by his parents, because they saw he was a beautiful child; and they were not afraid of the king's edict.*

Hebrews 11:24-25: *By faith Moses, when he had grown up, refused to be called the son of Pharaoh's daughter; choosing rather to endure ill-treatment with the people of God, than to enjoy the passing pleasures of sin*

Hebrews 11:26: *considering the reproach of Christ greater riches than the treasures of Egypt; for he was looking to the reward.*

Hebrews 11:27: *By faith he left Egypt, not fearing the wrath of the king; for he endured, as seeing Him who is unseen.*

Hebrews 11:28: *By faith he kept the Passover and the sprinkling of the blood, so that he who destroyed the first-born might not touch them.*

Conclusion—It is with the Hand of Prayer that we are able to hold the Shield of Faith

- I. Be a Doer—Men of faith are not men of power who send God on their errands. They are men of action, who, despite the cost, are God’s errand boys. How do the following passages speak to this?

James 1:22-25: *Do not merely listen to the word, and so deceive yourselves. Do what it says. Anyone who listens to the word but does not do what it says is like a man who looks at his face in a mirror and, after looking at himself, goes away and immediately forgets what he looks like. But the man who looks intently into the perfect law that gives freedom, and continues to do this, not forgetting what he has heard, but doing it-- he will be blessed in what he does.*

Hebrews 11:36-38: *and others experienced mockings and scourgings, yes, also chains and imprisonment. They were stoned, they were sawn in two, they were tempted, they were put to death with the sword; they went about in sheepskins, in goatskins, being destitute, afflicted, ill-treated (men of whom the world was not worthy), wandering in deserts and mountains and caves and holes in the ground.*

- A. What would it be like to pick up a shield of faith with this hand?

- B. Does this in some way explain the ups and downs of your day-to-day Christian experience?

II. Application – The Prayer Hand

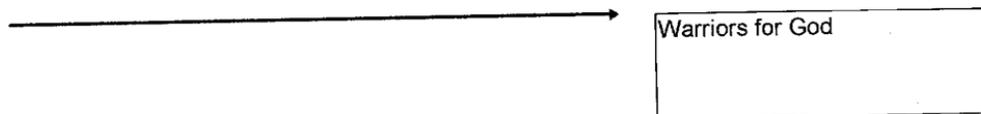
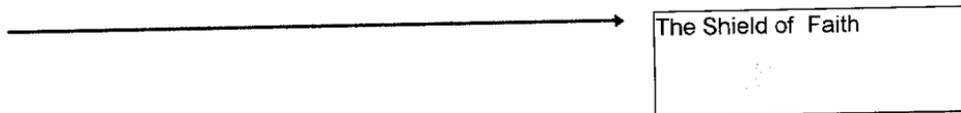
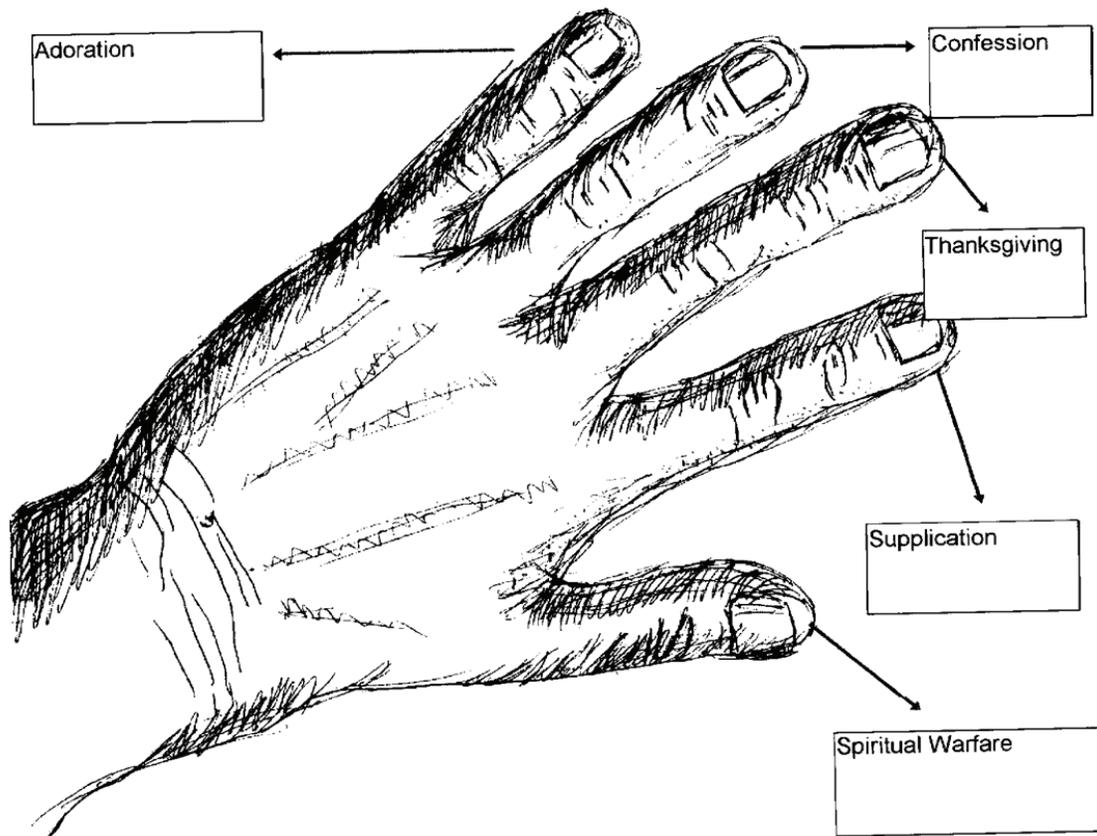
- A. Does your prayer life reflect Christ as the center or you as the center?

- B. Is your prayer life centered around God’s will for your life or centered on your orders for the day for God?

- C. Is your prayer life centered around His will or yours?

- D. Now in the space below, draw your hand as it reflects your emphasis on prayer in your daily life. The relative size of each finger expresses your day-to-day practice.

My Prayer Hand as Reflected in My Daily Prayer Life



Quiet Times Alone With God —Jeremiah 15:16—Chapter 6 Theme: The Prayer Hand and The Shield of Faith

Passage for Meditation: Habakkuk 3:18-19

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me?

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

Passage for Meditation: I Thessalonians 5:18

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me?

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

Passage for Meditation: John 15:7

How does this passage relate to the theme?

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Passage for Meditation: Hebrews 11:6

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