

## Kingdom Centered Prayer Pt. 2 by Tim Keller

1. Spiritual renewal and revival: a work of God in which the church is beautified and empowered because the normal operations of the Holy Spirit are intensified: conviction of sin, enjoyment of grace, access to the presence of God, creation of deep community
  - a. Many examples of this in the Bible in many forms, but the one thing they all have in common is prayer, and a particular kind: corporate, intense, prevailing prayer, especially facing a specific challenge. (Kingdom Centered Prayer)
  - b. We'll look at the specific characteristics of this kind of prayer
  
2. Extraordinary prayer
  - a. Moses' Tent of Meeting
    - i. This is not the tabernacle in the center of the camp.
    - ii. Having it outside the camp
      - (1) God's relationship with his people had been wounded by their rebellion
      - (2) If you were going to seek God's presence you had to go out of your way
    - iii. Moses was the only person who started doing this, but others began to go to the tent for revival and renewal
    - iv. You do your maintenance prayer, but if you want to have revival you need to do something else on top of it.
  - b. Fulton Street Revival: 1857
    - i. Laymen at Dutch Reformed Church Jeremiah Lanphier started a prayer meeting to reach out to business men.
    - ii. The first person to join Lanphier was a half our late but soon the meeting began to grow
    - iii. There was a panic on Wall Street: Not an either-or: illustration: hoodlums who threw bread and the hungry woman
    - iv. In 2 years 10% of the population of NYC were converted, similar things happened in Northern Ireland and Wales.
  - c. Korea: ([Material available from a PDF online.](#))
    - i. 1900 Christianity was .4% of the Korean population
    - ii. In 1903 Canadian missionary was moved by Luke 11 and was convicted that his work was motivated by a desire to prove himself to others and God. He was trying to justify himself, a lack of joy, prayer and power, publically confessing this to a Korean congregation. In a duty/shame culture such a thing had a real impact.
    - iii. A Korean student organized the first prayer meeting which led to a Bible conference where 1500 people came together. For the first time people began to burst into prayer together which impacted everyone greatly with much confession and repentance for a week. This conference changed peoples lives which changed others as they returned to their homes.

- iv. According to Harvey Conn this was a culture changing power encounter of the first order. Confucianism made an idol out of hierarchical authority and therefore it was a deeply self-righteous culture that led to the belief that no one with any stature would ever repent certainly never publically. It represented a huge loss of face. But the gospel brought such a power encounter with the self-righteousness of the Confucian worldview through the doctrine of justification by faith that a new concept of brought about an enormous shift in the lives of the converts. Males especially experience the love of God through the gospel that it gave them the ability to admit their flaws. That was a culture shaping power encounter, and it mainly happened through prayer.
3. Martin Lloyd Jones: You have to set up a tent.
    - a. Are you just content to come to services and do routine things or are you called to do something exceptional through prayer?
    - b. No revival that has ever been experienced in the long history of the church has ever been an official movement in the church. When the next revival comes it will come as a surprise especially to those trying to organize it.
    - c. What is extraordinary prayer?
      - i. Examples:
        - (1) Getting together for 30 minutes before the worship service and praying for the worship service.
        - (2) Taking a 30 minute prayer walk around your neighborhood and doing it regularly.
        - (3) Instead of doing 15 minutes of prayer daily, do 45 minutes.
      - d. Repetition
        - i. Isaiah 62:6-7 (NIV)  
I have posted watchmen on your walls, O Jerusalem; they will never be silent day or night. You who call on the LORD, give yourselves no rest, and give him no rest till he establishes Jerusalem and makes her the praise of the earth.
        - ii. Isaiah calls leaders to not only call the people to pray (take no rest) but he also says “give God no rest”! Is that over the edge? Bother God until he really shows his glory to the nations!
        - iii. Lloyd Jones says to bombard heaven until the answers come.
          - (1) Abraham talking to God about Sodom and Gomorrah.
          - (2) Moses: “I want to see your glory”
          - (3) Jacob: Wrestling with God: “not until you bless me”
          - (4) Jesus: The widow and the unjust judge in Luke 18.
  4. Jonathan Edward’s sermon on Gen 32: “The Way to Obtain the Blessing of God is Not to Let God Go Except He Bless Us.” ([Book source](#))
    - a. It’s danger for God to give us much of anything good unless we pray for it. The worse thing for you is to get a blessing you haven’t prayed for. The best thing is to get a blessing after you’ve prayed a lot for it. That’s the reason why in general God wants you to pray and pray and pray not because he’s unwilling to give you blessings but because you need it (to pray).

- b. Outline:
- i. This duty is not to press God repeatedly because we believe we deserve it.
    - (1) There are some people who go after God but they are motivated by a sense of (God's) obligation (towards them) (that I have this coming to me based on my performance...) "Since I've lived a good life God owes me."
    - (2) Others really press God, pray hard, go after God out of inordinate desire (for something other than God). Out of a refusal to admit that God might know better. Out of a feeling like if I don't have this I'm going to die. Edwards realizes that there really is an importunate prayer that's motivated by pride or inordinate desire.
    - (3) If we say "we've prayed and prayed and God hasn't given it to me therefore I'm giving up on God" it reveals that the thing I was praying for was the non-negotiable for my heart and God was the negotiable. The thing I wanted was the end, God was the means.
    - (4) Edwards says that these things are NOT what he is talking about in terms of seeking God.
  - ii. We need to press God in prayer because he calls us to do it. This is the way he wishes for us to seek him and his good things.
  - iii. But WHY does he want us to do it:
    - (1) Without prayer we don't deepen in humility and self-knowledge.
      - (a) Without praying A LOT before we get blessings, we become proud. Only if we pray in a sustained way do we come to a deep recognition of our dependence upon God. If God's blessings come upon us without a lot of prayer, we would be hard hearted and proud assuming a good and comfortable life is simply the right of all sensible folk. It would blind us to our true condition.
      - (b) Romans 1 says the worst thing God can do to us is to give us up to our rebellious desires. The worst thing God can do for you is to give you what you want without prayer. That confirms what your heart wants to believe which is that the reason things are going well in your life is because you're savvy, because you're good, because you're smart, because you're dutiful. Our heart wants to believe that the reason we have the things we have is because of us. The worst thing God could possibly do is to just confirm you in that.
    - (2) Without prayer we aren't grateful for little things.
      - (a) Only then do we experience gratitude because we see that these things come from God.
      - (b) When we don't pray we're robbing ourselves of joy. We're blinding ourselves to the graciousness and goodness of God.

- (c) The only proper stance of the human heart towards God and life itself is gratitude. The prayer saturated life find delight in the most mundane things because when you've been praying for them and they come in we experience the joy of being loved by God. Notice what happens when the "normal" things of life (like health) are taken away and we realize how we took for granted an amazing gift when we had it.
  - (d) People who know how to pray are grateful and joyful about even the mundane.
- (3) When you do prevailing prayer with someone else it creates a connection that can't be gotten any other way. When someone comes together with you to pray with you, you have a sense of being one in mission and purpose with them. It gives you a sense that you are NOT holding the world up by yourself.
- iv. If we do this
- (1) We grow in humility
  - (2) We grow in gratitude (joy)
  - (3) We grow in solidarity with one another.
- v. Do not leave God alone. Pester him with his own promise. God delights to hear us doing it just like a father likes to see this in his own son who's obviously been listening to what his father's been saying.