

Week of Prayer

11 -18 January 2015

Theme: The Lords Prayer

	Theme of the Day	Bible reading
Day 1	Our Father in Heaven	John 17:1-26, 1 John 3:1-24
Day 2	Hallowed be your name	Psalm 8:1-1, Psalm 19:1-14
Day 3	Your Kingdom come	Jeremiah 33:14-26, Matthew 22:1-14
Day 4	Your will be done on earth as it is in heaven	Matthew 26:36-46
Day 5	Give us today our daily bread	Deuteronomy 8:6-1, Matthew 6:25-34
Day 6	Forgive us our debts, as we also have forgiven our debtors	Matthew 18:21-35, Luke 15:11-32
Day 7	Lead us not into temptation	Genesis 39:1-23, Matthew 4:1-10
Day 8	But deliver us from the evil one	1 Timothy 6:1-21

The quoted bible verses are taken from NIV UK bible translation.

Introduction to week of prayer 2015

Dear brothers and sisters in Christ,

We give thanks to God who inspires us to fulfil the command He gives, as a means of enjoying all His fatherly goodness and blessings.

Prayer is the command of God to His people as they bring all their longings to Him (2 Chronicles 7:14). Jesus followed and taught the practice of prayer (Mark 6:46; Luke 6:12; Luke 11:1). Prayer is one of the practices to which the early church devoted itself fervently (Acts 2:42).

In order to live and act according to the will of God, we need to communicate with our heavenly Father.

Events in recent times move us to put this instruction into practice, as the Lord Himself said: ***'Be always on the watch, and pray that you may be able to escape all that is about to happen, and that you may be able to stand before the Son of Man.'*** *Luke 21:36*

The Lord's Prayer is a fully rounded example which embraces all our longings, and we are delighted to use it as our inspiration for these days of prayer.

John Calvin, one of the Reformers, described prayer as *the primary means of faith by which a Christian daily receives the blessings of God.*

In prayer, we seek the grace of God for all humanity (1Thessalonians 5:17; Colossians 1:9; James 4:2; James 5:16) and His intervention in the circumstances which bring distress to our lives, our homes, our nations and our world. This cry from the heart of God, relayed by Ezekiel, holds true today more than ever: ***'I looked for someone among them who would build up the wall and stand before me in the gap on behalf of the land so that I would not have to destroy it, but I found no one.'*** *Ezekiel 22:30.* The Church and the world need people like Abraham, Moses, Daniel and Nehemiah etc, who come to God to plead with him on behalf of their people. By committing ourselves to these weeks of prayer, we are offering ourselves to God as watch-keepers, to seek the good of all humanity, in our cities, continents and throughout the world.

May the only true God (John 17:3), the all-powerful LORD, lend his ear and look with favour on all we say and do during these times of seeking His presence and His intervention.

Pastor Samuel Yameogo

African Evangelical Alliance President

Daily Devotionals

Day One: 'Our Father in Heaven ...' (Matthew 6, verse 9a)

Readings: John 17:1-26; 1 John 3:1-24

In these brief opening words, Jesus is teaching us that our prayer must be focussed upon God, and this must always begin with recognising that He is 'Our Father' in heaven. The term 'Father' is also expressed as 'Abba' in the Word (Mark 14:36; Romans 8:15; Galatians 4:6), or even 'Daddy' in everyday language.

In the African context, children are not allowed to call their fathers by their proper names. They tend to call them 'Daddy', the equivalent of 'father', meaning that there is a deep and unique relationship between them. From our experience in Africa, addressing God as 'Father' or 'Daddy' means that at the outset we are affirming our trust in Him, which is our right as His children. Some earthly fathers neglect, reject or even forget their own children – this is not the case with our heavenly Father. Although He is in heaven, He is always present and available to us, His children. He is involved in every detail of our lives. He knows our daily needs very well, and He is concerned about them. Addressing God as 'Our Father' also means that we recognise Him as the physical and spiritual source of our lives. He is our Creator (Genesis 1:26-27; Malachi 2:10) but also and especially, we are His children (John 1:12-13). By faith in Jesus Christ we become His sons and daughters. This gives us courage and the audacity not only to approach Him as much loved children, but also to live out our lives fully and confidently. However, according to the Scriptures, God is also the Father of unbelievers, but only in the sense that He is their Creator. Spiritually, unbelievers have a different father, and Jesus Christ spelled this out as being the Devil (John 8:44). Calling God our 'Father' means therefore that we accept His absolute authority over our lives. Consequently, we owe Him absolute obedience, honour and fear (Malachi 1:6).

So then, when we pray, Jesus Christ teaches us to recognise that God is 'our Father'. He is the sovereign Creator of our lives. He is exalted and His name is above all other names. He is worthy of our adoration, respect, love and trust. 'Our Father' means also that in addition to our heavenwards relationship, we must also take into account our earthly relationships. We are all children belonging to the same Father, even though we are different in colour, sex, social status, etc.

Verse of the Day: *For those who are led by the Spirit of God are the children of God. The Spirit you received does not make you slaves, so that you live in fear again; rather, the Spirit you received brought about your adoption to sonship. And by him we cry, 'Abba, Father.' The Spirit himself testifies with our spirit that we are God's children. Now if we are children, then we are heirs – heirs of God and co-heirs with Christ... (Romans 8:14-17).*

Prayer Points: Pray that your knowledge of God as Father may make a difference in your life.

Day Two: 'Hallowed be your name...' (Matthew 6, verse 9b)

Readings: Psalm 8:1-10; Psalm 19:1-14

When we pray, Jesus teaches us to glorify God. He alone in the entire universe is worthy to be glorified. He must take priority in every aspect of our lives, and certainly during our times of deep communion with Him. As a contemporary theologian observed, 'Prayer should not be a habit which offers a passing acknowledgement of God, but should open the way to vast dimensions of reverence, admiration, appreciation, honour and adoration.' Our Father created the world for this very purpose. Likewise, the whole plan of salvation is designed to be to the praise of His glory (Romans 11:33-36; Ephesians 1:4-6). If glory is given to any other person or thing, this damages what is due to God alone.

Hallowing the name of God means 'setting it apart as holy and special'. Let us remember that throughout the Old Testament the name of God is infinitely higher than His titles or appellations. His name represents all that He is. It reflects His character, His plan, His will and His authority. From the experience of Moses, we read, for example: 'Then the LORD came down in the cloud and stood there with him and proclaimed his name, the LORD. And he passed in front of Moses, proclaiming, 'The LORD, the LORD, the compassionate and gracious God, slow to anger, abounding in love and faithfulness, maintaining love to thousands, and forgiving wickedness, rebellion and sin. Yet he does not leave the guilty unpunished; he punishes the children and their children for the sin of the parents to the third and fourth generation.' (Exodus 34:5-7). The characteristics of our Father in verses 6-7 are equivalent to the 'name of the LORD' mentioned in verse 5. The 'name' of God can be taken to mean the same as His 'reputation' (Psalm 23:3; Isaiah 48:9). So at the start of this prayer Jesus Christ teaches us to praise God for who He is. This praise should express our conviction that our Father is different from all others in His excellence, His holiness, His love and His grace. As Christians, this gives us the opportunity to examine each part of our lives, whether public or private, and ask for His grace to glorify Him in every way. Here, honesty calls us to examine our motives in life and ask ourselves why we are doing what we do. Is our growing desire to give Him glory in everything without exception? If not, this means the name of our Father is not being hallowed, but dishonoured. This was Daniel's concern. He confessed the sins of the people of God and implored God to forgive and restore, as the honour of God's name was at stake (Daniel 9-17-19).

In practice, 'hallowing' the name of God means giving testimony to what He has done and glorifying Him, a sign of our deep gratitude and sincere appreciation (Psalm 34:1-3). This is attributing to God what He deserves, both directly by expressing our praises and worshipping Him, and indirectly by proclaiming to other people what He has done for us. But we can also hallow the name of God by walking according to His will. For us as Christians, living in disobedience to God is to take His name in vain, claiming to call Lord someone whom we are not following as worthy of this name (Matthew 7:21).

Finally, hallowing the name of God means attracting other people towards Him by committing our lives in such a way that '[our] light shine[s] before others, that they may see [our] good deeds and glorify [our] Father in heaven.' (Matthew 5:16).

Verse of the Day: *I will glory in the LORD; let the afflicted hear and rejoice. Glorify the LORD with me: let us exalt his name together. I sought the LORD, and he answered me; he delivered me from all my fears. (Psalm 34:2-4)*

Prayer Points:

- Pray that 'the name of our Father who is in heaven' be hallowed everywhere on earth.

- Pray that His name may be hallowed particularly in your life, so that you can be an instrument of His holiness.

Day Three: 'Your Kingdom come...' (Matthew 6, verse 10a)

Readings: Jeremiah 33:14-26; Matthew 22:1-14

Over the first two days of our week of prayer, we have concentrated on the person of 'our Father who is in heaven'. As we approach God, Jesus teaches us to recognise that he is 'our Father' and we need to 'hallow' His name every time we pray by our praise and adoration. These expressions are followed by what our Father would like us to say to Him: 'Your kingdom come'. Praying this way is praying for the kingdom of God, the kingdom over which He and He alone is Lord and King. It is a kingdom on earth (Matthew 6:10a), but it is not of this world with all its systems. Jesus Christ affirmed this himself before Pilate (John 18:36). Praying 'Your kingdom come' means praying that the plans of our heavenly Father be accomplished. His plan is that Jesus Christ should come and reign as the King of Kings and Lord of Lords. His plans should be the preoccupation of our entire lives and prayers. But our prayers are often self-centred. They focus on our needs, our plans and our aspirations. Often we are no different from very small children who know no other world than their own feelings and their own needs. In the Christian life, it is a real challenge when we have to fight against old sinful habits which arise from deep selfishness. So then, when we pray for ourselves or others, let's pray for the will of God to come about. Someone once remarked that if a prayer does not mention the kingdom of God, it isn't a prayer. His name is glorified when His kingdom comes. His kingdom comes when He begins to reign in the hearts of men and women, and this begins when they hear the Gospel and personally receive Jesus Christ as their Saviour and Lord. This is how we can say that the kingdom is present in the hearts of believers (Luke 17:21). However, we must be aware that the kingdom of God and the Christian life do face opposition in the world we live in, a world dominated by the reign of Satan whose primary characteristic is opposition to the kingdom of God and His people.

Praying 'Your kingdom come' means praying that the presence of the Lord Jesus Christ be shown in the lives of each of His children. This begins at conversion when new citizens of the kingdom are made. This conversion requires an invitation to be issued (Matthew 22:1-14), followed by repentance (Mark 1:14-15) and a willing response (Mark 12:28-34).

At the moment, this kingdom on earth exists internally, in other words, in the hearts and thoughts of all those who belong to Jesus Christ, the King. We should pray that their number will increase. The kingdom for which we pray today, and whose foretaste we already have, is of immense value (Matthew 13:44-46). The man in the parable has sold all he had in order to buy salvation. This spiritual kingdom which initially was announced to Abraham (Luke 8:11; 13:28), will only be complete when evil is destroyed and God has established a new heaven and a new earth (Revelation 21:1). Thus, praying 'Your kingdom come' is also a reference to the second coming of the Lord, as the Apostle John tells us in Revelation 22:20: 'He who testifies to these things says, "Yes, I am coming soon." Amen! Come, Lord Jesus.' Then, our prayers will finally be fully answered.

Verse of the Day: *For the kingdom of God is not a matter of eating and drinking, but of righteousness, peace and joy in the Holy Spirit (Romans 14:17).*

Prayer Points:

- Pray that the kingdom of God be established today in the hearts and lives of those who do not know Him.
- Pray that His kingdom would come in our hearts, in accordance with what He deserves.
- Pray also that one day He may come and break the tyranny of sin and restore this world.

Day Four: 'Your will be done on earth as it is in heaven...' (Matthew 6, verse 10b)

Reading: Matthew 26:36-46

Until now, Jesus Christ has been teaching us that the focal point of all prayer should be 'Your name, Your kingdom, Your will'. This shows us what should take priority in our prayer lives. Today, when we approach our Father in prayer, let's be aware that we are entering into the presence of a Father who is sovereign. However, this sovereignty raises a number of questions. For example, how do we link the sovereignty of God to the prayer 'Your will be done on earth as it is in heaven'. Or even, if our Father is sovereign, does this mean that His will is done inevitably anyway? Can our will cancel out the will of our Father who is in heaven, when we pray seriously and sincerely? Here is one of the Bible's paradoxes.

We must remember that our Father in heaven is sovereign, and allows people to act on their own volition in certain circumstances. God is not a dictator Father. The African context is full of examples of Fathers who impose their will on their children. The fact that Jesus Christ teaches us to pray 'Your will be done on earth as it is in heaven' indicates that the will of God our Father is not always done on earth. Our prayer should be that every person and every thing on earth may come into alignment with the perfect will of God. Praying 'May your will be done on earth as it is in heaven' is a sort of protest against the ideas and systems of the present age, characterised by the reign of the Devil. It is about praying that Satan's will may be completely defeated. It is also about praying that what is of great interest to the Father be also a priority in our own thoughts. This can only happen when the Gospel begins to take effect in the lives of people. Then they desire to do His will, and thus come to be a community of the people of heaven on earth. This is what we can describe as tangible proof of the work of the Holy Spirit in the hearts of people. When we pray 'May your will be done on earth as it is in heaven', we are firstly praying that the will of our Father who is in heaven might become our will. Not the other way around. Then we pray that His will may conquer and be accomplished in His world as well as in the world to come. When we pray, we must recognise that God knows what is good, and we must always abandon our will to His. The Word of God reminds us that the will of God is good, agreeable and perfect (Romans 12:2). When we pray that the will of God be done, we must, however, be aware that pride is the great enemy of this will. Pride moved Satan to rebel against God, and today pride leads unbelievers to reject God and leads believers to disobey. In order for the will of God to be accepted, and if we are sincere in this sort of prayer, self-centredness must obviously give way. This is not easy, humanly speaking. However, it is possible, by the grace of the Holy Spirit. Our Lord and Saviour set us the example when during a dark night he prayed in the garden of Gethsemane. This was just before his arrest. Three times, he asked that the will of His Father (and ours) in heaven be done (Matthew 26:39-44).

Verse of the Day: *We know that in all things God works for the good of those who love him, who have been called according to his purpose (Romans 8:28).*

Prayer Points:

- Pray that God will give you the spiritual wisdom to learn His will (Psalm 119:27, 33)
- Pray for spiritual inclination towards His will (Psalm 119:32; 36)
- Pray for the will of God always to conquer where there are conflicts of interest.

Day Five: 'Give us today our daily bread...' (Matthew 6, verse 11)

Readings: Deuteronomy 8:6-18; Matthew 6:25-34

After concentrating on the person of God 'our Father in heaven' and the accomplishment of His will 'on earth as it is heaven', we come to the request: 'Give us today our daily bread'. During my ministry with a mission organisation here in Africa, I had the opportunity to visit many churches in European cities, especially in Germany. It was in the year 2000. One Sunday, after the service, I was invited to lunch with one family. Around the table, we talked about our ideas on various points while we were having our lunch. Curiously, I asked a question to find out the opinion of Westerners on Jesus' phrase 'Give us today our daily bread'. My host's reply shocked me. 'This prayer has no place in the daily life of Westerners today. Why ask God for what we already have in abundance? I think the request would have more sense in Africa and other developing countries, where it is hard to find one meal a day. You may already have noticed this during your stay here, what I am saying is true.' And yet, isn't God the source of everything we have, after all (Deuteronomy 8:18)?

What does 'our daily bread' mean? Certainly it means the bread we need to live. It could mean bread for today but also bread for the day to come. Either possibility underlines the fact that every day we depend upon our Father in heaven to meet all our basic needs, whether material or spiritual. Of course this includes everyday necessities. Naturally we may well want many other things, but if we are honest, our real needs are few. Jesus Christ teaches us to focus on what we really need, and to entrust ourselves then to God who in His omniscience knows all our needs before we even bring them to Him. Unlike those who are not children of God and who take for granted the gifts of life, when we pray, we should recognise that everything we have comes from God and we depend on Him for all we need. In His generosity, He provides for the needs of His children, and has done so ever since the world began. After blessing Adam and Eve, God said: 'I give you every seed-bearing plant on the face of the whole earth and every tree that has fruit with seed in it. They will be yours for food.' (Genesis 1:29).

Let us also remember that this request to our Father for our personal needs involves us also in the needs of others. When we pray 'Give us today our daily bread', our request must also cover the material, physical and spiritual needs of our friends and especially all those who are in need worldwide.

'Give us today our daily bread' means recognising that God is our source of supply. We must get rid of the idea that we supply all our own needs. We need to entrust our needs to our Father who knows what we need. He will not fail to give to us.

Verses of the day: *Ask and it will be given to you; seek and you will find; knock and the door will be opened to you. For everyone who asks receives; the one who seeks finds; and to the one who knocks, the door will be opened. 'Which of you, if your son asks for bread, will give him a stone? Or if he asks for a fish, will give him a snake? If you, then, though you are evil, know how to give good gifts to your children, how much more will your Father in heaven give good gifts to those who ask him! (Matthew 7:7-11).*

Prayer Points:

- Express your gratitude to God that all your physical needs are taken care of by Him, and thank Him for continuing to provide so that His name may be glorified.
- Take some time to pray for the needs of others as well as your own.

Day Six: 'Forgive us our debts, as we also have forgiven our debtors...' (Matthew 6, verse 12)

Readings: Matthew 18:21-35; Luke 15:11-32

Today we are going to focus on spiritual needs. I can imagine how keen you are to enter the presence of a Father who is Holy. Without wishing to curb your enthusiasm, allow me to ask for a moment of silence and looking inwards. An unavoidable truth is that entry to the presence of the heavenly Father is blocked, because there is a serious problem which needs to be solved. It is the problem of sin. This is what separates us from our Father and makes any communication with Him at this level impossible. We are all contaminated by sin and fall short of the glory of God (Romans 3:23). Not just contaminated but also and especially, condemned to eternal death. We have inherited this sin from our earliest forebears (Romans 5:12). That's the bad news. However, this bad news is followed by good news and there is hope! Since the great problem of humanity is that of sin, their greatest need is that of forgiveness. This is what our Father in heaven offers to anyone who asks for it. The Word of God reminds us that for all those who are in Christ, there is no way that their sins as believers can sink them once again into condemnation and eternal judgement. (Romans 8:1). But watch out! While we are rejoicing at this good news, let's not lose sight of the fact that we should always stay aware of our daily failings and weaknesses, as they affect our relationship with our Father in heaven. We constantly need to ask our heavenly Father for forgiveness for the sins we continue to commit, consciously or unconsciously, by word or deed, and attitude or thought. So, knowing that we must maintain our relationship with our Father, this prayer 'Forgive us our debts' is vital. Asking for forgiveness means we must confess all our sins before Him, whether known or unknown. According to His word, he is just and faithful in forgiving us and purifying us from all unrighteousness (1 John 1:9).

But remember that Jesus Christ does not teach us only to ask our Father to forgive us. He adds that we also must forgive those who have offended us. 'Forgive' means simply to 'let go', 'release' or 'liberate'. Forgiveness for the child of God is not an option, it is a command in the Word of God (Ephesians 4:32). If we forgive those who have offended us, how much more will our Father in heaven forgive us when we ask His pardon? Now the song of David becomes a reality in our lives:

'Blessed is the one whose transgressions are forgiven, whose sins are covered. Blessed is the one whose sin the LORD does not count against them and in whose spirit is no deceit.' (Psalm 32:1-2).

Verses of the day: *For if you forgive other people when they sin against you, your heavenly Father will also forgive you. But if you do not forgive others their sins, your Father will not forgive your sins. (Matthew 6:14-15).*

Prayer Points:

- Take time to confess your sins before your Father who is in heaven.
- Think of the people you have not yet forgiven, and ask God to give you the grace to forgive them, thus freeing them from the slavery of sin.
- Pray for illumination, so that you may be able to uncover the designs of Satan (2 Corinthians 2:11), and also be able to resist him (1 Peter 5:8, 9).

Day Seven: ‘Lead us not into temptation...’ (Matthew 6, verse 13a)

Readings: Genesis 39:1-23; Matthew 4:1-10

Today we are tackling a very important spiritual aspect of our needs, prayer for our spiritual protection. As human beings, we daily face various situations of trials and temptations which are sometimes very hard. The children of God are not exempt. The Word of God has many examples of this. Our forebears, Adam and Eve, were tempted in the garden of Eden. The young Joseph in Egypt was tempted several times by the wife of his master, Potiphar. Job, whom our Father described as ‘blameless and upright; he feared God and shunned evil.’ (Job 1:1), physically suffered terrible trials at the hands of the Devil. Our Lord and Saviour Jesus Christ, God incarnate, was tempted by the Devil in the desert for forty days.

We are surrounded by situations which expose us to temptation. We may wonder why our Father in heaven allows His children to face such circumstances and why some of them end up falling into temptation. Let’s remember that our Father in heaven does not tempt anyone Himself (James 1:13). Nevertheless, He does allow His children to go through tests and trials which are often very difficult, as we have seen in the examples above. Many times, these temptations come to us when we are alone and very vulnerable. Joseph in the Old Testament is a good example of this. He was tempted when he had been left alone to work in the house, while other workers had been sent elsewhere on other tasks. It was a carefully calculated strategy to trap him, by his master’s wife. She wanted him in her bed, whatever the cost. The Devil is cunning. He knows how to set his trap and catch his prey. Joseph, a handsome young man in build and appearance, was faced with this trap. And Jesus Christ, also very vulnerable after forty days of fasting, went through temptations aimed at his needs of the flesh, the eyes and his pride. The same question arises: why does God allow His dear children to be tempted? God, in permitting such experiences in the lives of His children, has a very good reason (James 1:2-3). This does not mean that God is absent and inactive. He is Omnipresent, He is also Omniscient. Nothing escapes His attention. Moreover, He is greater than any circumstances. He has promised that He will not permit us to be tempted beyond what we can bear (1 Corinthians 10:13). When we pray ‘Lead us not into temptation’ we simply recognise our own weakness and our vulnerability and we affirm our total dependence on Him for our preservation from any sin when we are tempted.

Verses of the day: *When tempted, no one should say, ‘God is tempting me.’ For God cannot be tempted by evil, nor does he tempt anyone; but each person is tempted when they are dragged away by their own evil desire and enticed. Then, after desire has conceived, it gives birth to sin; and sin, when it is full-grown, gives birth to death. (James 1:13-15)*

Day Eight: 'But deliver us from the evil one...' (Matthew 6, verse 13b)

Reading: 1 Timothy 6:1-21

Today when we speak to our Father, we want to ask Him to protect us from the evil one. The Devil is a fallen angel. He is a real person. He is not symbolic, as many people and indeed some Christians believe. Then they minimise him, or simply ignore his existence. Everything indicates, however, that he is very active and especially so in these latter days. He is furious and fired by deep anger. Knowing that he is condemned to death and sensing that he has little time left, he has to act fast. This is why the Word of God puts us on our guard: 'Be alert and of sober mind. Your enemy the devil prowls around like a roaring lion looking for someone to devour.' (1 Peter 5:8). His sole object is to steal, kill and destroy (John 10:10). He would like to be sure that when he goes to his judgement place, he takes with him as many people as possible. He does all he can to make us stumble, and destroy our Christian life. We badly need the strength and protection of our Father in heaven. Sometimes when we stumble, we feel that the Devil has won a great victory, but we know that our Father is capable of delivering us.

When we pray, 'But deliver us from the evil one', this does not mean that we stay passive and that we wait for this deliverance to arrive on a plate. No! God asks us to cooperate with Him in the process of deliverance. Our cooperation already consists of doing all we can to avoid falling into temptation. The Devil can push us to the point of stumbling. But he cannot force us into sin. The final decision is ours! Joseph in Egypt shows us that it is possible, even though difficult. He did not look at the physical beauty of his master's wife. Instead of giving in to temptation, he fled, literally. Fleeing like Joseph when faced with a temptation might feel like cowardice. But in reality, it is not. It is courage, and wisdom. And above all, it is biblical (2 Timothy 2:22). Our part is to resist the Devil. In order to resist better, we need to submit ourselves to God. Submitting ourselves to God means submitting ourselves to His Word, as Jesus Christ did each time the Devil tempted him in the desert. The response to Jesus to each temptation was: 'It is written...'. We must know what is written in the Word of God in order to be able to draw on it at our point of need (Psalm 119:11). One interesting thing with the Devil is that he loves fierce debate, as with Jesus Christ. But the one thing he cannot tolerate is resistance. When you resist him, he will flee (Matthew 4:10; James 4:7). But he does not get tired. He can disguise himself and come back in other form. This is why every day and on every occasion we must pray this prayer before the event. When we are assailed by temptations and other times of trouble it is difficult to think straight. So it is good and pleasant to pray this prayer constantly, before temptation appears. This prayer is of course our prayer of sanctification, and it is pleasing to our Father. (1 Thessalonians 4:3-4).

May our use of 'us' and 'our' in prayer remind us often that everything we pray for ourselves should also cover our brothers and sisters in Christ elsewhere. This is what gives weight to the prayers of the Apostle Paul (Ephesians 3:14-21; Colossians 1:9-14).

Verse of the Day: *No temptation has overtaken you except what is common to mankind. And God is faithful; he will not let you be tempted beyond what you can bear. But when you are tempted, he will also provide a way out so that you can endure it. (1 Corinthians 10:13)*

Prayer Points:

- Pray that God will give you the grace to be able to resist Satan's temptation.
- Pray for the deliverance of those who have fallen into Satan's temptation.
- Praise and thank God for a life transformed when we pray as Jesus Christ taught.