

STRIKE
THE
MARK

STRIKE
THE
MARK

POWERFULLY TARGETED PRAYERS
FOR VICTORY AND BREAKTHROUGH

JAMES W. GOLL



WHITAKER
HOUSE

****Advance Reader Copy—For Review Purposes Only****

Unless otherwise indicated, all Scripture quotations are taken from the *New King James Version*, © 1979, 1980, 1982 by Thomas Nelson, Inc. Used by permission. All rights reserved. Scripture quotations marked (KJV) are taken from the King James Version of the Holy Bible. Scripture quotations marked (NASB) are taken from the updated *New American Standard Bible*®, NASB®, © 1960, 1962, 1963, 1968, 1971, 1972, 1973, 1975, 1977, 1995 by The Lockman Foundation. Used by permission. (www.Lockman.org). Scripture quotations marked (NIV) are taken from the *Holy Bible, New International Version*®, NIV®, © 1973, 1978, 1984, 2011 by Biblica, Inc.* Used by permission of Zondervan. All rights reserved worldwide. www.zondervan.com. The “NIV” and “New International Version” are trademarks registered in the United States Patent and Trademark Office by Biblica, Inc.* Scripture quotations marked (NLT) are taken from the *Holy Bible, New Living Translation*, © 1996, 2004, 2015 by Tyndale House Foundation. Used by permission of Tyndale House Publishers, Inc., Carol Stream, Illinois 60188. All rights reserved. Scripture quotations marked (TLB) have been taken from *The Living Bible*, © 1971 by Tyndale House Foundation. Used by permission of Tyndale House Publishers Inc., Carol Stream, Illinois 60188. All rights reserved.

Boldface type in the Scripture quotations indicates the author’s emphasis.

STRIKE THE MARK:

Powerfully Targeted Prayers for Victory and Breakthrough

James W. Goll

God Encounters Ministries

P.O. Box 1653

Franklin, TN 37065

www.godencounters.com • www.prayerstorm.com

www.compassionacts.com • www.GETeSchool.com

info@godencounters.com • invitejames@gmail.com

ISBN: 978-1-64123-295-1

eBook ISBN: 978978-1-64123-296-8

Printed in the United States of America

© 2019 by James W. Goll

Whitaker House

1030 Hunt Valley Circle

New Kensington, PA 15068

www.whitakerhouse.com

NOTE:

****This advance reader copy has not been fully edited and is for review purposes only.****

No part of this book may be reproduced or transmitted in any form or by any means, electronic or mechanical—including photocopying, recording, or by any information storage and retrieval system—without permission in writing from the publisher. Please direct your inquiries to permissionseditor@whitakerhouse.com.

ADVANCE READER COPY—NOT FOR RESALE

DEDICATION

For every book or message I compose, key people have contributed significant deposits into my mind and heart in the developmental stages. This book is no exception.

I met Mike Bickle when he was an eighteen-year-old Presbyterian and I was a twenty-year-old Methodist, not knowing that fifteen years later, I would begin serving for a decade on a vibrant church staff that he would lead. That means I found myself in a diversity of church gatherings including congregational teaching assemblies, conferences, leadership times, and, of course, prayer meetings. If you served with Mike Bickle, you were in prayer meetings! I served on his ministry staff prior to the establishment of the International House of Prayer, which Mike founded. The church fellowship he led hosted morning, noon, and night prayer meetings for over ten years.

Mike Bickle has impacted my life in many significant ways, but the greatest imprint he made on me comes from his consistent example of praying the Word of God. This man is truly one of this generation's "Generals of Prayer."

Therefore, it is my honor to dedicate this book on prayer to my friend, the Lord's servant, Mike Bickle.

“The prayer of a righteous person is powerful and effective.”
—James 5:16 (NIV)

CONTENTS

Foreword by Mike Bickle.....	
Acknowledgments	
Introduction: Calling Forth God’s Glory.....	
1. The Orchestra of Prayer	
2. Coming into Agreement.....	
3. The Faces of Prayer	
4. Reminding God of His Word	
5. Removing the Obstacles	
6. Exposing Demonic Gateways	
7. Confessing Generational Sin	
8. Praying On-Site with Insight.....	
9. No Common Ground Allowed	
10. The Guardian of Intercession	
11. Power of the Blood.....	
12. Praying from a Victorious Perspective	
Prayer Resources:	
Prophetic Promises of Restoration	
Scriptural Prayers and Blessings	
Prayers in the Psalms.....	
About the Author.....	

FOREWORD

(FORTHCOMING)

ACKNOWLEDGMENTS

It is an amazing honor to be an author. It is also a lot of hard work with endless hours spent in study, research, presentation, writing, editing, reediting, and clarifying points so that others may “read the vision and run with it.” You have heard it stated, “It takes a village.” Well, in composing and publishing a book, it takes a dedicated team of people for sure!

I wish to acknowledge the teaching influences of both Mike Bickle and Dutch Sheets. The blend of their meaty content has helped shape *Strike the Mark*. I also want to extend gratitude to the staff and team at Whitaker House and Anchor Distributors. This is now my fourth book to be published by this devoted publishing company.

My constant writing assistant has been Kathy Deering. Surely, this dear woman of God will receive hundreds of gold stars for her patient and diligent efforts. She must have been touched by an angel and given an assignment. Perhaps the dialogue went something like this, “You see that man over there? He bites off more than he can chew! He really needs a lot of help. And it is recorded in heaven’s prayer books that you have stated, ‘Here am I. Use me, Lord!’ Well, dear, we are cashing in on your offer. Go help him; yes, again. Yes, again and again.”

Now I doubt that conversation actually took place, but with a heart of gratitude I wish to especially acknowledge Kathy as the decipherer and shaper of materials both old and new. You are an angel sent from heaven to me, and without your help, this book and many others would not be impacting the lives of hungry believers around the world today. Thank you!

INTRODUCTION: CALLING FORTH GOD'S GLORY

I awoke suddenly out of a vibrant dream that was filled with lightning. (Although this happened years ago, I remember it as if it were yesterday.) One lightning bolt after another exploded before my eyes—continual, splintering, powerful lightning bolts from heaven to earth. No people. No words. Just incessant light, action, sound.

When I woke up from this intense, Holy-Spirit-saturated dream, the whole room still crackled with God's electric presence. I lingered in that presence for twenty minutes or so before it dissipated. As I lay there musing, *What in the world was that about?* I saw "Job 36:32" spelled out in large, illuminated letters that were two or three feet tall. I turned on the light and found Job 36:32 in my Bible. I remember thinking dubiously that I rarely seemed to get anything out of the book of Job, but then I read this: "*He covers His hands with the lightning, and commands it to strike the mark*" (Job 36:32 NASB).

Lightning-fast, I made the connection. Lightning was "striking the mark," just as our God-directed intercessory prayers do. And everything fit together even better when I considered the huge role that such prayer had been playing in my life at that time. For starters, the dream occurred while I was staying in a suburb of Toronto on the last night of a Vineyard church conference called "Fire on the Altar," at which I was teaching about

intercessory prayer. Prior to that, God had put me through ninety days of prayerful seclusion, during which I had prayed in tongues for six to twelve hours a day. I had been sequestered in my home for three months straight, not doing any public ministry but rather focusing on praying and singing in the Spirit. By the end of that time, I had grown so accustomed to praying in the secret place that I did not know whether I wanted to come out and engage in typical ministry again.

Another connection did not become clear until a few weeks later, when what is now known as the Toronto Blessing began. Yes, the first evidence of that special outpouring of the Holy Spirit occurred at the end of the very next month after my dream. I am convinced that what happened in Toronto could not have happened without the persistent intercessory prayers of many, many people around the world, including mine.

Collectively, I believe our intercession had released the flashing forth of God's "glorious lightning" and directed it to hit specific targets of need. It really happened just as the verse from Job says: "*He covers His hands with lightning, and commands it to strike the mark.*"

The verse that follows is also interesting. It comments on the response to what has happened in verse 32: "*Its noise declares His presence*" (verse 33). Prayer creates lightning strikes from heaven—and thunder is the corresponding "sound" of that lightning. Prayer creates a thundering noise that declares God's presence. Thus, prayer produces a sound—more than that, a combination of sounds. In chapter one of this book, we will see how prayer is like the harmonious music of an orchestra.

A PLACE OF MEETING

People of prayer often work behind the scenes. While others in ministry work in plain view, they work in the "back room," in secret. Their prayerful intercession creates a place of meeting between God and men and women. In the midst of intercession, God lights upon the person praying and moves them from the natural to the supernatural. Empowered by God, the intercessor has the ability to cut down enemy forces and pick out targets for God's lightning bolts of glory. "Prayers that strike the mark" are prayers authorized by the Holy Spirit and endowed with divine power to accomplish the will of God.

In other words, intercession is our invitation to call forth the glory that is on God's hands in heaven and invite it to invade our space on earth. It is a high privilege to pray prayers that strike the mark. You and I have the great honor of being called to "paint targets" on our cities, on our churches and ministries, on our family members, on the modern-day Sauls in our lives (our persecutors), and even on ourselves. In prayer, we may target the United States government, the state of Tennessee, the city of Los Angeles, particular missionary and relief organizations, people we hear about in the news, people in authority, and much more.

"EXTREME PRAYER"

I keep using the word *target*, both as a noun and as a verb, because it is part of the definition of the Hebrew root word *paga*, which English-speakers often translate as "intercede." *Paga* generally means "to meet," but its shades of meaning include "to light upon by chance," "to fall upon," "to attack," "to strike down," and "to cut down," as well as "to strike the mark," which became the title of this book. The word *paga* does not relate only to prayer, but the various nuances of its meaning can help us understand the dimensions of intercessory prayer.

The meaning of *paga* is very similar to the word *intercede*, which comes from the Latin and means "to go between" (*inter*: between; *cedere*: to go), to act between parties with a view to reconciling those who differ or contend, to plead in favor of another, to interpose, to get involved in solving a problem, to step into the gap when needed, to meet with, or to mediate.

In a real way, you could call intercession "extreme prayer," because it brings together extreme needs with the extraordinary power of God—bridging those two extremes. By inserting ourselves into the gap between God and a need, we help to bring about a work of grace, calling upon the Holy Spirit, our Helper, who is standing by ready to move us from finite ability to infinite ability, enabling us to take hold of situations and help accomplish the will of God.

Here are some Scripture passages that demonstrate the distinctive meanings of the Hebrew word *paga*:

You *meet* [*paga*] him who rejoices in doing righteousness, who remembers You in Your ways. (Isaiah 64:5 NASB)

*And Jacob went out from Beersheba, and went toward Haran. And he **lighted upon** [paga] a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep. And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. And, behold, the LORD stood above it, and said, I am the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed.... And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of. And Jacob awaked out of his sleep, and he said, Surely the LORD is in this place; and I knew it not. And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven.*

(Genesis 28:10–13, 15–17 KJV)

*And they mourned, and wept, and fasted until even, for Saul, and for Jonathan his son, and for the people of the LORD, and for the house of Israel; because they were fallen by the sword. And David said unto the young man that told him, Whence art thou? And he answered, I am the son of a stranger, an Amalekite. And David said unto him, How wast thou not afraid to stretch forth thine hand to destroy the Lord's anointed? And David called one of the young men, and said, Go near, and **fall upon** [paga] him. And he smote him that he died.*

(2 Samuel 1:12–15 KJV; see also 1 Samuel 22:17–18)

*We all, like sheep, have gone astray, each of us has turned to our own way; and the LORD **has laid** [paga] on him the iniquity of us all... Therefore I will give him a portion among the great, and he will divide the spoils with the strong, because he poured out his life unto death, and was numbered with the transgressors. For he bore the sin of many, and **made intercession** [paga] for the transgressors. (Isaiah 53:6, 12 NIV)*

The above passage from Isaiah is referring to the Messiah, Jesus. It describes how intercession reached its fullest and most profound expression

when our sins were “laid upon” Jesus. Jesus was able to fully identify with us, having had the totality of our sinful condition placed upon Him. And as the Scapegoat, He carried it far away. (See Leviticus 16:1–22.)

There is an aspect of this form of intercession into which we, as the body of Christ, can enter. Paul writes about filling up in his flesh what is still lacking in regard to Christ’s afflictions for the sake of His body, which is the church. (See Colossians 1:24.)

According to these ways of understanding *paga*, or intercession, praying believers present targets so that the Holy Spirit can take a measure of heaven’s glory and send it forth to strike the mark. What an invitation to pray prayers that strike the mark!

We have been invited to draw God’s attention to specific places where He can intervene. On the cross, Jesus already accomplished the ultimate answer to all of our prayers, but He awaits our specific invitation to come into the scene.

You may say, “I am not qualified. I am not an apostle...I am not a prophet...I don’t think I’m even very sharp.” But I say, “You *are* qualified.” If you are a believer in the Lord Jesus Christ, He has given you power and authority over the power of the enemy, and He is waiting for you to follow Him as He uses your Spirit-breathed prayers to gain victory over the foe and bring blessings to His people.

1

THE ORCHESTRA OF PRAYER

“He [King Hezekiah] organized Levites at the Temple into an orchestral group, using cymbals, psalteries, and harps. This was in accordance with the directions of David and the prophets Gad and Nathan, who had received their instructions from the Lord. The priests formed a trumpet corps. Then Hezekiah ordered the burnt offering to be placed upon the altar, and as the sacrifice began, the instruments of music began to play the songs of the Lord, accompanied by the trumpets. Throughout the entire ceremony everyone worshiped the Lord as the singers sang and the trumpets blew. Afterwards the king and his aides bowed low before the Lord in worship. Then King Hezekiah ordered the Levites to sing before the Lord some of the psalms of David and of the prophet Asaph, which they gladly did, and bowed their heads and worshiped.”

—2 Chronicles 29:25–30 (TLB)

I want to make one thing as clear as possible from the beginning: prayer cannot be defined simplistically. It is more like symphonic music, played harmoniously by many different instruments, than a single trumpet blast.

I recently had the joy of attending a performance of the Nashville Concerto Orchestra. It was marvelous. I felt I was in an ecstatic atmosphere

where the sounds of heaven were being released on earth. It was all the more delightful for me because, among the orchestra members, my daughter-in-law, Pearl Fernando Goll, wife of my son Tyler, was beautifully playing the violin. The sound ebbed and flowed like the tide as the delicate notes of the oboe were followed by the thunderous waves of the drums, all held together by layers of strings. It was seamless, and yet each instrument had its unique and particular part to play in making the music.

That is why Ephesians 6:18 uses this particular wording: *“Praying always with all prayer and supplication”* (NKJV) and *“...all kinds of prayers”* (NIV). In the same way as it takes all kinds of musical sounds to make up an orchestra, it takes all kinds of prayers to respond to our Conductor, Jesus Christ Himself. The “score” is the written Word of God. The tempo is set and moderated by the Holy Spirit. The instruments are played by you and me—and we get better with intentional practice.

TWELVE DIVERSE SOUNDS OF PRAYER

Our instruments of prayer vary as greatly as the instruments in an orchestra do. Just as an orchestra consists of groups of woodwinds, strings, brass and percussion instruments, so our “instruments” of prayer may be plucked, strummed, bowed, blown into, pounded on, shouted or whispered. Note, as well, that often our chorus of prayer consists of “movements” such as praise, worship, and intercessory prayers.

The point is this: Each and every one of us has a part to play in His orchestra of prayer. What is your special sound? What instrument do you play?

I have identified twelve distinct “sounds” that come forth in the orchestra of prayer. They are as follows (these are by no means rigid categories): (1) thanksgiving, (2) high praise, (3) worship, (4) dedication or consecration, (5) prayers of commitment, (6) prayers of petition, (7) prayers of intercession, (8) prayers of supplication, (9) prayers of command, (10) prayers that decree a blessing, (11) prayers that thwart the enemy, and (12) persistent prayers. Let’s explore their distinct contributions.

THANKSGIVING

Prayers of thanksgiving are like the first movement in a symphony; they open the way to a concert of worship and intercession. The psalmist

declares, “*Enter His gates with thanksgiving*” (Psalm 100:4 NASB), and that is what we do. That is what happened for the grateful leper in Luke 17:11–19. According to Old Testament law, lepers were supposed to declare “Unclean! Unclean!” wherever they went (see Leviticus 13:45), and they were expected to stay away from people. But those lepers approached Jesus and He told them to go to the priest—and they were healed as they went. Nine of them continued on their way, incredulous and in high spirits. But one turned around and came back to express his thanks directly to the rabbi whose power had healed him. He is the one whose thankful heart opened the way to more liberty and joy and healing. The others were cleansed, but he was made whole. “*Thy faith hath made thee whole*” (Luke 17:19 KJV). Thanksgiving is an important quality of a healthy, whole person.

HIGH PRAISE

What follows “*Enter his gates with thanksgiving*”? “...and [go into] *his courts with praise*” (Psalm 100:4 NASB). Thanksgiving and praise are not quite the same thing. There is a progression. First we thank God for His goodness: “*Great is the LORD.*” Then we praise Him for His greatness: “...and *greatly to be praised*” (Psalm 48:1). Always remember that praise is one of the highest weapons of spiritual warfare. Praise opens prison doors and sets the captives free.

WORSHIP

Following thanksgiving and praise, we move into heartfelt worship. Despite the fact that I am comparing these aspects of prayer to instruments in an orchestra, in reality worship pertains less to music—which is how we tend to think of it in a contemporary church context—and more to an inner attitude of heart. To worship is to bow down, to kneel, to prostrate oneself. Another psalm gives expression to what I’m trying to describe:

Oh come, let us worship and bow down; let us kneel before the LORD our Maker. For He is our God, and we are the people of His pasture, and the sheep of His hand. (Psalm 95:6–7)

We might begin with joyful shouting, as the psalm says, because God is so great. Our expressions of praise, which can be chosen as an act of the will, may then lead us into heartfelt worship as the ultimate expression

of surrender. Worship, according to the first point of the Westminster Shorter Confession is “the chief end of man.” It is foundational to our faith, with or without audible musical notes.

DEDICATION (CONSECRATION)

Building on what has come before, we present ourselves to God: We “present [our] bodies a living and holy sacrifice, acceptable to God, which is [our] spiritual service of worship” (Romans 12:1–3 NASB). This enables us to enter into the high priestly prayer of Jesus as we are set apart for the Lord and sanctified. He prayed to the Father, “For their sakes I sanctify Myself, that they themselves also may be sanctified in truth” (John 17:19 NASB).

Our prayers of consecration are a lovely sound to the Lord’s ears. He loves to hear “saving grace” prayers, too, but our dedication and consecration prayers show Him that we know we are not our own, that we were bought with a price. “I surrender all” resounds from the orchestra of prayer. Jesus Christ is our Master and Lord!

PRAYERS OF COMMITMENT

As your prayer progresses, next you roll over your prayers of dedication and consecration into prayers of commitment, saying “Into Your hand I commit my spirit; You have redeemed me, O Lord God of truth” (Psalm 31:5). As you commit yourself to Him, you rest in faith-filled trust. He will take care of you, down to the smallest detail of your life. “Commit everything you do to the LORD. Trust him, and he will help you” (Psalm 37:5 NLT).

Committing is an act; trust is an attitude. Whenever your load becomes too heavy, you cast your burden onto the Lord. You commit it to Him. And then you leave it with Him; you trust Him with it. You give it and then leave it.

I think of the serene summer night in Dallas at the Cotton Bowl, where I was attending Campus Crusade for Christ’s Explo ’72 conference. The fabled evangelist Billy Graham spoke a piercing message about personal commitment to Christ. As a result both of the preached message and the convicting work of the Holy Spirit, I stood to my feet to dedicate my life to fulltime Christian service. It was one of the best decisions I have ever made, one that has stuck for over forty-five years! I am sure that my

simple prayer of consecration released a soothing orchestral sound to the Lord's ears.

PRAYERS OF PETITION

Many times, we pray simple prayers of petition in addition to prayers of commitment. We can expect each of our prayers to be answered—if they line up with the will of God. *“Now this is the confidence that we have in Him, that if we ask anything according to His will, He hears us”* (1 John 5:14). I like to say it this way: God came up with the original World Wide Web. His “WWW” consists of His will, His Word, and His ways.

When you pray, do you ask the Bible way? *“Therefore I say to you, whatever things you ask when you pray, believe that you receive them, and you will have them”* (Mark 11:24). This does not mean that you will have anything you desire fervently, but that you will align your desires with His as you walk in increasing holiness.

PRAYERS OF INTERCESSION

At last we reach intercessory prayer, the primary topic of this book. Did you know that all these different “sounds” of prayer must be heard first? We have to come through the gates with praise before we can enter into the most Holy Place.

God looks among His people for intercessors, and they are hard to find: *“I looked for someone among them who would build up the wall and stand before me in the gap on behalf of the land”* (Ezekiel 22:30 NIV).

Intercession is not “devotional prayer.” That should have been covered already in your earlier time of communion with the Lord. Intercession is making prayers of petition on behalf of others, standing in the gap between man's imperfection and God's perfection. We confess the iniquity of others as if it is our own and we ask for God's mercy. (See Isaiah 59:2–15.) What a high honor it is, a labor of love, to be allowed to stand in the gap in behalf of other people!

PRAYERS OF SUPPLICATION

James tells us that *“mercy triumphs over judgment”* (James 2:13). To pray according to mercy is always to pray according to God's heart. This is much

more difficult than it sounds—even impossible. In fact, you cannot lift up a cry for mercy without receiving God’s grace to do it. Ask for the spirit of grace and supplication: “*And I will pour on the house of David and on the inhabitants of Jerusalem the Spirit of grace and supplication; then they will look on Me whom they pierced. Yes, they will mourn for Him as one mourns for his only son, and grieve for Him as one grieves for a firstborn*” (Zechariah 12:10).

“*Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need*” (Hebrews 4:16 KJV). We cannot come boldly unto the throne of grace on our own human strength. We must come with heartfelt thanksgiving, praise, and worship, surrendering our own agendas. Then we can receive His heart of mercy and pray according to His will.

PRAYERS OF COMMAND

Once in a while, coming “boldly” entails uttering commanding words of prayer, as Joshua did when he spoke to the Lord and then released a command to the sun and the moon, so that the sun stood still for an entire day. (See Joshua 10:12–15.) It takes a profound gift of faith to do something like that.

John Wimber, founder of the Vineyard church movement, taught about the five-stage healing model. One of his personal ministry prayers was the prayer of command in which he spoke to the illness, “Be gone!”

The prayer of command is declarative in nature. Even though you may not play that “instrument” regularly in the prayer orchestra, it is important to know that it is a biblical option.

PRAYERS THAT DECREE A BLESSING

Much more often, we utter prayers of blessing, even decreeing specific blessings. We can bless others in the words that the Lord gave to Moses:

And the LORD spoke to Moses, saying: “Speak to Aaron and his sons, saying, ‘This is the way you shall bless the children of Israel. Say to them: “The LORD bless you and keep you; the LORD make His face shine upon you, and be gracious to you; the LORD lift up His countenance upon you, and give you peace.”” (Numbers 6:23–26)

This is how God releases His blessings on His people: “*So they shall invoke My name on the sons of Israel, and I then will bless them*” (Numbers 6:27 NASB). Remember this key point: we are part of a speech-activated kingdom. When, fueled by the gift of faith, you decree a thing that is according to the will, word, and ways of God, all things are possible!

PRAYERS THAT THWART THE ENEMY

Can we utter prayers that denounce or limit the powers of darkness? Can we bind Satan from continuing his work? Well, Jesus did it when he cursed the fig tree that was not bearing fruit, after which it withered and died. (See Matthew 21:21.) This is like a prayer of command coupled with righteousness and faith. Jesus inspected the tree and found no figs, only leaves, on it. It had given the external appearance of being fruitful, but upon closer examination it proved to be unproductive.

Although it was used by Jesus, this form of prayer should be exercised with wisdom and caution. It is the kind of prayer that draws a line in the sand and says, “Enough is enough. No more!” It requires clear discernment and faith and should be exercised only after confirmation.

PERSISTENT PRAYERS

The final sound in the orchestra of prayer is one of persistence. The music keeps on playing even if the lights go out. We all know the story of the persistent widow whose prayers were answered only because she would not let go. (See Luke 18:1–7.) Earlier in the book of Luke, Jesus also tells the parable of the friend whose persistent petitions got results. (See Luke 11:5–8.) The bottom line is this:

Keep on asking, and you will receive what you ask for. Keep on seeking, and you will find. Keep on knocking, and the door will be opened to you. For everyone who asks, receives. Everyone who seeks, finds. And to everyone who knocks, the door will be opened.

(Luke 11:9–10 NLT)

Keep on praying. Don't give up. The more you pray, the more God will keep on drawing you into His heart. You and I have been called to be

enforcers of the kingdom of light over the (temporary) kingdom of darkness. Giving up is not an option!

OUTLINE OF THE ORCHESTRA

Let me summarize this picture of the orchestra of prayer by giving you a list of points about intercessory prayer that I gleaned years ago from my friend Mike Bickle, founder of the International House of Prayer in Kansas City, Missouri. Briefly stated, intercessory prayer has five aspects:

1. Personal petitions (asking for circumstances in your life to change)
2. Personal devotion (asking for spiritual growth, communion with God, and worship)
3. Meditation on God's Word (turning God's Word into a conversation with Jesus)
4. Intercession for God's corporate purpose (watching over the people of God) (1 Thessalonians 3:10, Isaiah 62:6–7, Luke 18:7–8)
5. Intercession for specific individuals (2 Corinthians 1:11, Ephesians 6:18–19, Philippians 1:19)

Each one of these aspects of intercessory prayer requires certain foundational conditions if the prayer is to be effective. In closing this opening chapter, here are ten of these important truths, to keep us aiming in the right direction:

1. Faith (Mark 11:23–24, Matthew 21:21–22, 1 John 5:14–15)
2. Persistence (Luke 18:1–8, Matthew 7:7–11, Isaiah 30:18–19; 62:6–7, Luke 11:5–13)
3. Holy life (Psalm 66:18, Isaiah 59:1–2, 1 John 3:19–22)
4. Honor for spouse (1 Peter 3:7)
5. Following the will of God (1 John 5:14–15)
6. Praying in the name of Jesus (John 14:13–14, 26; 16:23–24)
7. Pure motives (James 4:2–3)
8. Boldness (Hebrews 4:16)
9. Forgiveness (Matthew 6:15)

10. Unity, praying in agreement (Matthew 18:19–20; 5:23–24)

To underline the importance of our intercession—our persistent asking, seeking, and knocking on the door of heaven—Jesus affirmed the Father’s expansive generosity, saying:

So I say to you, ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. For everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened. If a son asks for bread from any father among you, will he give him a stone? Or if he asks for a fish, will he give him a serpent instead of a fish? Or if he asks for an egg, will he offer him a scorpion? If you then, being evil, know how to give good gifts to your children, how much more will your heavenly Father give the Holy Spirit to those who ask Him!”

(Luke 11:9–13)

If you remember to line up with God’s will, Word, and ways, your patient perseverance will be rewarded, and God will open His heavenly storehouse to meet the need you have been praying about. Your holy, believing, persistent prayers will strike the mark!

TARGET PRACTICE

Almighty God, in Jesus’s great name, I thank You that the fervent prayer of a righteous believer prevails! By the grace of God, I am adding these various sounds of prayer into my understanding. Holy Spirit, guide and direct me in choosing which instrument should be selected at the appropriate time and how to play it. I praise You and thank You that You are teaching me how to release prayers that will strike the mark without fail. Amen.