



Leigh Elim Church
Report on Sabbatical

Corporate Prayer; its Practice and Effectiveness in and for a Pentecostal Setting
Rev. Derrick and Ann Wilks Sabbatical 2018
April 30, 2018

Ann and I have been in ministry now for 15 years; we have been the ministers at Leigh on Sea for the last 10 years; and in the spring of 2018 we took an eight-week Sabbatical to consider “Corporate Prayer; its practice and effectiveness in and for a Pentecostal setting”.

Before we embarked on this quest our Elder prayed and prophesied that we would have a blank canvas to work with. This was apt as we all come to ventures with our own preconceived ideas. It is easy to make sweeping statements; we need to evidence our thoughts and ideas from Scripture and in practice. As an ex-detective, Derrick was trained to look at the evidence and not just the theory, so he took these investigative skills into this project: does what people say add up in practice? As we looked at a number of different streams, we were searching for something that we could import into our own Pentecostal Church.

Spurgeon was possibly the first to say that the Prayer Meeting is the Boiler Room; the power house of the church. “Spurgeon would take them (visitors) to the basement prayer room where people were always on their knees interceding for the church. Then Spurgeon would declare, “Here is the powerhouse of this church”.” [1] This phrase “The Boiler Room” is now one of the hallmarks of what is possibly one of the most well-known modern examples of corporate prayer, 24/7 Prayer. In a sense this illustrates the verse from Ecclesiastes 1:19, that “there is nothing new under the sun”, and it has been our experience throughout our Sabbatical that all the many varied and differing practices, books, meetings etc that we have attended have ultimately led us to acknowledge that it is not possible go somewhere to catch some new theology or methodology of prayer, either private or corporate. We simply need to see that spending time with God, as Adam and Eve did in the cool of the evening, or as Jesus often did and taught His disciples to do, has been the central theme of Christians over the centuries, and needs to be the focus of our personal lives and then needs to be evident in our church life.

Our Sabbatical started as we went to Wigan to be trained in Pastor Choi’s Korean Prayer School, in order that we can then teach the subject later this year. Pastor Choi, from the Presbyterian Church in Kwang Myung, just outside Seoul, knows that the mission, the heart, the purpose of his church is prayer. He recognises this as his primary function in God to be a man of prayer himself and to do all he can to release others into seeing themselves as men and women of prayer. By tradition, South Koreans are very focused, disciplined and very vocal when they pray. Pastor Choi himself flew in from Korea to lead the School. He came, he said, not to lead us but to have the privilege to pray with us. He is such a humble man yet leads this amazing church of over 8,000 praying people; he has brought Prayer Teams to this country and other nations and is planning to take Mission Teams into France later this year. The teaching was totally focused, and the prayer times were amazing. The cost was minimal, and no love offering was taken.

Over the last few years as we have been involved with the teams coming to the UK on the Korean Prayer Mission and have been privileged to experience first-hand in our own church significant growth, both numerically and spiritually in our congregation. We have not changed our programmes or ministered in any new way, and so the only explanation we can put this growth down to is the hand of God and the way He has chosen to hear and answer the prayers of our brothers and sisters from Korea. Christians from Korea see the UK as their mother church, owning their debt to the missionaries who gave their lives sacrificially to bring the gospel to Korea a mere 150 years ago. They see the decline in the British church at this present time and have felt compelled to come and pray for our revival. Sacrifice is at the heart of their



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experience, their willingness to sacrifice themselves, their time and even their money to see God restore the church here in the UK.

This growth in Leigh Elim, this blessing of God, is what initiated our desire to look more closely at the whole topic of prayer, and particularly corporate prayer, during these eight weeks of our Sabbatical. This has been a bit like a detective story as we have sought evidence from a rich tapestry of sources. To focus on prayer during this time we searched the Scriptures, researched the internet, read many books, watched YouTube teaching videos and live-streaming, listened to a course of teaching, attended the Korean Prayer School, went to a retreat centre, visited three Cathedrals and a number of large and small churches and have been part of a Prayer Storm Furnace prayer meeting in Manchester. We produced a survey on prayer and analysed the results, and we investigated some historical methods of corporate prayer, from the 18 Benedictions of the First Century Covenant Church, to John Wesley's Method and Charles Spurgeon's teachings.

Last year as we began to prepare for our Sabbatical one of our friends lent us the book by Roy Godwin called the Grace Outpouring in which he talks about the work at Flald-y-Brenin in South Wales. He speaks about the power of simply blessing people in the name of the Lord rather than praying that God would bless them, [2] a subtle but powerful distinction. As a church we had begun to do this regularly, often using the priestly blessing from Numbers 6 and Wayne Dillard's Resurrection Prayer from Prayer Central [3]. Praying blessing on both our people and our community have become a regular part of our ministry.

We began by quoting Spurgeon who said that the Prayer meeting is the power house of the church, if that is so then our churches are poorly powered. Part of our research has included a survey of the place of corporate prayer within both Elim churches and the Baptist churches in the Midlands. We asked a few simple questions, eliciting the following replies. About 90% of churches hold corporate prayer meetings, with 24% of the members of Elim congregations attending and 29% of Baptist congregations. When asked if corporate prayer featured in their services all churches, both Elim and Baptist said 100% of the time; 90% of Elim Pastors acknowledge that that time of corporate prayer was led by the Pastor or the leadership of the church, compared to 84% of Baptist ministers. Most church leaders were convinced that their people had a good understanding of the nature of prayer itself, 72% of Elim and 61% of Baptist people were considered to have a good understanding. The area where there was most difference in the churches was when asked if they engaged their people in prayer via social media: 64% of Elim churches said that they did, whereas only 26% of Baptists churches use this method.

During our Sabbatical some of the things we investigated were really inspiring, others not so much. We watched the live-streaming of The Canadian Prophetic Prayer Conference (The Watchmen Gathering on Jeju Island in South Korea). Although parts of this didn't sit well with us, as it included much worship and exhortation but little actual prayer, it did cause us to study the verses in Ezekiel about "standing in the gap" and "building the walls". Many people use these verses to create for themselves a Ministry of Intercession which they seem to add to the Five Fold ministry gifts of Ephesians 4:11. Whilst looking this up, we were also studying the material for the Korean Prayer School Chapter 3 which is all about the importance of the truth, about defending the church from lies. When we put the verses from Ezekiel into context we saw that this too had originally been spoken in connection with rooting out lies and false prophecy and defending truth. The often-misused verses of Ezekiel 22:30 link to the earlier verses of chapter 13:12; here God criticises the so called prophetic leaders for building substandard walls and whitewashing them to cover the defects.



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Speaking truth has been, and will continue to be, a high priority in our ministry. There is so much fake-news about, often reposted by well-meaning Christians who have not bothered to check sources, but then even forty years ago people were circulating stories that were not actual fact. One of those stories referred to a scene from the Bayeux Tapestry supposedly depicting the king spurring his men into action by prodding them with a lance. The written wording under this, about him 'comforting' his people was used as an illustration of the Holy Spirit's name The Comforter, urging His people into action. Unfortunately, neither the picture nor the comment actually exists, yet this still appears on the internet searches and is quoted as truth. We need to be people of integrity, see 2 Tim 4:3-4; we must not "turn away from the truth and wander off into myths."

Repeatedly we have found that much of what is claimed by people, ministries and groups is nothing more than hype and a close examination of their assertions simply does not bear scrutiny. Their claims are often over exaggerated or simply false.

As the title of our study was to do with corporate prayer we began to look for Biblical examples. There are not many, particularly New Testament examples of corporate prayer, with little evidence as to how it was practiced, so this led us to ask what the practice of prayer would have been in the first century, and also what Jesus' own prayer life would have looked like; again, there is very little evidence of what he actually prayed or details of when he prayed. We began to realise that that could be partially explained by the fact that all Jews would have been taught to pray in the same way, so the disciples felt no need to record this, as everybody would know. In the twenty first century, of course, we do not know about Jewish practices, so we began to research temple/synagogue prayer pre AD70.

This led us to an amazing discovery. There were usually two special times of prayer each day, the Morning Prayer at the third hour and the Afternoon Prayer at the ninth hour; sometimes there was a third time of prayer at midday[4]. The afternoon (3pm) prayer time mentioned in Acts 3:1 and 10:9 was called "minchah" the gift offering. Derrick and I were studying this together on Good Friday 2018, and were blown away by the fact that the hours that Jesus was on the cross correspond to the hours of prayer. Jesus was crucified at 9am, darkness covered the earth at noon and it was 3pm when Jesus "breathed His last" and gave Himself as the "once for all" offering for sin, precisely at the time of the prayer traditionally called "The Gift Offering!".

Looking into these prayer times caused us to search for the structure of the temple prayers; this led us to the 18 Benedictions[5] which would be prayed three times a day by all Jews, both privately and corporately. These were a set formula of Benedictions, blessing God for who He is and what He does based on scriptures from the Old Testament. Traditionally these formed the basis of prayer, but the Jews were expected to take these thoughts and make them their own[6], i.e. not merely recite the words; this method of prayer was called 'abstracting' and 'expanding'. The main theme of a phrase would be 'abstracted' or distilled into just a few words, then each person praying would 'expand' those few words to fit their particular needs of the moment. In fact, apparently if you simply spoke the words by rote you were not considered to have prayed at all!

When the disciples asked Jesus to teach them to pray in Luke 11, they must have heard Him praying these phrases, but bringing something new into His prayers. So we set about comparing the 18 Benedictions with the 'Lord's Prayer'. We have included a copy of the Benedictions in the Appendix. The first three and the last three are points of high praise. The middle section is about calling on the Lord for our own needs. We see immediately that Jesus' teaching in Matthew 5 follows this format, the version in Luke 11 is slightly different, which lends credence



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to the above-mentioned method of abstracting and expanding a theme. Incidentally, Luke doesn't bother to include the final praise section because of course everyone knows that you must finish your prayer-time by praising the Lord!

The 'new' things which Jesus added are "Father", the "daily bread", the "forgive as we forgive" and the "Evil one"[7].

- 1) Although there are some references to God as "Father" in the Old Testament, Jesus is the first to use the relationship of child to Father in such depth, even using the familiar term "Abba", similar to our "Daddy".
- 2) There were two ways of providing for the poor in Jesus' time; Jews were expected to regularly give food and provisions to those in the community who were destitute, but itinerant beggars were a different category, totally dependent on people's generosity. Jesus emphasises our need to acknowledge our total dependence on the Lord by using the vocabulary associated with the latter group as we ask for our "daily bread".
- 3) Jews were used to asking for forgiveness, but Jesus insists that our own forgiveness is dependent upon our relationships with others; we are to allow His forgiveness to flow through us to those around us. He even reiterates how important this is at the end of the prayer in Matthew 5 and later by telling the parable about the unmerciful servant.
- 4) In Jesus' day, as with many people today, there was no real concept of the devil, the Evil One, but Jesus wanted us to remember that He is much more powerful than the enemy, Satan. This is seen in the account of Jesus' own temptation.

We have looked at various teaching on the Lord's Prayer. Most teachers suggest that we dwell on each word or phrase, often expanding thoughts about it in their teaching, which is so similar to what the Rabbis would have taught their disciples to do. Again, it is interesting to compare and contrast modern-day practices with these ancient methods. Anglicans always used to say the Lord's Prayer three times a day, and they used to say it standing up. This is even using the posture adopted by Jews. Roy Godwin teaches about taking each word and expanding our prayer around that[8] and Larry Lea teaching in *The Elim Evangel* in the 1980's taught much the same. Whilst looking at various methods of prayer, we were of course encouraged by considering John Wesley's 'Method', largely influenced by the Moravians in the 18th Century. We were challenged by the teachings of Charles Surgeon in "The Power of Prayer", where he encourages us to be focused and organised as we come to the Lord in prayer, coming to Him in all seriousness and arguing our case as we remind Him of His promises[9]. He says "put these three things together, the deep spirituality which recognises prayer as being real conversation with the invisible God—much distinctness which is the reality of prayer, asking for what we know we want—and withal much fervency, believing the thing to be necessary, and therefore resolving to obtain it if it can be had by prayer, and, above all these, complete submission, leaving it still with the Master's will—commingle all these, and you have a clear idea of what it is to order your cause before the Lord."

In his book "Dirty Glory" Peter Greig says the Lord "has chosen to work in partnership with our free will"[10]; will we choose to work in partnership with Him? Nicky Gumble in his "Bible In One Year" exhorts us to "Never give up praying and pray hardest when it is hardest to pray"[11]; this is very similar to what Spurgeon writes: "Still prayer itself is an art which only the Holy Ghost can teach us. He is the giver of all prayer. Pray for prayer—pray till you can pray; pray to be helped to pray, and give not up praying because thou canst not pray, for it is when thou thinkest thou canst not pray that thou art most praying; and sometimes when thou hast no sort of comfort in thy supplications, it is then that thy heart all broken and cast down is really wrestling and truly prevailing with the Most High.[12]"



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Summary

One thing has become abundantly obvious; Corporate Prayer is on the decline in all areas of UK Christianity. We attended a Cathedral where over 500 attended a sung Eucharist service but when we attended the same church's Evening Prayer, Ann and I were two of only four people in attendance. We went to a Prayer Storm meeting of about 120 people; half of them were there for the first time as tourists, the numbers attending regularly were considerably less. We attended church Prayer meetings unannounced to find they had been closed and on other occasions a 24/7 meeting and Prayer Altar meeting similarly had been cancelled without notification. Corporate Prayer is not seen as important in modern church life. Only a small percentage of our own people attend prayer meetings.

Throughout this Sabbatical we have sort to find out the 'effectiveness' of corporate prayer. Sending a survey to Pastors about how many attend a prayer meeting was a good indicator of numbers but in hind-sight a survey of church members may have been more informative. We have noticed that people pray very differently in church prayer meetings to the way that they normally pray at home.

Teaching on prayer is required. We do not need a special language or turn of phrase in order to connect with God, and we must be careful in our teaching and in our own example not to make people feel that these are necessary. People need to know that there is no wrong way to call on the Lord. You do not need to imitate us or produce the simple heartfelt cries to God that you hear others use, or carefully craft prayers; what is important is that you talk to God in the way that feels comfortable to you. Maybe there is no wonder that the number of people attending prayer meetings are down, if their perceptions are so mixed up. As Pentecostals we need to find new ways to encourage people to pray in their own way and their own style, without any conceived pressure to conform to an imagined 'norm'. In the book "The Power of a Praying Church" Stormie recounts her introduction to prayer meetings where the church split into smaller prayer circles. She says: "I grew more and more attached to the prayer circles, not only were prayers being answered but there was a bonding that was happening between people. I would see someone in church with whom I had prayed in the previous weeks and I remembered their name and what their needs were"[13]. Perhaps she sensed that a family was being born: loving, caring and praying for one another. That is what we need.

Throughout this Sabbatical, Derrick has come to recognise that he is a Man of Prayer. There is more information about this on his blog www.elimleigh.co.uk/media. He has been impacted by our studies in the Lord's Prayer and motivated and challenged by the Koreans, Prayer Storm and Spurgeon with their emphasis on being focused, organised and serious about our corporate prayer times. Even in a corporate setting we need to pray as an individual, whilst remaining disciplined, prepared and in unity with the leader's instructions. Spurgeon suggests that as we would prepare to preach, so we should prepare to pray, arming ourselves with arguments from His promises as we come to the Lord in prayer.

Ann has been amazed at the number of times the word "Selah" has come up during the Sabbatical. Originally occurring in the Psalms, this word is different to translate, variously described as 'pause, think, meditate, take time, an interlude to take stock'. In Peter Greig's book about 24/7 prayer he uses it at the end of each chapter as a moment to think through what you have learnt[14], Hillsong used it to take stock of where we are as church and also to read Praise reports after Prayer requests in their meetings, Nicky Gumble emphasises how important "the one thing" is, to simply wait on the Lord[15], resting in His presence and Peterson urges us to spend time listening to God[16].



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We have both been inspired to consider the importance of speaking blessings over people. According to Spurgeon "My brethren, there is no need for prayer at all as far as God is concerned, but what a need there is for it on our own account! If we were not constrained to pray, I question whether we could even live as Christians. If God's mercies came to us unasked, they would not be half as useful as they now are, when they have to be sought for; for now we get a double blessing, a blessing in the obtaining, and a blessing in the seeking. The very act of prayer is a blessing." [17]

God is calling His people to be men and women of prayer. For each of us this will look different, because it must stem from our personal relationship with God. Even in a corporate setting we are individuals coming together to call upon the Lord. It is all about our heart relationship. There is no such thing as 'One Size Fits All'; as a friend of ours says, if there was a particular method of praying that always got results someone would have found it by now! This study has not so much changed the way we pray as made us become more organised and disciplined about prayer.

One particular feature at Korean prayer meetings is their calling out, loudly on the Lord (Chee Hoh) three times all together. This always feels very powerful. They explain the Biblical precedent from Dan 9:19 when Daniel prays "O Lord, hear; O Lord, forgive, O Lord, pay attention and act." Recently in the weekly prayer points for Elim's Men's movement Mpower, the writer drew attention to the Viking war-cry that the supporters of the Icelandic football team use to encourage their team as the match is about to begin[18]. Perhaps using something similar in our corporate Prayer Meetings may encourage us to realise that we are in this business of praying together, in unity, calling out to the Lord in desperation, supporting and encouraging each other.

This Sabbatical has asked and answered some questions about corporate prayer. We came across this quote: "Are corporate prayers more powerful than prayers that are said in private? The Bible does not indicate that they are.[19]" We have to agree with this. However, in the book 'The Hidden Flame' by Davis Bunn and Janette Oke there is a beautiful paragraph which to us sums up corporate prayer. "We need each other. We are not made to be individual worshippers. We are a body of brothers and sisters... we present ourselves as a community of believers. We draw strength and encouragement from one another. We share prayer for God's leading and direction. We ask for strength and courage that we might continue to be strong in proclaiming the message of Jesus to all people.[20]"



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APPENDIX

<http://tzion.org/articles/EighteenBenedictions.htm>

1. G-d of History

O L-rd, open my lips, and my mouth shall declare your praise.

Blessed art thou, O lord our G-d and G-d of our fathers, G-d of Abraham, G-d of Isaac, and G-d of Jacob, the great mighty and revered G-d, the most high G-d, who bestows lovingkindness, and the Master of all things; who remembers the pious deeds of the patriarchs, and in love will bring a redeemer to their children's children for your Name's sake.

2. G-d of Nature

[During the Ten Days of Repentance say: Remember us unto life, O king, who delights in life, and inscribe us in the book of life, for your own sake, O living G-d.]

O King, Helper, Savior and Shield. Blessed art thou, O L-rd, the Shield of Abraham.

You, O L-rd, are mighty for ever, you revive the dead, You are mighty to save.

[From the day after Simchat Torah until the Eve of Passover, say: You cause the wind to blow and the rain to fall.]

You sustain the living with loving-kindness, revive the dead with great mercy, support the falling, heal the sick, free the bound, and keep Your faith to them that sleep in the dust. who is like You, L-rd of the mighty acts, and who resembles You, O King, who orders death and restores life, and causes salvation (Yeshua) to spring forth?

[During the Ten days of Repentance say: Who is like You, Father of mercy, who in mercy remembers your creatures unto life?]

Yes, You are faithful to revive the dead. Blessed art thou, O L-rd, who revives the dead.

3. G-d who sanctifies.

Responsive reading:

We will sanctify Your Name in the world even as they sanctify it in the highest heavens, as it is written by the hand of Your prophet:

And they call to one another and said,

Holy, holy, holy, is the L-rd of Hosts: The whole earth is full of His glory.

Those over against them say, Blessed...

Blessed be the glory of the L-rd from His place.

And in Your Holy Words it is written, saying

The L-rd shall reign for ever, Your God O Zion, unto all generations. Praise Ye the L-rd.

Unto all generations we will declare Your greatness, and to all eternity we will proclaim Your holiness, and Your praise, O our G-d, shall no depart from our mouth for ever, for You are a great and holy G-d and King. Blessed art thou, O L-rd the holy G-d. [During the days of Repentance conclude the Blessing: ---the holy King.]

4. Prayer for understanding.

You favor man with knowledge, and teach mortals understanding. Favor us with knowledge, understanding and discernment from You. Blessed art thou, O L-rd, gracious Giver of knowledge.

5. Prayer for repentance

Cause us to return, our Father, unto Your Torah; draw us near, our King, unto Your service, and bring us back in perfect repentance unto Your presence. Blessed art thou, O L-rd, who delights in repentance.

6. Prayer for forgiveness

Forgive us, our Father, for we have sinned; pardon us, our King, for we have transgressed; [On Fast Days, Selichoth are inserted here.]



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for You do pardon and forgive. Blessed art thou, O L-rd, who is gracious, and does abundantly forgive.

7. Prayer for deliverance from affliction

Look upon our affliction and plead our cause, and redeem us speedily for Your name's sake; for You are a mighty Redeemer. Blessed art thou, O L-rd, the Redeemer of Israel. [On fast days the Reader says "Answer us, O L-rd, answer us on this day of the fast of our humiliation, for we are in great trouble. Turn not to our wickedness; conceal not your face from us, and hide not Yourself from our supplication. Be near, we beseech You, unto our cry; let Your lovingkindness be a comfort to us; even before we call unto You answer us, according as it is said, And it shall come to pass that, before they call, I will answer; while they are yet speaking, I will hear; for You, O L-rd, are He who answers in time of trouble, who delivers and rescues in all times of trouble and distress; the holy King."]

8. Prayer for Healing

Heal us, O L-rd, and we shall be healed; save us and we shall be saved; for You are our praise. Grant a perfect healing to all our wounds; [You may add a prayer for the sick here] for You, almighty King, are a faithful and merciful Physician. Blessed art thou O L-rd, who heals the sick of Your people Israel.

9. Prayer for Deliverance from want

Bless this year unto us, O L-rd our G-d, together with every kind of the produce, for our welfare; give [From December 4th until Passover: Dew and rain for] a blessing upon the face of the earth. O satisfy us with your goodness, and bless our year like other good years. Blessed art thou, O L-rd, who blesses the years.

10. Prayer for reunion of Israel

Sound the great horn for our freedom; raise the ensign to gather our exiles, and gather us from the four corners of the earth. Blessed art thou, O L-rd, who gathers the dispersed of Your people Israel.

11. Prayer for the righteous reign of G-d

Restore our judges as in former times, and our counselors as at the beginning; remove from us sorrow and sighing; reign over us, O L-rd, You alone, in lovingkindness and tender mercy, and clear us in judgment. Blessed art thou, O L-rd, the King who loves righteousness and judgment. [During the Ten Days of Repentance say: the King of Judgment.]

12. Prayer against slanderers (added later at Yavneh)

And for slanderers let there be no hope, and let all wickedness perish as in a moment; let all Your enemies be speedily cut off, and the dominion of arrogance uproot and crush, cast down and humble speedily in our days. Blessed art thou, O L-rd, who breaks the enemies and humbles the arrogant.

This addition to the Shemoneh Ezreh brings the count of blessings to 19 instead of the 18, as indicated by its name. The prayer against slanderers was added at Yavneh placing it during the time of the beyt midrash at Babylon, (See Barachoth 33a) This prayer was aimed at "Christians" according to Rabbi Jeffery Cohen, author of Blessed Are You.

13. Prayer for the righteous and proselytes

Toward the righteous and the pious, toward the elders of Your people the house of Israel, toward the remnant of their scribes, toward true proselytes, and toward us also may Your tender mercies be stirred, O L-rd our G-d; grant a good reward unto all who faithfully trust in



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Your Name; set our portion with them for ever, so that we may not be put to shame; for we have trusted in You. Blessed art thou, O L-rd the stay and trust of the righteous.

14. Prayer for the rebuilding of Jerusalem.

And Jerusalem, Your city, return in mercy, and dwell therein as You have spoken; rebuild it soon in our days as an everlasting building, and speedily set up therein the throne of David. Blessed art thou, O L-rd, who rebuilds Jerusalem.

15. Prayer for the Messianic King

Speedily cause the offspring of David, Your servant, to flourish, and lift up his glory by Your divine help because we wait for Your salvation all the day. Blessed art thou, O L-rd, who causes the strength of salvation (Yeshua) to flourish.

16. Prayer for the hearing of prayer.

Hear our voice, O L-rd our G-d; spare us and have mercy upon us, and accept our prayer in mercy and favor; for You are a G-d who hears and answers prayers and supplications; from Your presence, O our King, turn us not away empty; [On fast days the Reader says "Answer us, O L-rd, answer us on this day of the fast of our humiliation, for we are in great trouble. Turn not to our wickedness; conceal not your face from us, and hide not Yourself from our supplication. Be near, we beseech You, unto our cry; let Your lovingkindness be a comfort to us; even before we call unto You answer us, according as it is said, And it shall come to pass that, before they call, I will answer; while they are yet speaking, I will hear; for You, O L-rd, are He who answers in time of trouble, who delivers and rescues in all times of trouble and distress; the holy King."] for You hear and answer in mercy to the prayers of Your people Israel. Blessed art thou, O L-rd, who hears and answers prayer.

17. Prayer for the restoration of Temple service.

Accept, O L-rd our G-d, Your people Israel and their prayer; restore the service to the inner sanctuary of Your house; receive in love and favor both the offerings of Israel and their prayer; and may the worship of Your people Israel be ever acceptable unto You.

[Add on the New Moon, Feast of unleavened Bread, and Feast of Tabernacles add: Our god and G-d of our fathers! May our remembrance ascend, come and be accepted before You, with the remembrance of our fathers, of Messiah the son of David Your servant, of Jerusalem Your holy city, and of all Your people the house of Israel, bringing deliverance and well being, grace, lovingkindness and mercy, life and peace on this day of

(On the following days say: The New Moon.

The feast of Unleavened Bread.

the Feast of Tabernacles.)

Remember us, O L-rd our G-d, thereon for our well-being; be mindful of us for blessing, and save us unto life: by Your promise of salvation and mercy, spare us and be gracious to us; have mercy upon us and save us; for our eyes are bent upon You, because You are a gracious and merciful G-d and King.]

And let our eyes behold Your return in mercy to Zion. Blessed art thou, O L-rd, who restores Your divine presence to Zion.

18. Thanksgiving for G-d's unfailing mercies.

[While the reader says the following paragraph the congregation recites in an undertone: We give thanks unto You for You are the L-rd our G-d, and the G-d of our fathers, the G-d of all flesh, our Creator and the Creator of all things in the beginning. Blessings and thanksgiving be to Your great and holy Name, because You have kept us in life and have preserved us' so may You continue to keep us in life and preserve us. Gather our exiles to Your holy courts to observe



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Your statutes, to do Your will, and to serve You with a perfect heart; seeing that we give thanks unto You. Blessed be the god to whom thanksgiving is due.]

We give thanks unto You for You are the L-rd our god and god of our fathers for ever and ever; You are the rock of our lives, the Shield of our salvation through every generation. We will give thanks unto You and declare Your praise for our lives which are committed unto Your hand, and for our souls which are in Your charge, and ro Your miracles, which are daily with us, and for Your miracles, which are daily with us, and for Your wonders and Your benefits, which are wrought at all times, evening, morning and noon. You are all good, whose mercies fail not; You are the merciful Being, whose lovingkindness never ceases, we have ever hoped in You. [On Chanukah and Purim the following is added: We thank You also for the miracles, for the redemption, for the mighty deeds and saving acts, wrought by You, as well as for the wars which You waged for our fathers in days of old, at this season.]

19. Grant Peace.

There are actually 19 benedictions in the Shemoneh Esrey. for clarification see blessing number twelve Prayer Against Slanderers.

Grant peace, welfare, blessing, grace, lovingkindness and mercy unto us and unto all Israel, Your people. Bless us, O our Father, even all of us together, with the light of Your countenance; for by the light of Your countenance You have given us, O L-rd our G-d, the Torah of life, lovingkindness and righteousness, blessing, mercy, life and peace; and my it be good in Your sight to bless Your people Israel at all times and in every hour with thy peace. Blessed are You, O L-rd, who blesses Your people Israel with peace.

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[2] Godwin Roy and Roberts David “The Grace Outpouring” (David Cook page 108)

[3] Dillard Wayne “Prayer Central” (www.prayercentral.net 3rd April 2010)

[4] Mindel Nissan https://www.chabad.org/library/article_cdo/aid/682091/jewish/The-Three-Daily-Prayers.htm

[5] <http://tzion.org/articles/EighteenBenedictions.htm> (2004 Zion CS)

[6] Instone-Brewer “Visual Sermons Jesus-Prayer” www.instone-brewer.com/visual_sermons/Jesus-Prayer/_1sermon

[7] Instone-Brewer “Visual Sermons Jesus-Prayer” www.instone-brewer.com/visual_sermons/Jesus-Prayer/_1sermon

[8] Godwin Roy “This then is how you should pray” Ffald-y-Brenin.media CD 1 Session 2

[9] Hall, R (1993) “Spurgeon The Power of Prayer in a Believers Life” Emerald Books page 8

[10] Greig Pete “Dirty Glory” (Hodder and Stoughton 2016 page 102)

[11] Gumble Nicky “BibleInOneYear” (youversion 27 March 2017)

[12] Hall, R (1993) “Spurgeon The Power of Prayer in a Believers Life” (Emerald Books Page 18)



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[13] Omartian Stormie with Jack Hayford "The Power of a Praying Church" (Harvest House Publishers 2003) p 71

[14] Greig Pete "Dirty Glory" (Hodder and Stoughton 2016 page 18 etc)

[15] Gumble Nicky "BibleInOneYear" (youversion 8 April 2018)

[16] [www.theologyofwork.org>blog/listening to God](http://www.theologyofwork.org/blog/listening-to-God) (an interview with Eugene Peterson)

[17] Hall, R (1993) "Spurgeon The Power of Prayer in a Believers Life" (Emerald Books Page 19)

[18] Email MPower "The Viking Thunderclap" 16.4.18

[19] <https://www.allaboutprayer.org/corporate-prayer.htm>

[20] Oke J and Bunn D "The Hidden Flame" (Baker Publishing Group 2017 page 341)