

Trellis: Empowerment Practice

The empowerment practice is about cultivating a relationship with the Holy Spirit, and from that a trust that his gifts are good. While we cannot control the Holy Spirit (He is God and King, not an impersonal force!), we are guaranteed that as we seek God we will find him (Jeremiah 29:13, CSB: 13 You will seek me and find me when you search for me with all your heart), and we are also guaranteed by Jesus that the Spirit will be sent us, and he will be our teacher, guide, and empowering force to do the works that Jesus did (John 14:12-17) and even greater!

In both the Old Testament and the New, the words primarily used for spirit (*ruach/pneuma*) mean breath or wind. We cannot dictate how or when the wind will blow. However, we are guaranteed that if we seek the Holy Spirit the wind will come—whatever impact that may bring. We are also assured that each believer is given a spiritual gift (or gifts!) distributed exclusively by the will of the Holy Spirit to empower us for ministry (1 Cor 12-14). We don't have to cross our fingers and hope that the Spirit will come and help us—if we seek Him, He is coming! We are not alone in our efforts to Join God in the Renewal of All Things.

A.W. Tozer

It may be said without qualification that every man is as holy and as full of the Spirit as he wants to be. He may not be as full as he wishes he were, but he is most certainly as full as he wants to be.

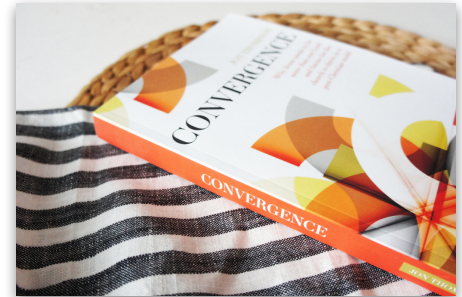
Our Lord placed this beyond dispute when He said, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Hunger and thirst are physical sensations which, in their acute stages, may become real pain. It has been the experience of countless seekers after God that when their desires became a pain they were suddenly and wonderfully filled. The problem is not to persuade God to fill us, but to want God sufficiently to permit Him to do so.

But how? For many 'seeking the Holy Spirit' has been reduced to holding still for a bit, and trying to convince ourselves not to get in God's way in case he wants to do something—in spite of our nervousness about what he may do. Perhaps our attempts to seek the Holy Spirit are more likely to grieve him (Eph 4:30) than to welcome him! But this approach reduces the Holy Spirit to an impersonal power. He's not 'The Force' from 'Star Wars' nor is he King Author's 'Excalibur.' He is the third person of the Blessed Holy Trinity, and he is God. We seek him as we seek relationship with anyone. This isn't about summoning power, this is about making a friend, and deepening a bond.

As with everything else, Jesus is our model for this. Contrary to popular (albeit unbiblical) belief, Jesus didn't rely on his own power for the amazing and miraculous things he did. He relied on the Holy Spirit, just as we must.

The following excerpt is from John Thompson's outstanding book:

CONVERGENCE: WHY JESUS NEEDS TO BE MORE THAN OUR LORD AND SAVIOR FOR THE CHURCH TO THRIVE IN A POST-CHRISTIAN WORLD



***Emphases are mine**

*The third person of the Trinity empowered Jesus who was sent by the Father. Without the power of the Spirit, Jesus, out of choice alone, would not have been able to bring the good news. In this way He did not grasp the power or privilege of deity: he did only what the Father wanted by the power the Holy Spirit. **Jesus did not perform ministry out of his deity but only under the power of the Holy Spirit.***

Charles Kraft wrote:

We read in Philippians 2:5-8 that Jesus laid aside the use of his divinity and worked totally as a human being in the power of the Holy Spirit while he was on earth. He did nothing to indicate to the world, including the people of his hometown, Nazareth, that he was, in fact, God incarnate until after his baptism. Then, functioning wholly as a human being under the leading of the Father (Jn. 5:19) and the power of the Holy Spirit (Lk. 4:14), he began to set people free from captivity to the enemy as evidenced by sickness, lameness, blindness, demonization and the like. Jesus worked in the authority and power given him by the Father, never once using his own divinity while on earth. Jesus did all this to demonstrate God's love (a relational thing), to teach us what God and the Christian life are all about (knowledge/truth things), to free people from Satan (a power thing). Thus he showed us how we should go about our lives as participants in the Kingdom of God that Jesus planted in the middle of Satan's kingdom. He gave to us the same Holy Spirit under whom he worked, saying that whoever has faith in him will do the same things he did, and more (Jn. 14.12). Since today, as in Jesus' day, the enemy is doing power things, Jesus gave us his authority and power (Lk. 9.1) to carry on the freedom-giving activities of Kingdom builders.

*When Luke concludes his summary with the words, "Jesus returned to Galilee in the power of the Spirit" (v.14), he makes clear that Jesus would not use His own power or carry out His own plans. **Everything Jesus said and did He did in surrender and under the power of the Holy Spirit.** Luke's phrase is not just a transition statement to bridge Jesus' time in the wilderness and the launch of His ministry.*

Jesus used spiritual gifts to serve and He clearly had the gifts of teaching, miracles, healing, and discernment, to name a few. The Holy Spirit provided what He needed to carry out the Father's purposes on earth. Do you see the connection? If we have the same indwelling Holy Spirit Jesus had, and the church universal has the same spiritual gifts He used, together we can do what Jesus did.

Jesus laid aside the privilege of deity and was filled by the Spirit and perfectly did the will of the Father. So when we are baptized in the Spirit, and filled by the Spirit, and when we follow Jesus in His practices, and recognize our spiritual gifts as undergirded by the fruit of the Spirit, we, like Jesus, can and will do greater things.

We have the same access to the Father that Jesus had. We have the same Holy Spirit living in each one of us that Jesus had. We have the same power that He had and the same character traits offered to us that He had. We have the same gifts He had and we have the same practices that He followed. If spiritual gifts are a guaranteed source of power, then spiritual practices for the believer are a guaranteed source of transformation! Spiritual practices and spiritual gifts were the inner and outer life of Jesus and they ought to be the inner and outer life of each of His devoted followers. They are the glue in our relationship with God and others.

With Jesus as our model, let me emphasize a key verse that puts Jesus firmly where we live each day: "Jesus gave them this answer: 'Very truly I tell you, the Son can do nothing by himself; he can do only what he sees his Father doing, because whatever the Father does the Son also does'" (John 5:19).

*The Gospel of John presents in Jesus the pattern of submissive empowerment and permission-based action that should characterize our lives. **This obliterates the assumption we often make that Jesus' actions can only be explained because He was the Son of God. We therefore conclude that we couldn't be part of such demonstration of God's power because we're not the Son of God.** But throughout His life here among us, Jesus, as He said above, could "do nothing by himself." In His humanity He was completely dependent on His Father and the Holy Spirit for permission, direction, and empowerment. That Jesus expects us to imitate Him is a foundational idea introduced in John 5:19 and repeated in John 14:12, "I tell you the truth, anyone who has faith in me will do what I have been doing. He will do even greater things than these, because I am going to the Father."*

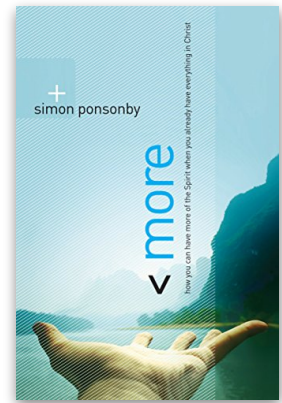
Jesus, as our example, chose to be empowered by the Holy Spirit. He used spiritual practices (his trellis!) to remain connected to the Father, and a ready vessel through which the Holy Spirit could pour out his power and love. This is our model.

The following excerpt is from Simon Ponsonby's excellent book and provides a clear four step process for seeking more of the Spirit (and also a useful outline for our Trellis Communities):

MORE: HOW YOU CAN MORE OF THE HOLY SPIRIT WHEN YOU ALREADY HAVE EVERYTHING IN CHRIST*

**This is my first recommendation if you're looking to learn more about seeking the Holy Spirit and doing so from a strong theological foundation.*

**discussion questions have been added, and are not from the book.*



Step 1 – Repentance

John baptized as a symbolic washing away of sins for those who embraced the kingdom, preparing for the King who would immerse them in the Spirit (Matt. 3:11). Jesus, the Son of Man, is baptized not only to legitimize John's ministry, but primarily as the representative of humanity. He is not renouncing and washing away His own sin, for He is sinless, but He does so symbolically and representatively on our behalf.

Having said this yes to repentance, He Himself receives the Holy Spirit, who descends upon Him as a dove (v. 16). In this example we see that the Spirit comes to the repentant.

In Acts 1:14 we read that the disciples devoted themselves to prayer. Scripture places a veil over the content of their prayers, but as anyone who prays knows, the longer we spend in prayer, drawing near to God, the more we are aware of our own sin, rebellion, unbelief, and need of God's grace. If we could hear their prayers in that upper room, as they await the visitation of the Spirit, I suspect we would hear strong cries of confession and see a floor wet with their tears.

Peter, in his Pentecost address, responds to the convicted listeners by telling them to repent and be baptized in Jesus' name. This confession and renunciation of sin, joined to an identification with and reception of Christ as Lord, will bring them the gift of the Spirit. This promise of the Holy Spirit (Acts 2:33, 38) is for them, their children, and for all who are far off. The Spirit comes to the repentant.

In England we call Pentecost "Whit Sunday," an old English shortening of "White Sunday." This stems from the time when Pentecost, like Easter, was a key occasion for baptism, and the candidates would come up out of the water and be clothed in white, symbolizing sins washed white as snow in the baptismal waters. I love that identification of Pentecost with White Sunday—the day of baptismal repentance and identification with Christ in His death. The coming of the Spirit is also often coupled

with a conviction of sin, righteousness, and judgment (John 16:8). The holy unearths the unholy. If we seek Him and respond to Him, He will clean our sin away, but if we continue in sin, He will keep His distance.

When David repented following his sin over Bathsheba and Uriah, he implored the Lord not to remove him from His presence or take the Holy Spirit from him (Ps. 51:11). His unholy acts forfeited the sense of the presence of the Holy Spirit. While I do not believe that as Christians we can ever lose that seal of ownership (Eph. 1:13), by sin we may grieve and offend His presence within us.

When individuals come to me and ask how they can know more of the power of the Holy Spirit, or if they share that they have lost the intimacy they once knew with Him, I will always try to discover whether there is unconfessed sin. The Holy Spirit will not anoint, indeed will avoid, marked unholiness (1 Cor. 3:16; 6:19; Eph. 4:30; Gal. 5). Not that our repentance makes us holy, but it is an invitation and preparation for the Holy Spirit to come and conform us into His likeness.

Discussion

JOHN THOMPSON:

If Acts is where we most see men and women described as filled with the Holy Spirit, it also offers another picture of men and women filled with unholy spirits. Ananias and Sapphira allowed Satan to fill their hearts with greed and deceit (5:3). The high priest and his leaders were filled with jealousy at the miraculous ministry of the apostles and had them arrested (v. 17). Again the Jews in Antioch were filled with jealousy at the crowds drawn by Paul and Barnabas, and they challenged and reviled them (13:45). The whole city of Ephesus, which had embraced the apostolic ministry of Paul, was suddenly filled with confusion by Demetrius' vehement verbal opposition (19:29). If we are to be filled with the Holy Spirit, we must not grieve the Holy Spirit (Eph. 4:30), and we must repent, renounce, and remove anything else that would fill our lives and crowd out the Holy Spirit—lust, pride, ambition, envy, greed, resentment, bitterness, unforgiveness, self-pity, a critical spirit. He is the Holy Spirit, and He cannot fill what is defiled. Repentance precedes reception of the Spirit (Acts 2:38).

- Can you remember a time when your sin made you feel separated from God?
- Can you think of anything that might be 'filling you' in some measure, and that may need to be removed to make room for the Holy Spirit?
- If our sin is like deadwood clogging up the trail that leads you to Jesus, then how can you clear that path? How can you keep it clear?
- Are you sometimes hesitant to repent? Why?
- Can you imagine a daily process of repentance? How would you make space for that? Discuss when/where that could happen.

Set aside a few minutes for personal repentance, and then pray for one another. Lay hands on one another and ask the Holy Spirit to come and fill each of you. Ask the Holy Spirit reveal anything that might be creating distance.

Step 2—Obedience

A visitation of the Spirit is known by those who say yes to God. Jesus said to the disciples, “Do not leave Jerusalem, but wait for the gift my Father promised” (Acts 1:4 NIV). They returned to Jerusalem and did just what the Lord asked of them. **Had they gone off witnessing without this anointing, they would have done it in their own strength, which was very little, and they would have been singularly ineffective.**

But in obedience to Christ’s command, they waited and prayed, and then the Spirit came. Later Peter could talk about “the Holy Spirit God gives to those who are obedient to Him” (5:32).

One commentator on the Sialkot revival in the early years of the twentieth century wrote that there are two conditions for God to use us in revival to win souls—obedience and purity. “Obedience in everything, even in the least, surrendering up our wills and taking the will of God.”

Samson was anointed by the Spirit of God to overcome the enemies of Israel (Judg. 14:6, 19; 15:14). When he gives Delilah the secrets of his strength (Judg. 16) and she cuts off his hair, his strength evaporates. Now his strength was not in the hair itself—that would be magic. But the hair symbolized his consecration and separation to God, and in this lay his anointing. To keep his hair long came as a command from God (13:4) and as long as he was faithful and obedient to this divine decree, he knew the Spirit’s anointing. Samson’s sin was not that he was gullible, but that he was sinful—immorality with a pagan prostitute and a disregard for God’s gift cost him the anointing.

Similarly King Saul forfeited the anointing of the Spirit through his willful disobedience. Although he claimed to have performed the commandment of the Lord, Samuel’s strong rebuke to Saul was that he had offered sacrifices, rather than obey God’s command. Saul, who had been a Spirit-anointed prophet of the Lord, from that day on lost the anointing of the Spirit (1 Sam. 15:19–22; 16:14; 18:12). God replaced Saul with David, “a man after My own heart, who will do all My will” (Acts 13:22).

Jesus made it unequivocally plain that obedience and anointing go hand in hand. “If you love Me you will keep My commandment, and I will ask the Father to give you another Helper, to be with you for ever, even the Spirit of truth” (John 14:15–17). Let us not miss this sequitur: Reception of the Spirit follows faithful response to Christ’s commands.

If we are seeking more of God’s Holy Spirit power and presence in our lives, we need to ask ourselves: Am I doing everything God wants of me? Is there a particular thing He has asked me to do that I am hesitating about or refusing? If so, be quick: Repent, and obey. Obedience is a key that unlocks the door to every deep spiritual experience.

Discussion

Read and discuss John 14:12-17

- What about Jesus' teaching do you find most difficult to believe?
- Why do you think Jesus made obedience a prerequisite to empowerment? What might happen if obedience did not precede empowerment?
- Can you share about a time when it was particularly difficult to obey God? What happened?
- List a few areas/categories of life where obedience can be costly/difficult. Which of those do you find most challenging?

Take a few minutes to pray for one another. Ask God to reveal any disobedience, and to empty each of you of anything that might stand in the way of being filled with the Holy Spirit. Pray for strength to obey however the Lord leads, and for empowerment – that each person would operate in whatever spiritual gift(s) the Spirit may have for them.

Step 3—Unity

The psalmist writes, “How good and pleasant it is when brothers live together in unity. It is like the precious oil on the head, running down on the beard of Aaron ... for there the Lord has commanded blessing and life for ever more” (Ps. 133:1–3). Anointing with oil was performed on priests, prophets, and kings, and symbolized a setting apart and a sealing and anointing for the call at hand, by the Holy Spirit (Lev. 21:10; 1 Sam. 10:1, 6; 16:13; 1 Kings 19:16; 2 Kings 9:1f.). The psalmist is celebrating the reality that when brothers dwell in harmony and unity, there the blessing of God is not simply a consequence but specifically a “command” of God.

Unity among the disciples was the weighty burden of Jesus' heart cry to His Father at the Last Supper. He prayed “that they may be one,” ...in order that “the world might believe that God sent [Jesus].”

Leon Morris rightly comments, “In other words, the unity for which he prays is to lead to a fuller experience of the Father and the Son. And this in turn will have the further consequences that the world may believe.” But what is this “fuller experience”? How is this indwelling in God (John 17:21) and indwelling of God (v. 23) achieved? It is achieved by none other than the anointing of the Holy Spirit, who unites us to Christ and who immerses us in the life of God (14:17; 1 John 2:27; John 17:23, 26). The Spirit is God in us who places us with God.

The Pentecost church was marked by conformity to Christ's prayer for unity. Acts 1:14 says they were of one accord/purpose/mind, devoting themselves to prayer. And it was

as they were all together (2:2) and interceding that the Spirit descended upon them at Pentecost.

In two subsequent cameos of church life, Luke particularly emphasizes their unity: They devoted themselves to one another (v. 42f.) and were “of one heart and soul” (4:32). The free distribution of goods to those in need demonstrates that this unity was practical, and not just a matter of common intellectual assent to a set of beliefs.

Following on from this unity, the next feature of their life together is that everyone was filled with awe (2:43)—always the response to the manifest presence of God. They all experienced great grace upon them (4:33), and knew remarkable effectiveness in witness and conversions to Christ (2:47; 4:33).

In Acts we see Jesus’ threefold cord in action: unity, leading to anointing, leading to effective gospel witness. **This unity is not conformity—it is a model of relations in the Trinity (John 17:11, 21, 22, 23) where there is distinction without division.** Unity is rooted in a shared identity as those who believe and trust in Christ, the Word of God. Unity is grounded in a shared commitment to the apostolic teaching and its witness to salvation through faith in the resurrected Lord Jesus Christ. Unity is fostered by shared prayer together and the sharing of goods with one another. Unity brings blessing to the believers and is a conduit for God’s Word to come with power to unbelievers. Is it worth trying? Is it worth pursuing?

Jesus, on the night that He was betrayed, prayed for it. **We need to ask ourselves what obstacles in our own personal lives, church life, and denominational life are militating against unity. Then we must repent of our sin, pride, and divisions, and seek in practical ways to restore broken bridges, heal hurts, bandage wounds.** Only then will we know what the church in early Acts knew—awe, many miracles, powerful apostolic preaching, great grace upon us all, and the Lord adding daily to our number those being saved.

Discussion

Read and discuss the following. What themes do you see?

- John 17:20–23 (NLT): 20 “I am praying not only for these disciples but also for all who will ever believe in me through their message. 21 I pray that they will all be one, just as you and I are one—as you are in me, Father, and I am in you. And may they be in us so that the world will believe you sent me. 22 “I have given them the glory you gave me, so they may be one as we are one. 23 I am in them and you are in me. May they experience such perfect unity that the world will know that you sent me and that you love them as much as you love me.
- Acts 1:14 (CSB): 14 They all were continually united in prayer, along with the women, including Mary the mother of Jesus, and his brothers.

- Acts 4:32–33 (ESV): Now the full number of those who believed were of one heart and soul, and no one said that any of the things that belonged to him was his own, but they had everything in common. 33 And with great power the apostles were giving their testimony to the resurrection of the Lord Jesus, and great grace was upon them all.
- Philippians 2:1–4 (NIV): Therefore if you have any encouragement from being united with Christ, if any comfort from his love, if any common sharing in the Spirit, if any tenderness and compassion, 2 then make my joy complete by being like-minded, having the same love, being one in spirit and of one mind. 3 Do nothing out of selfish ambition or vain conceit. Rather, in humility value others above yourselves, 4 not looking to your own interests but each of you to the interests of the others.

Further discussion:

- How might this room feel different if we were 100% in “one mind and one accord”?
- Can you remember being in room like that? Share what happened.
- Why do you think unity is so important for us to experience the Holy Spirit’s power together?
- What fears might hold you back from truly desiring all that the Holy Spirit has for you?
- Have you felt a stronger desire for the Spirit in the last few weeks? Could this be God unifying this group with a common hunger?

Pray for profound unity in your group. For this moment to be marked by an intense oneness. And then, ask the Holy Spirit to come and move among you. Follow humbly any direction you might feel from the Lord.

Step 4 – Prayerfulness

Prayer precipitates Pentecost—through the prayers of the Son petitioning the Father (John 14:16) and through the prayers of the church petitioning the Son. The disciples met daily, “devoting themselves in prayer” (Acts 1:14) and preparing themselves for Pentecost, and it was while they were in this togetherness of prayer that the Spirit came upon them (2:2).

They knew an ongoing intimacy with God and a manifestation of His power in the context of their corporate prayer (vv. 42f.). In a remarkable passage they experience a second Pentecost: “When they prayed [Greek *deomai*, to beg, beseech], the place in which they were gathered was shaken and they were all filled with the Holy Spirit and spoke the word of God with boldness” (4:31). Jesus taught us about the equation of prayer and the Spirit: “If you, though you are 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” (Luke 11:11f.). Paul understood that prayer and reception of the Spirit are inextricably linked, which is why he was persistent in prayer for the Ephesians and the Colossians that they might receive more of and from the Holy Spirit (Eph. 1:14f.; Col. 1:9f.).

If we are to receive personal Pentecost or an overflowing revival, prayer must be the priority. The saints have always known this. Most know that the Great Awakening in America was fueled by the remarkable sermon from Jonathan Edwards, “Sinners in the Hands of an Angry God.” He had preached this sermon several times previously, to no effect. What is little known is that Edwards spent three days and nights in prayer before delivering that sermon again, not eating a morsel, not closing his eyes once, simply petitioning God over and over again: “O Lord, give me New England.” God heard, God came, and the rest is history.

- Oswald Chambers said that climbing in the Spirit is accomplished by kneeling and not by running.
- Karl Barth says, “Only where the Spirit is sighed, cried, and prayed for does he become present and newly active.”
- Martyn Lloyd-Jones says, “Plead with him ... let him know the despair of your heart. And as soon as you do so, he will grant you your heart’s desire. He will speak to you, manifest himself to you, and shed his love abroad in your heart. And you will begin to love him and to rejoice in him and with a joy unspeakable and full of glory.”

So let us pray. Let us not rest until we have known that mighty outpouring from on high. Prayer is the key to personal renewal and public revival. Elijah was a man just as we are—he prayed, and heaven gave rain and the earth bore fruit (James 5:17). Oh, how we need the rain of God’s Spirit watering the dry and dusty parts of our lives and our land! How we long to be fruit-bearing and not frustrated!

If we would know this personal Pentecost, then we must go after it. Here is the Father’s promise: “You will seek me and find me when you seek me with all your heart” (Jer. 29:13 NIV). Here is the Savior’s promise: “Ask and it shall be given, seek and you will find, knock and the door will be opened to you” (Luke 11:9).

I have an eighty-year-old and very precious booklet on the Welsh Revival that was given to me by my father. Inside is an account by a pastor of how members of his church in 1903 went up every night onto a nearby mountain and prayed for a visitation of God. More and more individuals joined them and soon the Spirit came down on that community, setting God’s people ablaze, resulting in many being drawn to Christ.

The pastor writes

For fully six months we continued in prayer every night, and the effect of that blessed time is evident even now when the wave of another revival has almost submerged everything. The after effects upon God’s people were very great. Speaking for myself, my own heart and life were searched as never before. Was I fully surrendered to the Lord? Where was the power that should be in my ministry? Was I fully assured of salvation? Had I received the Holy Ghost? The

outcome of it all was that I yielded wholly to God, casting away all known sin, and making God's glory the one aim of my life and ministry. What an experience followed! What Joy!

My father, when a young man, wrote on the inside back cover of the booklet, "Prayer, origins of the Revival," and on the inside front cover he wrote, "Oh God, send it now to me."

Discussion

Exodus 33:7–11 (NLT): 7 It was Moses' practice to take the Tent of Meeting and set it up some distance from the camp. Everyone who wanted to make a request of the Lord would go to the Tent of Meeting outside the camp.

8 Whenever Moses went out to the Tent of Meeting, all the people would get up and stand in the entrances of their own tents. They would all watch Moses until he disappeared inside. 9 As he went into the tent, the pillar of cloud would come down and hover at its entrance while the Lord spoke with Moses. 10 When the people saw the cloud standing at the entrance of the tent, they would stand and bow down in front of their own tents. 11 Inside the Tent of Meeting, the Lord would speak to Moses face to face, as one speaks to a friend. Afterward Moses would return to the camp, but the young man who assisted him, Joshua son of Nun, would remain behind in the Tent of Meeting.

Simon Ponsonby

Whenever the pillar of cloud indicating the Lord's presence descended on the tent, the people would keep their distance, staying standing within the camp at the entrance to their tents (Ex. 33:10). Yes, they would worship, but from a distance. Why did they not run to the tent? Why did the shout not go out throughout the camp, "The Lord has come!"? Why did everyone not rush to the tent of trysting? Perhaps they were content in the knowledge that their sins were forgiven by their offering of sacrifices at the tabernacle. They did not need any intimacy—just the security of sins forgiven. Perhaps they were content knowing that they had the Ten Commandments and did not need anything else. Perhaps they feared that they might not be welcome. After all, they were not all Joshua or Moses, and God might even turn sour on them—or worse. Perhaps they thought the effort was not worth it, for by the time they got there, God might have left. Perhaps they were waiting for someone else to make the first move, but no one did and they were not prepared to go out on a limb. The presence of the Lord evoked worship, and rightly so, but it should also have evoked a stampede. He is a God who comes to us, but few bother coming to Him.

- Why do you think the people didn't run to the presence of the Lord?
- Why do we not run to the tent? With the clear historic patterns of outpouring following extraordinary prayer we have more reason than ever to seek his face. What's stopping us?
- What rhythms could you build into your life for seeking revival through prayer?
- Have you ever felt called to extraordinary prayer? What happened?
- How might God be calling us to extraordinary prayer? What might happen if we did?