

21-DAY PRAYER INITIATIVE FOR ISRAEL

JUNE 8 – JUNE 28, 2009

I. WHY DO WE PRAY FOR ISRAEL?

- A. The Bible commands all believers to pray for God's purposes for Israel to be accomplished (*Is. 62:6-7; Joel 2:17; Rom. 10:1*) and to resist the attacks of the enemy that seek to see Israel "wiped off the face of the earth."

⁶I have set watchmen on your walls, O Jerusalem; they shall not hold their peace day or night. You who make mention of the Lord, do not keep silent, ⁷and give Him no rest till He establishes and till He makes Jerusalem a praise in the earth. (*Is. 62:6-7*)

¹Brethren, my heart's desire and prayer to God for Israel is that they may be saved. (*Rom. 10:1*)

- B. The apostle Paul warns believers not to be ignorant of God's plan and purpose for Israel but to understand that only as the church comes into unity with God's heart for Israel, particularly in the place of prayer (*Is. 62:6-7; Rom. 11:25*), will the nation of Israel receive the mercy of God (*Rom. 11:30-32*).

²⁵For I do not desire, brethren, that you should be ignorant of this mystery, lest you should be wise in your own opinion, that blindness in part has happened to Israel until the fullness of the Gentiles has come in. (*Rom. 11:25*)

- C. Satan is fiercely committed to the destruction of Israel by all means possible (*Rev. 12:1-6; 13-17*). Before the return of Jesus, the attack of the enemy against Israel will escalate, culminating in global anti-Semitism and a united political and military campaign against the City of Jerusalem under the leadership of the antichrist (*Zech. 12-14*).

- D. Nonetheless, Paul declares boldly that God is not finished with Israel (*Rom. 11:1, 11*). It is through Israel's salvation that God will establish His Kingdom on earth in fullness and bring blessing to every nation (*Gen. 12:3; Rom. 11:15; Is. 9:6-7*). Jesus is returning to the earth to rule as a Jewish King from the throne of David in Jerusalem. He will return only when the nation of Israel is ready and willing to accept Him as their King and Savior (*Matt. 23:39*). When He returns, the entire nation of Israel will be saved (*Rom. 11:26; Zech. 12:10-13:1*).

²⁶And so all Israel will be saved as it is written: "The Deliverer has come out of Zion, and He will turn away ungodliness from Jacob..." (*Rom. 11:26*)

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... ¹In that day a fountain shall be opened for the house of David and for the inhabitants of Jerusalem for sin and for uncleanness. (*Zech. 12:10; 13:1*)

II. HOW SHOULD WE PRAY FOR ISRAEL

- A. Ultimately, our prayers for Israel can be summed up in the command of David to pray for the peace of Jerusalem (*Ps. 122:6-7*).

- B. Our greatest prayer should be for the *spiritual peace* of the nation of Israel, understanding that none in Israel will find true and lasting peace until they turn to Jesus, the Prince of Peace. We need to contend for the Gospel to go forth in power and authority in the land of Israel and among the Jewish nation across the earth today. Ask God to release an anointed witness to Jesus in the land that will provoke the Jews to jealousy (**Rom.11:14**). Periodically, we will provide information about ministries in the land that are focused on preaching the Gospel as a primary focus to help you pray during this 21-day season.
- C. We should also pray for *social peace* (economic, relational etc.) and protection for believers in the land, and for *peace in the political arena*. Ultimate political peace will only come when Jesus is the political leader of Israel in the Millennial Kingdom. For the time being, we should pray for the safety of believers from the threat of terrorism and the protection of the people from political aggressors. We should not promote the political agenda of secular politicians but we actively resist politics that seek to destroy the Jewish nation. We need to pray for political peace so that there is a window for the gospel to go forth and that many may be saved (both Jewish and Arab).

III. BIBLICAL PRAYERS – PRAYING GOD’S LANGUAGE WITH A POSITIVE FOCUS

- A. As we embark on this 21-day journey together to contend for the breakthrough of the Holy Spirit and the peace of Jerusalem, we must remember that **God-centered intercessory worship is God’s primary strategy for the Church to resist demonic spiritual powers**. It is a more effective strategy of warfare to focus our prayers towards God in proclaiming his victory (by agreeing with the supremacy of Jesus, declaring prophetic decrees, and reminding God of His promises), rather than focusing our attention on darkness, evil, and sin. Thus, as a general rule of practice, our prayers and proclamations, even during this 21-day season, need to be focused and directed towards God and His Word as the primary way to confront or “tear down” demonic powers.
- B. The Scriptures have given to us a great gift in biblical prayers (actual prayer and worship texts found in the Scriptures) as these prayers give to us the **language of God’s heart**. Since they are prayers that began in God’s burning heart, praying biblical prayers makes it easier for weak people to be unified and experience God. In other words, though praying biblical prayers is not meant to make it easier for God to hear our prayers, we know that we cannot and will not miss God’s heart by praying these biblical prayers.
- C. The New Testament prayers are essential for helping the Church experience unity with God and His people as **they are positive** and focused on thanksgiving, love, faith, and releasing God’s grace and victory instead of focusing on negative things like sin or demons. If we focus primarily on “confronting” sin and pray negative “preaching prayers,” the result is often judgmental, angry postures against the Church and the world.
- D. While we do incorporate confession, repentance, and resistance in our prayers, we recognize that they are **not the major focus** of the NT model of corporate prayer. While there are, in fact, seasons when the Spirit orchestrates times of identificational repentance like Ezra, Nehemiah, and Daniel, even in these instances, alongside the apostolic prayers recorded in the NT, we see the humility and God-centeredness of these prayers rather than negativity or focusing on evil.