

## Time in Prayer

It is time to seek the Lord. Spend some time praising God. Read a psalm to focus on God's glory. (Psalm 145 is pure praise).

The Alliance has a strategy for other nations—to send workers around the world to the least-reached people groups. We pay them from a single fund so these international workers need not be concerned with raising their own wages (this is called the "Global Advance Fund"). We publish prayer materials so we can pray for them by name (and for the people groups they are reaching), to:

- develop the region with education, agriculture, medicine, aid;
- seek the Lord in the country, and
- plant churches so those people can reach other nations beyond it.

Begin to ask for "the Kingdom to come and the will to be done on earth as in heaven..."

- Pray for the Alliance—to develop strategies for winning the lost in all the nations of the world.
- Pray for our movement, to develop strategies to win this country in all its diversity or regions, networks, provinces, languages and cultures.
- Pray for international workers you know by name—uphold them and the countries in which they serve. Ask God to give them strategies to accomplish what is needful.
- Pray for a clear word from God about which nation you are to invest in as a congregation, as people together and as individuals in your personal calling.
- Pray for General Assembly, that God would use it to call us to "ask", so he would "give the nations to us..."
- Pray during the week using the accompanying Daily Prayer Requests.

# 50 Days of Prayer

Feb. 14 - Apr. 4  
2010

## Week 1: The Nations as an Inheritance

February 14 - 20

*"I will surely tell of the decree of the Lord: He said to Me 'You are my Son; today I have begotten You. Ask of Me, and I will surely give the nations as Your inheritance, and the very ends of the earth as Your possession...'"*  
~ Psalm 2:7-8 NASB

It all began rather simply.

God and I had an argument.

Perhaps you can relate.

God was asking me to do what I didn't want to do! So I told him I had other plans, thank you very much!

This is nothing new; it seems others greater than you and I have had the same experience!

Moses argued with God. At the two extremes, he was either pleading with the Lord to spare the Israelites from the wrath of God and certain death (Exodus 32:11-14), or he was asking God to kill him because he was weary of being a nursemaid to two million souls he never birthed (Numbers 11:10-15, esp. 15)!

Jeremiah had a similar conversation with God; he complained the job he had been given was so very big, he simply couldn't do it. He lamented that perhaps God was like a phony stream—acting like the water in a mirage—there was the promise of refreshing to a parched and weary soul, only to discover it wasn't there when it was most needed (Jeremiah 15: 15-18, esp. 18).

Ananias could relate too. He had a debate with God about the wisdom of the Lord in the assignment that had been given to him. There was a fellow named Saul who was "breathing threats and murder against the disciples of the Lord" (Acts 9:1)—not exactly a visitor friendly kind of guy! And God had interrupted Ananias' devotions to tell him in a vision that "murder-breathing" Saul was praying and also had a vision; the trouble was that Saul's vision included a man named Ananias, and that he (Saul) needed to see the only Ananias in town—namely him. He was to go to Saul, who had been contemplating murder of people like him (Acts 9:10-19), and armed only with a word of encouragement and a prayer, call him to apostleship!

This assignment might produce an argument, especially if it involved simultaneous visions containing personal information!

We could name all those who argued with God over the size of their assignment. Jonah comes to mind (sent to tell an enemy people group to repent). So does Elijah in the cave, though his conversation with God was more of a lament (1 Kings 19). The point is, it is more than possible to be in vital, dynamic relationship with God Almighty and to quail at the size of the task God is requiring us to do. We argue, we complain, we groan and in the end...

God always wins!

That is what happened on a winter day in February 2007. I was doing my morning devotions, meditating on the text at the top of the study—Psalm 2:7-8. Two things were happening at the time:

- 1) I was pleading with the Lord for the redemption of my country—Canada, a country with a rich heritage, enormous wealth, and an extreme poverty of spirit.
- 2) I was reflecting on the Messianic prophecy in the psalm, thanking God he had given the nations to our Lord, and praying "Would you move upon Canada by your grace?"

That was when the argument began. There were no words—just a profound sense that God wanted me to pray for another nation—to "ask him" for the United States. I have never had a burden to seek the Lord for that country, and so kept praying for Canada.

It was as if the text leaped out at me: "Ask and I will give the nations to you..." It was "nations" in the plural, not "nation" in the singular. The burden became heavy, until finally the weight of the intercession grew too profound to deny. It burst out into a prayer for the U.S., for their Christian leaders to have an influence at the highest

levels. Then the prayer time turned to other nations, nations I knew nothing about, except that God was commanding me to pray. Then came a profound sense there would be peoples from many nations who would become central to my praying. It was as if there was a call.

I wrote in my journal that God was calling me to travel to nations I knew nothing about to proclaim the Lord Jesus. It seemed akin to a delusion of grandeur. So, closing the daily prayer-journal was a relief. I pondered tearing out the page but, thinking better of the impulse, simply went about my work and put the prayer time behind me.

Three hours later I received a phone call from someone I had never met.

It was an American prayer leader.

He had been praying and God had burdened him for our country - Canada.

He was asking God for a Canadian to come and join his international prayer equipping conference. He phoned many and my name came up. Would I fly to his country to meet prayer leaders/teachers from many nations? His organization would bear the cost of the flight. You see, he had been praying from Psalm 2:

“Ask and I will give the nations to you...”

“Ask and I will give the nations to you...”

He was seeking God for the nations. Canada had come into his spirit, and God was opening doors of opportunity.

The irony is so obvious that it is painful! And so, with my Board’s consent, I traveled to the USA, met a gathering of prayer leaders from four continents, and so began the journey.

That was the beginning of a three-year commitment that led my congregation to work in partnership with American Christian leaders, and to travel to Uganda, to work in an equipping conference to help Christian leaders trans-denominationally, in a part of the country that had been devastated by Idi Amin’s dictatorship and Joseph Kone’s madness. (Kone was the demonic misleader who would raid villages, murder parents, then kidnap the boys to train them in atrocities to become conscience-seared murderers, and kidnap girls and turn them into concubines for his warlords).

It was prayer, focused intercessory prayer involving thousands, and an amazing partnership with the Ugandan government and the church, that defeated Kone—but that wonderful account is a different story. (It is told in the Sentinel Group’s DVD “An Unconventional War”.) The point for today is that Psalm 2 contains within it a command. The command is to ask and to ask boldly:

“Ask and I will give the nations to you...”

So which nation is before the Lord in your prayer time?

My argument with God was that this was a Messianic prophecy pertaining to Jesus alone, awaiting its future fulfillment at the end of time. I thought he had asked for the nations in his earthly ministry, and we, his present followers, were living in the outflow of his high priestly intercession.

That much is true. Our Lord will receive the nations as his inheritance. He will “rule them with a rod of iron...” But there is more.

- *We have received the gift of Jesus’ Spirit. This means we have been given the depths of his inner life—his burden for the lost, the wounded, the weak and the weary. It has been given to us to “pray in the Spirit”; this means to let the Spirit of the Risen Lord guide us into the prayers he is praying, to share his intercessory prayer life.*
- *We have not only received his inner life, but we have received his mission, his calling to “make disciples of all nations...”*

Did you notice the text tells us to do far more than pray for our neighbour in the hopes we may be given an opportunity to speak with him/her about the claims of Christ? It asks us to develop an approach to deliver nation states to the Lord himself, and to turn entire nations/people groups into fully devoted followers of the Lord.

There is a famous picture of the founder of The Christian and Missionary Alliance, Albert Simpson. In the picture, he is holding a globe of the world in his hands as he asks the Lord for the nations to be won, to “hasten the return of the Lord.” The result was the sending of international workers to the least-reached people groups—and that mission continues today. Whether intentionally, or by falling into this task as he was led by the Spirit, Simpson was interceding—joining Jesus in his intercession that the nations be won.

When we come to saving faith in our Lord and ask for the Holy Spirit’s presence and power to come upon us, to enter within us and to flow through us, we are doing far more than asking for victory over a personal sin issue (though we do need to do that). Rather, we become conduits of God’s empowering presence to complete everything Jesus wants done.

### Time in the Word

1. Read through Psalm 2 aloud.

a. What is the point of 2:1-3? Who is in an uproar? Who does that include?

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b. What is the point of 2:4-6? Note the contrast—nations are in an uproar, and God laughs in scornful derision at their plans! What does God do in light of the plans of nations to reject him and his Messiah?

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c. The next section (2:7-9) is rightly interpreted as a prophecy of the birth of the Messiah, his right to be the “Son of God”, and therefore able to call God “Father” (no one else in Hebrew history ever dared to name God as Father this way until our Lord did so—it was a mark of the Messiah’s self-awareness), and his calling to rule the entire world. Notice God commands the installed king—the future Messiah—to do something in order to receive something. What is he asked to do in verse 8? What will be the effect of this step?

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d. The rest of the psalm speaks of the proper response of the rulers of all nations to the Lord. What are world rulers commanded to do in light of God’s rule through his Anointed?

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2. This material plainly refers to our Lord’s victory at the end of time. It is also plain Jesus will reign over every nation at the end of time. But does this text command the followers of Jesus to “ask for the nations” to receive them as an inheritance as well? Reread the material in italics on page 2 about receiving Jesus’ prayer life and his mission. Discuss this principle.

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3. Now read Revelation 2:26-29. This word to the church of Thyatira was a rebuke to those who tolerated known sin in their assembly and allowed false teachers to do anything they wanted without correction. Yet, it contained hope for those who did nothing wrong as well as a word to those who would repent.

a. To whom is the promise made (2:26)?

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b. What is the promise that is given (2:26-27)?

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c. What is being quoted in Rev. 2:26-27? What does this mean about the commands and promises found in Psalm 2 that pertain to Jesus? Do they apply to us as well?

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