

*In "Experiencing Prayer with Jesus", the Blackabys, Father and Son, team up to give you a whole new look at Jesus as fully Man, having the same needs in prayer as we do. In our day and time, we tend to think of Jesus as the Son of God, which He is, but, as the Blackabys point out, He is also the Son Man, and wholly human.*

Experiencing God in Prayer What is Prayer? Prayer is a discipline but far more than that, prayer is discipleship. It is the way the disciple and the Master are connected. Discipleship is communion with the Master. Prayer is knowing God and hearing Him speak. Sometimes prayer is a quiet time of openness and reflection and listening. It is the time that His Spirit in us speaks to and through us. It is the natural breathing in of the celestial air of Heaven. Obedience to the sensitive Spirit of God is so vital. Do not quiet His voice in your heart. We cannot afford to quiet his voice and risk the loss of fellowship. That would offend and break the heart of God and leave us with nowhere to turn. In testing and temptation, the power of God is close and available through prayer. The Spirit of Jesus Christ is the power to resist any and all onslaughts of Satan. That has been my experience over and over again. We become one with Him in spiritual heart communion. Fellowship with Him is through His Spirit and binds and bonds our hearts together. Prayer in My Life At eleven years of age, on a public school playground my eyes got their first view of pornography. A voice spoke clearly to me at that moment: It is not for you. Did the Holy Spirit speak to me at 11 years of age? I know that He did. Like His Son Jesus here on earth, I commune with Him daily through joy and pain and in seeking direction and confirmation for life decisions. Confidence in communion is precious and irreplaceable each moment of each day and night. Prayer fits so well with my empathic spirit. I feel God close and I feel close to Him. I never doubt His care even though many times my will has to submit to His perfect will. Along with empathy, He has given me a very powerful drive for truth and justice. To channel that through His heart has made life livable. Prayers to Pattern Nehemiah has formed my sense of prayer. Moment by moment pauses in prayer and one long prayer formed my concept of prayer for a godly man. Nehemiah had so many challenges and he was never far from the Father in those challenges. He had courage and strength and security that he was working out the will of God as he continued the revival to which he was called. Sometimes it takes me ten or twenty minutes to pray that prayer. To savor each word and concept, knowing that I am imitating Jesus in the garden has more peace and comfort than any earthly joy. Many times I fall asleep at sometime during that meditation. In the morning I awake to the peace of remembering the comfort of those words and how they must have comforted the Master. The first part of the prayer exalting God for His person and His holiness and the greatness of His Kingdom is so powerful. Another prayer that has blessed me is the twenty-third Psalm. The precious words of David in that Psalm exactly match the needs of my heart so many times and they have brought sleep to my anxious heart and mind. Praying Scripture is honoring to Father. They are His words and when we love them we love Him. John seventeen is the most beautiful prayer. It must be my prayer also. No reserve, no turning back "this is the price that must be paid for the glory to come when everything is restored to the primacy of the creation. Redemption is greater than innocence. Joy is another type of prayer. Joy for knowing God and being His child. Joy for the future when all pain will be past. Joy for just knowing God and knowing His plan instead of making my rules for life trump His. My life must conform to the Biblical, Holy Spirit directed guidance that is offered to me as a child of the Heavenly Father. It is the Holy Spirit in my heart that prays for me "takes my heart and presents it to the Father in terms that I cannot understand. The Spirit speaks to God for me and speaks to me for God. Prayer is not a segregated discipline. It is the breath of the disciple engaging the Master. When there is someone in your life who you love so much that you just want to be with that person you never tire of their presence and their conversation. So it is to be with God and His children. In His presence is fullness of joy and at His right hand are pleasures forevermore. It is somewhat difficult to allow others into this private place in my life. Personal prayer is such an intimate experience that it feels almost like to speak of it reduces it to an academic exercise. Prayer is as natural as breathing "inhaling and exhaling" to use a bodily illustration. Prayer is a Spiritual life in communication with the Spiritual source producing Spiritual health and security beyond any earthly experience. In

conjunction with Scripture, it is the essence of being a child of the King. He and Lois have three daughters and two sons. They have seventeen grandchildren. Many of their years have been invested in studying and teaching in various aspects of Mennonite education. Their family enjoys reading and being together as a family as time and distance permits. Church History and Mennonite History have been some of their favorite studies. Interacting with youth in schools has been a rewarding way of life for them. Why not share this with others?

**Chapter 2 : Prayer: Experiencing Awe and Intimacy with God by Timothy J. Keller**

*Prayer: Experiencing Awe and Intimacy with God [Timothy Keller] on [www.nxgvision.com](http://www.nxgvision.com) \*FREE\* shipping on qualifying offers. Renowned pastor and New York Times bestselling author of *The Prodigal Prophet* Timothy Keller explores the power of prayer. Christians are taught in their churches and schools that prayer is the most powerful way to experience God.*

Share via Email For someone who has spent much of his professional life dealing with religious believers, I have surprisingly little insight into what you might call religious experience. During the Bosnian war, the Holy Spirit zapped me once in a Franciscan monastery near Medjugorje – a place with a really bloodstained past in which I was none the less seized by an inexplicable and overwhelming peace when the preacher blessed me. I wrote that experience up afterwards, for the Tablet: Anyone who had a heart would weep at the little things of Bosnia as well as the large ones. The elder one was dressed in a beautifully made miniature HVO uniform, and grinning like mad as he pointed the pistol at me. His mother had watched with guarded approval. I had done the normal, professional thing: But while Fr Jozo spoke, it was possible to believe that tears were counted somewhere, and used to some good end. My neighbour wept through most of the sermon, and returned my gift of Kleenexes by dragging me up at the end to be blessed. We had to pick our way past a recumbent plain-clothed nun to the altar rails. I was not, however slain in the spirit myself. I just felt sunstruck and filled with slippery joy. For several days afterwards I was unable to loathe my fellow pilgrims with my natural vigour. In fact I found myself able to laugh whole-heartedly, though sober and surrounded by charismatic Brummies in Bosnia. But these things are not embarrassing for an unbeliever to admit. They happened; they changed me; they did not make me feel that I ought to be a Christian or an anything else. The Medjugorje experience, I did, I hope, teach me a certain humility. It would have been perfectly reasonable to interpret it as meaning that the Catholics were right all along. I had despised my fellow pilgrims beforehand. Afterwards I did not, though I continue to think them mistaken. But once in my life I did have a moment of understanding what Christians mean by prayer. It happened on the Hammersmith and City line, a raised stretch of the tube, about fifteen years ago. I was in a state of great tension and despair. I feared I had totally screwed up my journalistic career; one of the ways this took me was panic attacks on underground tube lines: One day I was travelling above ground, and not even going to the office. I was going to Cambridge for a couple of days, and I should have been easy, and buoyant in my good fortune. But as the train rattled along beside the Westway it flew into turbulence. I knew I was going to die. Obviously, I knew the words. They had been dinned into me at school, and there had been plenty of chances to recite bits of it in my work at the Independent. But this was different. I said every word; and as I did so, I meant them; but they meant something entirely different to what I had supposed they did. I felt as if I were looking at the familiar words from the other side; as if they were solid things onto which I could climb and then rest. And their meaning, from that new perspective was entirely different to what I had supposed. They did not feel like questions or requests. They were statements of important things suddenly made obvious. I never tried to climb back up there again. The closest I can get is supplied by the memory of a drunk, now dead, Dominican friend: The clear meaning, Herbert McCabe would say, was that anyone who had reached heaven, from whatever religion, had done so through Jesus, whether they knew it or not. When he said this, what had seemed like a narrowing became a huge expansion. And it was something like that which happened to all the familiar phrases of the familiar prayer. The panic ebbed; a feeling of elevation, and of understanding, persisted for a few days. About a week later, the panic attacks resumed, to fade away slowly over the next year or two, and I could no longer grasp most of what I thought I had understood while praying. But I had at least learned that it is impossible to know what anyone else means by prayer and that some people gain through it an experience rather like mine. I have no interest in arguing either way about what was responsible for it.

**Chapter 3 : Review of Prayer: Experiencing Awe and Intimacy with God by Timothy Keller | Anchored in Ch**

*What happens when you pray? You can experience powerful emotions, surprising insights and consoling memories. You can also experience feelings, both physical and otherwise.*

And he would know, since by my count, Keller has written nine books in the last two and half years. Talk about prolific writing! As he explains in the introduction, his aim is to combine the theological, experiential, and methodological in one book 1. We must know the awe of praising his glory, the intimacy of finding his grace, and the struggle of asking his help, all of which can lead us to know the spiritual reality of his presence. Prayer, then, is both awe and intimacy, struggle and reality. These will not happen every time we pray, but each should be a major component of our prayer over the course of our lives. This book, then, is the fruit of what he learned and what over the years, in both reading and in practice, he has discovered. Rather than giving a thorough review of this work, I will simply offer a couple of points that landed powerfully on me. Keller writes, That means an encounter with God that involves not only the affections of the heart but also the convictions of the mind. We are not called to choose between a Christian life based on truth and doctrine or a life filled with spiritual power and experience. Rather, I was meant to ask the Holy Spirit to help me experience my theology. Despite this caution, both Owen and Keller agree that it is better to have more light than truth. I was surprised by this point and suspicious at first. If we are going to be imbalanced, better that we be doctrinally weak and have a vital prayer life and real sense of God on the heart than that we get all our doctrine straight and be cold and spiritually hard. But after reflection, I came to understand what he is saying. He quotes Carl Trueman: Augustine, Luther, and Calvin After constructing a theology of prayer in the first five chapters, Keller tackles the more practical components of prayer. These two chapters distill a treasure trove of historical wisdom regarding the practice of prayer. Like before, he incorporates insights from all three theologians. I will highlight one insight. Keller underscores this well: Prayer is not a strictly private thing. As much as we can, we should pray with others both formally in gathered worship and informally. Lewis argues that it takes a community of people to get to know an individual person. That meant if he lost the second friend, he lost the part of his first friend that was otherwise invisible. By praying with friends, you will be able to hear and see facets of Jesus that you have not yet perceived. Knowing the Lord is communal and cumulative, we must pray and praise together. Conclusion It is a disservice to leave the review here. His concluding chapter on daily prayer provides some helpful and varied patterns of prayer that all readers can incorporate into their lives. Even his endnotes deserve mention. In almost all cases I prefer footnotes over endnotes, yet in this work I appreciated how the endnotes allowed for an uncluttered and undistracted reading. But I made it a point to read all of the endnotes afterward and I learned several things: I devoured this book in a matter of days. It is the kind of book that invites multiple re-readings since we never master prayer. Keller showed me how cold I often am before the Lord seen in an impoverished and anemic prayer life , but he also pastorally pointed to a better way to truly experience "awe and intimacy" with God. If it has the same effect on others, I think Keller and the Lord will be pleased.

### Chapter 4 : Experiencing Prayer with Jesus (Audiobook) by Henry Blackaby, Norman Blackaby | [www.nxg.org](http://www.nxg.org)

*Experiencing Healing Prayer is an answer to that need. Rick Richardson intimately testifies of his own experience of healing and shares his wise gift of teaching to train others. Rick Richardson intimately testifies of his own experience of healing and shares his wise gift of teaching to train others.*

November 7, Review of Prayer: I read on the gospel because I need it to grow me, to humble me, to sanctify me, and to help me remember what God has done in Christ to save me. I read on prayer because my prayer life needs encouragement and guidance to strengthen my desire and skills at communicating with God. Naturally, when I heard one of my favorite authors, Timothy Keller, was coming out with a book on prayer, I was eager to get my hands on a copy and dig in. This coupled with pastoring in Manhattan around the time of the September 11th terrorist attacks forced Keller to his knees and really begin to practice and wrestle with the concept of prayer. Readers will sense within the first five pages just how well-read and well-thought-out Keller is in dealing with prayer. A Brief Summary This book is divided into five parts, each comprising from two to five chapters. Packer, Jonathan Edwards, and C. Lewis along gleaning truth and offering critique of medieval and Catholic practices of mystical prayer. The last chapter offers a guide for daily prayer, sharing sample devotions and methods to practice. My Experience Simply put, I was floored by Prayer. There is much that he mentioned that will change my life and practice of prayer. Here are a few things that have been echoing in my head the past several days: We are to pray in Jesus name, not our own. We are to always have the gospel in focus during prayer to keep us humble, fuel our praise, and provide us so many reasons to give thanks to God in prayer. If we are in Christ, it also grounds our prayer in reality and not circumstances around us. Meditating on Scripture is a bridge that moves from Scripture reading to heartfelt prayer. Prayer-lists can be unhelpful if they are merely rattled off to God like a grocery list. They should be accompanied with theological reasoning and self-examination. I also greatly valued interacting with people from church history and their experience in prayer. Doing Balanced Gospel-Centered Ministry in Your City did for equipping and encouraging gospel-centered ministers, Prayer does for equipping and encouraging gospel-centered pray-ers. The rich theology of Prayer grounded me in biblical truth and motivated me for prayer; the experiential aspect guided me in understanding more of what prayer is like while pushing me to dig deeper; and the methodological section equipped me to develop my own practical and sustainable life of prayer that makes a difference. Keller interacts with a variety of authors and theologians and puts together a scholarlyâ€”but not overly-scholarlyâ€”treatment on prayer that may be the most well-rounded book on prayer there is. Who This Is For Prayer is a book for people who want biblical grounding in prayer, a gospel motivation to pray, and practical methods for prayer. I could see this book being widely read by a variety of people. Christians looking to deepen their understanding and practice of prayer will find it invaluable. Small groups will value its practical instruction, gospel-grounding, and prescribed methods, while Bible school and seminary students will value the depth of citations and additional resources in the appendix and learning from different Christian traditions they might not otherwise have exposure to. The true value of this book will not lie in having read and understood it, but from having it change your daily life and practice. I am greatly challenged to more intentionally pursue a richer, deeper, more faithful and more God-honoring time in prayer. I hope it does the same for you.

### Chapter 5 : Prayer: Experiencing Awe and Intimacy with God, Timothy Keller, ,

*Our desire is that Experiencing Prayer with Jesus will not be simply more information about prayer for you, but that it will lead you to a life-changing encounter with.*

### Chapter 6 : Blackaby Ministries International

*It's not an activity. Nor a chore. Prayer is a way of life. Here's how you can move beyond rituals and discover new*

*intimacy with Jesus. Henry and Norman Blackaby's thorough study of Jesus' prayer life reveals astounding truths about God's intent for prayer. By the time you turn the last.*

### Chapter 7 : Experiencing God in Prayer – Radi-Call

*It's not an activity. Nor a chore. Prayer is a way of life. Here's how you can move beyond rituals and discover new intimacy with Jesus. Henry and Norman Blackaby's thorough study of Jesus' prayer life reveals astounding truths about God's intent for prayer. By the time you turn the last page of.*

### Chapter 8 : Experiencing Prayer with Jesus by Henry Blackaby, Norman Blackaby | [www.nxgvision.com](http://www.nxgvision.com)

*In Tim Keller's newest book, *Prayer: Experiencing Awe and Intimacy with God*, he seeks to do just that: to make clear what it means to talk to God. Keller states in the introduction, "This book will show that prayer is both conversation and encounter with God. Prayer, then, is both awe and intimacy, struggle and reality" (5).*

### Chapter 9 : Ron Rolheiser Summer Retreat: Experiencing Prayer - OBLATE

*Prayer is a Spiritual life in communication with the Spiritual source producing Spiritual health and security beyond any earthly experience. In conjunction with Scripture, it is the essence of being a child of the King.*