Mission Driven Prayer

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Abstract: The purpose of this paper is for today's readers to understand how then prayer progressively becomes a mediator related to a good mission in the context of the Old and New Testaments. Prayer is an expression of a covenant relationship between man and God. In this article, the author attempts to show that mission in its complexity shows a function that never changes to prayer to God. Old Testament Biblical figures, Abraham, Moses, Prophets, David, Solomon are almost never separated from the life of prayer, so also how much the New Testament gives important emphasis on prayer and its impact on missionary work. Compared to the various prayer activities carried out by churches today, postmodern readers need to explore the relationship between prayer and further mission to be able to better understand what the mission looks like in the perspective of God from the Old Testament to the New Testament to implement it contextually and relevant.

Keywords: Mission, Prayer

Introduction

The word Mission (Mission) comes from the Latin "mission" which is derived from the basic word "mittere", which is related to the word "missum", which has the meaning "to send" (send/send), "act of sending, being sent or delegated by authority / persons sent, etc. "While in Greek is" apostello ". The word "apostello" does not mean sending / sending in general. This term means sending with authority. In this case, the one sent or sent is equipped with the authority of the sender for the specific purpose to be achieved.¹ Important pressure from "mission or mission of God" speaks of God as the sender where God is the source, initiator, dynamic actor, implementer, and fulfiller of His mission.

¹ David J. Bosch, Transformasi Misi Kristen (Jakarta: BPK Gunung Mulia, 1997), hal. 1.

A mission is an integral part of church service. Since the Old Testament, mission assignments have existed and can be seen from the point of view of Israel's vocation and mission. Israel is called as a nation that has the duty to declare God to other nations. This can be seen in the realization of God's call to the Israelites to only worship one God, the One God as in Deuteronomy 6: 4.

The urgency of our understanding of Israel's position in God's vision map is that the Lord's church understands the purpose of God's calling, confirmation and commissioning on Israel; understand Israel's reaction and actions in carrying out the mission. This is necessary to provide a basic framework for the mission of the church. Understanding God's call to Israel is the first step in understanding God's mission map because "from Genesis to Malachi Jehovah is portrayed as a missionary God. Jesus of the New Testament is the Jehovah of the Old. He was the first and great Missionary ...² "Mission orders relate to how humans remain in relationships and communication with God. God calls Israel - and then the church, is that those who are cut off from God can hear the message of the mission and re-establish a relationship with God because, from the beginning, God created man for Himself. As Kane said, "Man was created in the beginning not only by God but for God."³

Prayer

Prayer is talking with God; worshiping God, thanking Him and asking for something rather than God. Prayer is the "neck" that connects the "head" (Christ) with "body" (His children) in an intimate interactive form in which Christ pays attention and answers to His children who come to ask, seek & knock(Matthew 7: 7-8). Prayer is the link between the human "spirit, soul & body" with the Lord God in a time, space & condition/condition.⁴ Prayer simply can be defined as a communication with God which is certainly based on the relationship that has already occurred between the prayer and God.

² J. Herbert Kane, *The Christian World Mission: Today and Tomorrow* (Michigan: Baker Book House, 1986), hal.16.

³ Ibid

⁴ Diakses dari http://sabdaspacespace.org/doa_puasa_menurut_alkitab, pada tgl 9 September 2015
PKI 2.34 WIB

Vellanickal said that prayer is a dialogue between God and humans. The two met and met each other.⁵ Howard Peskett said: "Prayer takes us into the presence of the personal, sovereign, covenant God." "Prayer brings us to the presence, sovereignty, the personal covenant of God."⁶ Thus, everyone who wants to pray must first know God and acknowledge His existence and believe that God understands and cares for him. Furthermore, they must also believe that God will hear their prayers, as the Psalmist says that God "has turned to the prayers of the sincere, and not despised their prayers" (Ps. 102: 18).

Balentine, after investigating several definitions of prayer, says that prayer is explicit communication with God is done intentionally and mindfully, this is what distinguishes it from the more general forms of communication⁷, acts of connecting with God with, or without words, conversations between God and humans are preached in the Old Testament (eg Abraham, Genesis 15: 1-6; Moses, Exodus 3: 1-4; 33:11; prophets. 1 Samuel 3: 4-9).

In the Bible, prayer is devotional covering all attitudes of the human spirit in its approach to God. Christians are devoted to God if he worships, acknowledges, praises and requests Him in prayer. Prayer as the highest deed that can be carried out by the human spirit can also be seen as communion with God, as long the emphasis is given to divine initiatives. Someone prays because God has touched his spirit. In the Bible, prayer is not a 'natural response from humans', because 'what is born of the flesh is flesh' (John 4:24). As a result, God does not 'heed' every prayer (Isa. 1:15; 29:13). The Bible's teachings on prayer emphasize the nature of God, the need for someone to be in a salvation relationship or in a covenant relationship with Him, then fully enter into all the privileges and obligations of a relationship with God.

Prayer is also an expression of a covenant relationship between man and God. This appears in the Old Testament where God has established a special

⁵ Matthew Vellanickal, *Biblical Prayer Experience*, Bombay: St. Paul Publication, 1986, p.7

⁶ Howard Peskett, "*Prayer in the Old Testament Outside the Psalms*", in *Teach Us to Pray*, ed. D.A. Carson, (London: World Evangelical Fellowship, 1990), p. 19.

⁷ Samuel E. Balentine, *Prayer in the Hebrew Bible: The Drama of Divine- Human Dialogue*, (Minneapolis: Fortress Press, 1993), p. 30-31.

relationship with Abraham and his descendants. This fact also continues in the New Testament, God in Christ has reached out beyond Israel as well as all those who receive His gift of salvation to establish a special covenant. Therefore, in the context of this covenant relationship, prayer does not appeal to a distant God but to a loving Father (Matt. 6: 9). Intercession is always directed at God (Gen. 20:17; Num. 11: 2; 1 Sam. 7: 5; 2 Ki. 4:33; Jer. 37: 3). The Bible has noted that the subject of intercession is usually some important figures such as Abraham (Gen. 20:17), Moses (Num. 11: 2), Samuel (1 Sam. 7: 5), Elisha (2 Kings 4:33), Jeremiah (Jer. 37: 3). But there are also other intercessors who include people in general (Jer. 29: 7), an unnamed group addressed by singers of a psalm (Ps. 72:15), Job (Job 42: 8), Nehemiah (Neh. 1: 6) and Hezekiah (2 Chr. 30:18). The object of intercession is Israel (Num. 21: 7; 1 Sam. 7: 5; Jer. 7:16), king (Jer. 37: 3; Ps. 72:15), individual (Job 42: 8), and an enemy or Gentile nation (Jer. 29: 7). An important figure in the Old Testament that is the subject of intercessory prayer or which raises prayer, becomes a mediator who brings communal or individual suffering to God. They become mediators between humans and God and even their role is arguably a picture of the mediator that will come as Peskett said:

The most characteristic picture of prayer in the Old Testament is that of Mediator, a bridge builder, a person standing in the gap; who as it was, brings God and man together, speaking for one to the other. In this great men and women of prayer in the Old Testament foreshadow the great Intercessor and Mediator himself (John 17).

The most typical picture of prayer in the Old Testament is that of the Mediator, the bridge builder, the person standing in the gap; which seems to bring God and humans together, speaking for one another. In this case, the great male and female prayers in the Old Testament signify the great Mediator and Mediator himself (John 17).⁸ Biblically balanced prayer life must include consistent intercession for all problems of the Kingdom.

- To intercede for someone is to stand spiritually in a gap as mentioned in Ezekiel 22:30.

⁸ Peskett, Prayer in the Old Testament, p. 30.

- Intercession is a broad category of prayer that includes anything from praying for lost people to pray for God's blessings for a great evangelist or pastor.
- God has ordained intercession as the main way He works to save the lost and empower the church.
- God has called all believers to intercede. (Read 1 Timothy 2: 1-2)

Intercession can be concluded as a prayer of concern for communal conditions relating to the country or nation as a whole or even the needs of others. This prayer also calls on God's people to have a concern not only for themselves but also for the community and others. We are called to act as mediators or commonly referred to as "channels of blessing" for those around us.

Isaiah 56: 7 it says, '... My house will be called a house of prayer for all nations.' Prayer relates to the interests of the nations.

Prayer as a means of preparing the way for God (Isaiah 40: 3-5). Towards the coming of the great and awesome day of the Lord, we prepare the way for the Lord, open the highway, remove stones, and establish banners for the nations (Isaiah 62:10). God poured out the spirit and power of Elijah to make the hearts of the fathers turn to their children and the hearts of the ungodly to the minds of the righteous (Luke 1: 16-17). City church leaders together prepare worthy people at the City Prayer Tower.

Literature

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