Stacie Wood ([00:00](https://www.rev.com/transcript-editor/shared/1dEX1jEWoBR4xnm6XM_C2ew5gxXLMUSe2Oe5jn7gR5fo4MNE011Njg2CiETpZrU7Mx5uh4zUTTnSaXG_CiUwr-KWreA?loadFrom=DocumentDeeplink&ts=0.3)):

Hey there, Saddleback Church. It's so great to get to be together this weekend, and this is such a special season for us here at Saddleback. You've heard mentioned in the service so far that we're in the middle of this Anchored Life series where we've been literally reading through the entire New Testament together as a church family, and I keep hearing all these amazing stories about how God is using this in some of your lives just to light something up inside of you, awaken something. I think it's been a very unifying experience for our whole church as well because we're all reading the same thing at the same time, and so the same Bible that is transforming our lives here in Southern California, that's the same word of God that is reaching Argentina at our Buenos Aires campus and the Philippines, and it's at our Hong Kong campus and in Berlin and Vancouver. It's the mighty word of God that is alive and active all over the globe, and we're a part of something that's bigger than us right now in this season. It feels so great as a church.

([01:05](https://www.rev.com/transcript-editor/shared/NPR1khjUq26FEfWuracmK4jRWnMFjLDceltiPq8gPz1tU1tTJmGNXS2ikBhjbqLni3CBnKO4OwX3hyKv3h_CGE8TkwA?loadFrom=DocumentDeeplink&ts=65.16)):

Now this week we are going to be launching into another week of reading, and I know some of you guys are like the A+ students, the superstars. You are all caught up on your reading. You've checked every single box, and you got to feel a little bit proud about that, right? I mean, that's a lot of time. That's a lot of commitment right there, and I hope that you feel so blessed from God as a result of your engagement in God's word. But I also know that there's a lot of you guys out there that you started with us and you had the best of intentions to do it, but over the last six weeks life has just happened and it was hard to keep up with, and maybe you got discouraged, maybe you fell off the wagon altogether.

([01:46](https://www.rev.com/transcript-editor/shared/_4oWxQXRbomrjWcqrJXLPPV3OxVqB1aLS3FwQpVl2KaYeDISpaGHacScC8NV1q3tLx0H0uOlQ5WhLZOK52BJqZuyB8k?loadFrom=DocumentDeeplink&ts=106.38)):

Listen, I want to invite you to do the reading this week because the reading this week is so good. This week we're going to be reading the Book of Hebrews together, the Book of James, and the first half of the Gospel of John. You guys, the Book of Hebrews just by itself, we could spend a whole year in the Book of Hebrews. It is so rich. It's kind of like a key that unlocks the whole meaning of the Old Testament, and when you read it, you're like, "Oh, now I get it. Now I understand why God did it that way." It makes sense in the Book of Hebrews. And so I just want to invite you, even if you haven't read anything with us this whole time, you could join us this week in the reading, Hebrews, James, and John, and if you haven't picked up an Immerse Bible, we still have copies of them. You are welcome after service to go out to the Connection Center and pick up an Immerse Bible. You can join us this week.

([02:43](https://www.rev.com/transcript-editor/shared/aD6rftkcoz0ERWuBeQtjLB5amTL5pjjLw9GdnO_0V64-kI_8VFQGDs2kS07oZ4svadBSdcKQx37OU8SvSn5vMhNnE3k?loadFrom=DocumentDeeplink&ts=163.77)):

So what we're going to do today is we're going to take a snapshot from each of the three books so you just kind of get a bit of an overview, and we're going to look at this theme that's woven throughout each of these books, and it's the theme of being anchored in prayer. Every week we've talked about being anchored in something, anchored in hope, anchored in purpose, anchored in love. This week we're looking at anchored in prayer.

([03:12](https://www.rev.com/transcript-editor/shared/C-d7o91LCvqEMlYHVmWJLJEpnnr7JBIpX5Q5j50DvQE2xAHOygyFy8xBrIvx5fPU_qQzxsUwz9JmwKkCFTkPRufNQ5M?loadFrom=DocumentDeeplink&ts=192.87)):

Over the last year or so at Saddleback, it feels like God has been doing something very special around this concept of prayer. He's been stirring up the grounds. He's been awakening something in us. Let me tell you about a few different places that we're seeing this. Every Wednesday morning, our staff has been gathering together for prayer, for just a time to seek the face of God together as a staff for our church, and it has been lighting something up in our staff. Our staff are full of fire right now. As we enter into this season together, another place we're seeing it is in our 24/7 prayer chain. It's like a virtual prayer chain that we launched about this time last year. For this last year, we have had people praying around the clock, around the globe. You can join in that just signing up for like a 30-minute time slot once a week. You can join in this choir of voices praying for our church and for our communities through this prayer chain.

([04:15](https://www.rev.com/transcript-editor/shared/LlAc1Mm_oo0IUO7RnGrU1OuxXm1LYxWVDhbRNWdEVa0e5EM5FmRGa_DKBpHuGxFXxw7vMnLf_ThYY7jYVNCJEYY4vnQ?loadFrom=DocumentDeeplink&ts=255.54)):

One of my favorite places that I've seen prayer spring up afresh this year, this new space that we are creating, and we're calling it intergenerational prayer, and what it is is just an opportunity for students, for adults, for people of all ages to come together in a space to seek the heart of God. Gen Z gets a bad rap sometimes. There's a lot of news out there about anxiety and depression and suicide, but I want to give you a different picture in your mind of Gen Z. Can you look at this picture with me? It's a little bit hard to tell what's going on, but this is our intergenerational prayer gathering that we hosted just last weekend here at the Lake Forest campus, and there's more people than that in the room, this is just what the camera caught, but this is a group of students who are saying, "We want more of God in our life and we're willing to give up a night going out with our friends so that we can come to a prayer gathering." I mean, who would've thought that students would want to come to a prayer gathering to seek the heart of God, to speak scripture over their situation?

([05:25](https://www.rev.com/transcript-editor/shared/U5KZ4aRfysoGPbLqaN6fxjOd7zc3UzcYQBrem5pRT92BgX9tCOmT-CQefl8_7HnaNJ9WmfXoA8GdQ2KmTl9PM_08zVk?loadFrom=DocumentDeeplink&ts=325.74)):

God is doing something among us. He's stirring up the ground, and what Andy and I are noticing is that it's not just here at Saddleback Church. We're connected with a lot of pastors, a lot of churches around our country, even globally, and what we're seeing is that God is doing this in his global church. He is awakening something inside of his people to seek his face and to pray, maybe in ways that we've never done before. People that were never interested in prayer before are suddenly feeling this burden to pray, and what I would like to think and what I'm just going to speak out in faith is that God is doing that. He's calling us to seek his face because he is wanting to do something fresh in this generation. He's wanting to pour out his spirit upon us in a way that maybe we've never experienced in our lifetime.

([06:20](https://www.rev.com/transcript-editor/shared/AVsTK_2iKndnJIQhEQrDxxzM2Er3vyIPi6thDuO4kUj6WLeR1RLDBfCT2G1DKbvkOB75SQ2o9i5yy_dRJPkY8Vt6nP8?loadFrom=DocumentDeeplink&ts=380.46)):

You've probably heard about these revival stories, the great awakenings that happened, the Jesus movement that happened here in Southern California, and maybe God is wanting to do it again in our time and he's looking for a people that will ask for it. So that's what today's message is all about. It's about stirring up this heart, this passion for prayer and a deeper commitment to it.

([06:47](https://www.rev.com/transcript-editor/shared/vsv6Rqa7hNA4N84tz9pV1nK7gL-vGv1CL5AkY1MsDG4c1i9g33sZ_o-XkfAE7QWTzw_SloxUVKXIpbikXnsRyfMjr8k?loadFrom=DocumentDeeplink&ts=407.4)):

So we're going to look at these three snapshots together, and the first one is going to be in the Book of John, the Gospel of John chapter 2. If you have your Bibles, great. If not, you can follow along on the screen or in your outline, and this story is right at the beginning of Jesus's ministry. It happens right after his first miracle which was turning water into wine, and then Jesus goes to Jerusalem for Passover and he's in the temple. It says in verse 14 of chapter 2, "In the temple courts Jesus found men selling cattle, sheep, and doves, and others sitting at tables exchanging money. So he made a whip out of cords."

([07:29](https://www.rev.com/transcript-editor/shared/YC3ukaK2pXyb0zdlwOmf5mUuO9UxqkUCD-6sowCSH9M7eSQWTcR8ksYbXlU0xjPZA82md8t3TUSUs_W0BDb22PjTYic?loadFrom=DocumentDeeplink&ts=449.25)):

I don't know what image you have in your mind of Jesus. I don't normally imagine him with a whip in his hands, but that is what is happening in this scene. He's got a whip out of cords and he drove all from the temple area, both sheep and cattle. He scattered the coins of the money changers. He overturned their tables. To those who sold doves, he said, "Get these out of here. How dare you turn my father's house into a market." Can you imagine the chaos of this scene? You got cows running everywhere, sheep. It was like people scurrying around on the ground trying to pick up all their money that he just threw everywhere. This would've been craziness.

([08:09](https://www.rev.com/transcript-editor/shared/DEOOu-QqV30_kEFsuGhtZ8qQ7QdPMJ0fXqPshGBtkLicPPILYoqB6y0Dp_tHN6gcPpBW73TXic91GbXDYh6RExNb-DY?loadFrom=DocumentDeeplink&ts=489.3)):

It's interesting to realize that Jesus did this at the beginning of his ministry and also at the end of his ministry. His final week before he was crucified, he goes back to the temple and he basically does the exact same thing again. He turns over all the money tables and he lets the animals go, and in that moment he says, "It's been written that my house will be called a house of prayer for all nations." So he's pointing back to something that was written 700 years ago by the prophet Isaiah and he redefines what his house would be known for. He begins and ends his earthly ministry by clearing the temple.

([08:53](https://www.rev.com/transcript-editor/shared/6ecjYJa0hwAUSbCaE1ir35yJmEZWiockoj_IMrjkE-N7H0lxcLTX8uRR5KKMu7-79KwyisGU8l5Y-r6s1F0G33YylCY?loadFrom=DocumentDeeplink&ts=533.97)):

It's so interesting. He was so disturbed by what his temple had become that he had to publicly denounce it and call for a reset. He said, "This is not it, people." He reminded them of what God had called the temple, what God said his house would be known for, and it wasn't going to be a house of preaching and it wasn't going to be a house of worship and it wasn't going to be known as a house of miracles, and it certainly wasn't going to be known as a house of events. It was to be known as a house of prayer. That's significant. Whenever God gives something a name, it's not arbitrary. He is trying to shape in our minds the way that we are supposed to look at something, and he calls his house a house of prayer. It's worth thinking about.

([09:52](https://www.rev.com/transcript-editor/shared/7qOW2bK4v6c7y30RN0rU3p4vzrz4WZV96EKyapgm-0up142SIVqMJKVXaNJnO14HeZ3iIYNt6BtM5ZuaJdbXrIA5k5U?loadFrom=DocumentDeeplink&ts=592.56)):

You see, what Jesus is doing in this moment is he's centralizing the importance of prayer in our lives and in our church. He's making it of central importance. It's not just some marginalized activity that we do sometimes. If we're honest, that's probably how most of us engage with prayer, but he says, "No, prayer is actually not that. It is of central importance and everything else can fit in around that." That's how he lived his life when he was here on earth. Even when the crowds were pressing in and even when there was so many other things that needed to get done, he intentionally made space in his life to pray.

([10:36](https://www.rev.com/transcript-editor/shared/gbfuvN5O0cHfMBNeXqjfB1W0NWsZ4qyJs0pbDJEgfsfXhoSdxnCNs7C23LG9O0UF4MKRzfQB0za7oakm_dgXyu3EjnE?loadFrom=DocumentDeeplink&ts=636.81)):

Somehow the disciples intuitively knew that it was prayer that was the thing that set Jesus apart. It was prayer, that was why he lived with so much power, that was why he always knew what to do in every situation. When Jesus was here on earth, there's only one time that we know of that the disciples asked Jesus to teach them something. Do you know what it was? They said, "Lord, teach us to pray. Teach us to pray." You would think that they would've asked for something a little more interesting, right? They saw everything and it's like, ooh, teach me how to do that. Walking on water, that's a good one. Or bringing dead people back to life, I want to know how to do that. Or maybe just teach me how you teach like that, so much authority and wisdom. Where do you come up with all these parables? Do you manuscript out your messages? Is it more extemporaneous? How are you doing this?

([11:38](https://www.rev.com/transcript-editor/shared/8AqK_TNGOaWKYF60LKr-lYNSsc2MYDfDpp3-oM-ZtSk2ratCP5t19SDs8Mgvfhf_uOelqhod4P5AyDx45uSA9AAd0Y8?loadFrom=DocumentDeeplink&ts=698.79)):

But no, when his disciples, who had a 24-hour view of Jesus's life, when they wanted to learn something from Jesus, they said, "Teach us to pray," because they knew that was the linchpin. It was the thing that held everything else together. It was the turning point. It was the reason for his power, for his connectedness to his Father, and it was the difference in his ministry.

([12:06](https://www.rev.com/transcript-editor/shared/SljvuGJs52c8qmv6E9d1HU9iVVl1i1Bo3hRTur-pBOAFyeEq0bpo36mSb1gDeAeOGcPkZ5_sAIOxTR7A5CBWMchfxmI?loadFrom=DocumentDeeplink&ts=726.48)):

So there's an interesting link between this passage that we're looking at in the Book of John where Jesus centralizes the importance and the significance of prayer and the one we're going to look at in the Book of Hebrews. So in this passage in John, Jesus is standing in the temple and he's actually in a part of the temple called the Court of Women, and in the temple the way it was designed, it's designed with all these different courts. I want to show you a diagram of the temple and kind of explain it to you. So you see the Court of the Gentiles and that's on the outside of the temple, and anyone could go there, but if you were a Gentile, if you were not a Jewish person, you were not allowed to enter into the temple. It was a crime punishable by death. So they took it pretty seriously.

([12:54](https://www.rev.com/transcript-editor/shared/V4bM2fmdrmdP_r52qqIApWwFUDG2q4Js6vpmKmFiRcQIG4wZVmxby6LJ8Jsu7RY_IjCbYcBgIhGh1ufUBM2-oX_yq0E?loadFrom=DocumentDeeplink&ts=774.15)):

So you had the Court of the Gentiles, and then if you entered into that gate right there, that was called the Beautiful Gate, you would be in the Court of Women, and any woman or man that was Jewish and ceremonially clean, they could enter into the Court of Women. It was the big court. That's actually where Jesus was. All the money changers would've been there, the animals, and so everybody had to pass through the Court of Women. It was kind of a holding ground for women though. They could go no further. They were separated. If you were a Jewish man that was ceremonially clean, you could go into the Court of Israel which was one step closer in, and then beyond the court of Israel was the Court of the Priest. This is where that big old bronze altar was where they were making all the animal sacrifices. This is also where the big old basin was where they did the ceremonial washing of things, and all the priests were there doing their priestly duties.

([13:50](https://www.rev.com/transcript-editor/shared/hHZkq_p9a95YmIPDbXds_wr8V8Yt_KxzRj11w9tf_d1UOROc33DM-J6mWKUMA1Mw1Z6qU_MHZrlKkhxVUJd-Im9GKac?loadFrom=DocumentDeeplink&ts=830.7)):

But there is another place called the Holy Place. Only certain priests were allowed to go into the Holy Place, and they did their priestly duties in there. That's where the lamp stand was with all the oil lamps. That's where the altar of incense was. That's where the Bread of the Presence was. So the priests, certain priests, only certain priests were allowed to enter into the Holy Place to do those duties.

([14:15](https://www.rev.com/transcript-editor/shared/iId-pY5DU1s4GzmZ_Pb0INlwj7W0JaPaV5iJPWqDVrLCujYiG1GDoqUTfOHwjPLw4kQzBKAz_FhXZ0G4L8ritFSxo-s?loadFrom=DocumentDeeplink&ts=855.63)):

But then there was a veil, a big old, thick, really high veil that blocked, it was like a wall between the Holy Place and the Most Holy Place, and nobody went through the veil. It was like a pure separation because in the Holy Place, that is where the actual presence of Yahweh, the most high God resided, and no one could enter in. There was only one man once a year who was allowed to enter past the veil and that was the high priest, and he would do all kinds of animal sacrifices, all kinds of cleansing. He wore certain clothes. He did all this stuff and don't you just know he was scared to death the night before confessing all of his sins because he had to enter in to the presence of Yahweh.

([15:03](https://www.rev.com/transcript-editor/shared/pGGPMMIGkOydRsOqCWu07G9rYnOqiH4Qp73ZWCZxsewKERkJvJD7q0PsBshbzbDltbEcK6TSnAZlPbFWD6W3iuGP_14?loadFrom=DocumentDeeplink&ts=903.48)):

You know what they did? They tied a rope around his ankle so they could pull him out if he died. That's how serious this is, you guys. Like, "I'm not going in after that body." That's legit. They did that. And so if he entered in and he was not holy enough, righteous enough, God could strike that man dead and they had to get him out with a rope. Can you feel the degrees of separation? Even the way that the temple was designed, it's a visual representation of how divided we are, of how separated we are from the presence of God. He is holy and I am not. He is righteous and I can't just enter in. I can't just rush in. There was a fear of the Lord that Israel had because of this situation, and I think we've lost a bit of that in this generation.

([16:01](https://www.rev.com/transcript-editor/shared/Cye4YypKyxHJxYUwoV4TcA4uvbi237svOfXJoUaIWLfKIW6y-6wMUANoQ527uIm8TETJT0CV1j9Sxv1Yxc7WNQxmkfs?loadFrom=DocumentDeeplink&ts=961.65)):

Maybe we've emphasized so deeply the love of God and the mercy of God and the forgiveness of God and the compassion of God, and all those things are a hundred percent true, but maybe the pendulum has swung a bit so much because a previous generation was all about hellfire and damnation and we wanted to add a little bit of this side, but maybe in our efforts to emphasize the love of God and his mercy and forgiveness, we've lost sight of his holiness. We've lost sight of the fact that we will all stand before him one day, that Great White Throne of Judgment. There's a holiness that has to create a holy fear, a reverence inside of us. The people of Israel, they understood that. You can't just rush into the presence of Almighty God. He is holy and I am not.

([16:54](https://www.rev.com/transcript-editor/shared/MEdnfsiLQpLsvLq6Ascquak0JcBa0fgVDot_0q-7JMg3opW5lYIo8ZZjD7imyHJRyvVNwqiAAb77q29LW417dC0rO48?loadFrom=DocumentDeeplink&ts=1014.39)):

Now what the Book of Hebrews so beautifully describes for us is how Jesus as our high priest makes a way for us. You see, this was a broken down system. It was incomplete. It was temporary. It was not sufficient because all those sacrifices that were happening on a day-to-day basis, you just had to do them again tomorrow and you had to do them again the next day and the next year because we keep sinning and these sacrifices aren't enough. They're not sufficient to cover the sin. Those priests that were serving before the Lord, eventually they die and other priests have to be raised up to take their place. It was an insufficient, it was a temporary system. What the Book of Hebrews shows us is that Jesus stepped in and he fulfilled every requirement and became our great high priest.

([17:44](https://www.rev.com/transcript-editor/shared/QlN-KNv36N06dYJdBiMRURVyhwNCYaGwzzift4fcuIiN6A2i4BsZLwNTE00f50ee_g39gjlRNvvHtpm2fQ92f1PtSWc?loadFrom=DocumentDeeplink&ts=1064.73)):

Look at Hebrews chapter 7 with me. It says in verse 26, "Such a high priest meets our need, one who is holy, blameless, pure, set apart from sinners, exalted above the heavens. Unlike the other high priest, he doesn't need to offer sacrifices day after day, first for his own sins and then the sins of his people. He sacrificed for their sins once and for all when he offered himself." You see, here's the mind-blowing part of this equation. Jesus is not just the high priest. He's also the perfect sacrifice, the once-and-for-all sacrifice. So if you think about all that was going on in that temple, you had the priest who were making the sacrifices, but Jesus is the high priest and he's also the sacrifice, the perfect and once-for-all sacrifice, and he's the one that allows us to enter in to that Holy Place.

([18:47](https://www.rev.com/transcript-editor/shared/W16s6MExUNywWd_V9AgAnjNPG--PO6R655rexrkNLLmRUlDqkoXPgX7a0FzM4exMMMRKExESZBc9fWzkOlgKc7oRZUw?loadFrom=DocumentDeeplink&ts=1127.94)):

The Bible says in Luke chapter 23, when Jesus is there dying on the cross, there's something that happens at the moment of his death. There were several things. There was a chain of events that happened, but I want to show you something. Get this picture back in your mind of the diagram of the temple. You remember the veil? You remember that veil that separated all of us? None of us could enter into that Holy Place, that most holy place. In that moment when Jesus died on the cross as the perfect sacrifice for all mankind, that veil ripped from top to bottom. It was both miraculous and symbolic because it says, "I made a way for you. I made a way for you. You can enter in to my presence because of my blood, because of my perfect once-and-for-all sacrifice. You don't have to keep up this system anymore of sacrificing animals. I'm enough for you." And so Jesus gives us access to the presence of God and he does that through prayer. So Jesus gives us access to the presence of God through prayer.

([19:55](https://www.rev.com/transcript-editor/shared/aevcDfvay-1-EZ26blZRYVypOB0do7mFNgKm8eeX6UOnr8AWjG_AJPsrqu-IK-NtKWmRC7hxL7Hkh0KgCSfhf79n7q4?loadFrom=DocumentDeeplink&ts=1195.32)):

There's a amazing verse in Hebrews chapter 4 that I want us to look at together and it says, "Therefore, since we have this great high priest and he has gone before us through the heavens, Jesus, the Son of God, let us hold firmly to the faith we profess. For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who has been tempted in every way just as we are, yet he was without sin." Listen to this verse. "Let us then approach the throne of grace with confidence, so that we may receive mercy and grace to help us in our time of need."

([20:40](https://www.rev.com/transcript-editor/shared/6IHRlJw3A6D3w_0uo-O9PjqBf74OxS_9kBZndIKlIL9Prnu8aUElcf-JRTw1ks2wlovzwQ5PSueQtcdArEf1e7O5YHQ?loadFrom=DocumentDeeplink&ts=1240.23)):

I want you to underline or circle that phrase, the throne of grace because this is that throne that was so holy. This is the throne that when Isaiah saw it, he said, "Woe to me, I am ruined, I am undone, for I am a man of unclean lips and I come from a people of unclean lips." This throne was holy. But in the Book of Hebrews, it's not called a throne of judgment. It's called a throne of grace, and we are welcomed to enter towards that throne with confidence. Why? Because of who we're with. Because Jesus made a way for us to enter in. We have this great mediator. We have this intercessor that fills the gap for us.

([21:34](https://www.rev.com/transcript-editor/shared/epnbruiBokFbJEnZVMimLVQHDyhY3jm1p0xbd1Qt2y1jMerDnMh5w-c9ZVrzcIcE5W5CBzLuvjktGKppCJnKeFfWlfI?loadFrom=DocumentDeeplink&ts=1294.92)):

I don't know if we have any Warriors fans in the house tonight, any Warriors basketball people at any of our campuses. You can go ahead. I'm a Bay Area person. I got to represent the Warriors. It's all right. So sometimes when you see Steph Curry enter into the tunnel, he will have one of his kids with him. It's the greatest thing. And so you can see this picture of Steph, he's got his daughter with him holding hands. They're walking into the Chase Center together. And don't you just know, nobody is saying to that little girl, "I'm sorry, ma'am, can I see your credentials? You're not allowed in here." Nobody's saying that to her, right? That girl has an all-access pass to anywhere she wants to go in the Chase Center because she is with the star of the show, right? She can go anywhere she wants to.

([22:26](https://www.rev.com/transcript-editor/shared/9TvcCz5wA5scnM8Ji_Jz1pKDhW4xWGFygfQJPSPWb2kXagLkhMHH14ysCKodr12lR9qmL_YFlFJ7S8pflMFFXhnLTqE?loadFrom=DocumentDeeplink&ts=1346.4)):

I want you to imagine that temple scene that we just walked through together, and I want you to picture yourself in it. Picture yourself on the outside somewhere in one of those courts because we have a way of making courts in our church life today, don't we? We just divide everybody up. We got a court for people that are really committed to the church, they come all the time, and we got a different court for people who just show up every once in a while, right? We got courts that separate us out by our race, by our socioeconomic background, by our educational backgrounds. We got courts that divide us. Way over here on the right side, we got the Republican court. Over here on the left side, we got the Democrat court. We keep those courts way far away from each other because they don't get along.

([23:14](https://www.rev.com/transcript-editor/shared/5M8IiQ13-drZI4xcajOAAtQC9dzrV4LAatdRIIzetLyzLlJV9ks7MBHzqqiOrhAuF1IzZ3tS03fjmshq67cCumvvpno?loadFrom=DocumentDeeplink&ts=1394.04)):

We got all kinds of courts that separate us. There are these walls of division that we build up, walls of church hurts, walls of offense, walls of unforgiveness. Maybe your whole life you've come to church, but you have always felt a little bit on the outside, like you can't enter in. Maybe there's something from your past, something that makes you feel kind of unclean and you're not allowed to enter in, and so you hang back in one of the courts. But I want you to imagine in that scene, you lift up your eyes and you see Jesus walking toward you, and his eyes meet yours and he walks straight to you and he takes you by the hand, and he walks you straight through the Court of Women, straight through the Court of Israel, through the Court of the Priest, through the Holy Place, straight through the veil to the very presence of the throne room of God.

([24:16](https://www.rev.com/transcript-editor/shared/DrFqNti7X_9R-xLHA_AlK9O6Oo3fElNmAoRCAIazX2sG_b18HufVwhSlFA0bgyluoH0JZ08fTuqB6WlPhsnkpgs9Sv8?loadFrom=DocumentDeeplink&ts=1456.74)):

You have full access to the throne room of God because you have a mediator. You have one who stands in the gap on your behalf. He's our great intercessor. The Bible says in Hebrews 7:25 that Jesus is able to save completely those who come to God through him because he always lives to intercede for them. He always lives. He is alive and well today, and he is living to intercede for you. He is praying for you. He is standing in the gap for you. He is advocating before the throne of God for you. Sometimes you probably feel like I don't know what to pray for. I don't know if my prayers are making any difference. I don't know if they're getting anywhere. Listen, you have the great advocate, the greatest intercessor who is praying on your behalf right now, and we can enter in with confidence. This is what praying in the presence is like.

([25:16](https://www.rev.com/transcript-editor/shared/XKFsbiUBmZBv1gEjy6D8snsqS67ZSwQ-gKV4bZz1PjErZqMl_XXhT80Ih-tgsgCn4lQEv9cs-T-vRVyOZVBEzP5eq4g?loadFrom=DocumentDeeplink&ts=1516.44)):

We experience a nearness, an intimacy with God's heart when we pray in his presence. You're not separated out anymore. You don't just have to throw up wishful thoughts and hope somebody catches them. You are in his very presence and you can learn his heart. You can learn what he wants you to pray for by being in his presence. You can experience a type of power, supernatural power that you never knew you had access to if you will enter into his presence and pray there.

([25:49](https://www.rev.com/transcript-editor/shared/VpLOQ_vil8NwW-Q-xU4Txgcs-02GnHBtGXcXEdhA44Nx1j-wcXqNylH2MUpg-mrNE7PdhY9jSQM2UcXTlNRk0rmFuzA?loadFrom=DocumentDeeplink&ts=1549.2)):

So now I want to spend these last few minutes that we have together kind of talking about how this is practically going to affect us because we've looked at how Jesus took prayer from the margins and he put it right at the center of everything, central importance, and we've talked about how prayer, we have access to the throne room of God through prayer, but what does this mean for us on a day-to-day basis. How do we live this out? Well, lucky for us, our good buddy James that we're going to be reading this week, he's a real practical kind of guy and so we're going to land there and look at some of the things that James says.

([26:29](https://www.rev.com/transcript-editor/shared/_KuqfQjzskdzw6_krL1uzuXYaffaBwcDJ-HOGi-W_fnKzdL0Q44uz28MkfyDD1m43lhFLdkcqiA9OlGHQp4spqAtzH4?loadFrom=DocumentDeeplink&ts=1589.64)):

In James chapter 4, he makes this curious statement and he says, "You do not have, because you do not ask God. You do not have, because you do not ask God." I know that there are so many people who are like, "I don't believe that. I don't believe that because I have asked God for some things. I have pleaded with God for some things and I didn't get it." Let's just be honest. All of our campuses, raise your hands, have you asked God for something? Have you pleaded with God earnestly for something and you didn't get it? Raise your hand right now. I have and it is painful and it causes so much confusion. You know what the enemy does with that confusion is he uses it to create doubt and he causes us to think that our prayers aren't effective, that they're not working and so why bother, and he separates us from our loving father.

([27:31](https://www.rev.com/transcript-editor/shared/2AGT26yFSHVxKAUm25nu1PeYEMiqx8ylkJqv_X8XhufBYXKrcW7AsHniow6N-awqCXSyV7qMQuC2PDHsKmeuliHPJzI?loadFrom=DocumentDeeplink&ts=1651.56)):

Listen, I'm not going to be able to untangle all the mysteries of prayer today, but what I do want to do is I want to just talk about this principle that is found about prayer all throughout the Bible, Old Testament and New Testament. There is a principle of asking, that God works through our asking. The principle is this, that God releases his kingdom power on earth when we ask. There are blessings in heaven that God is ready to release on your behalf, but you will not have them unless you ask. God is more willing to act on our behalf than we are to ask. There are things, there are things that God wills to do on this earth and they're not going to happen unless somebody asks for them.

([28:26](https://www.rev.com/transcript-editor/shared/BnnNhQV5-JPBllThgAkze5pszcg_BWwU8pY0BIJN4qlwh-HwLAPxe4kSwl3Mxgegf8hIwaXNrvleO6-x8WNMjiuTK58?loadFrom=DocumentDeeplink&ts=1706.7)):

I want to walk through a few scriptures with you just bullet point style to show you Old Testament and New Testament how this principle is true. There is something about asking. In the book of Ezekiel, there's this tragic verse where God says, "I looked for a man among them who would build up the wall and stand before me in the gap, stand in the gap to intercede for these people on behalf of the land so I wouldn't have to destroy it, but I found none." There was no one to intercede, and so God destroyed it. Psalm 2, this is a Messianic Psalm, and God is speaking about Jesus here and he says, "Ask me. Son, ask the Father. Ask me and I will make the nations your inheritance, the ends of the earth your possession."

([29:21](https://www.rev.com/transcript-editor/shared/HPJeLP-UUuklLlWJnmmq-SOXOhTevecqMRO_CKFWQ0JLM5D6yyOLjYy15615GEsrPse58Tb1WTppHRS1wBvtPrrAV70?loadFrom=DocumentDeeplink&ts=1761.99)):

In Luke 11, this is Jesus's teaching, his very words, he says, "I tell you, ask and it will be given to you, seek and you will find, knock and it will be opened to you." In Matthew 21, Jesus says again, "Whatever you ask for in prayer, if you believe, you will receive." In 1 John 5, "This is the confidence that we have in him, that if we ask anything according to his will, he will hear us." There's something about the ask. You see, prayer is how we partner with God. It's the craziest thing. God wants to partner with us to see his will be done here on earth. He could have done it all by himself. He doesn't need us. He could have accomplished it without us, but he loves relationship with us. He loves communication with us, and so he designed the universe to work and his will to be unleashed, his power to be unleashed through our asking.

([30:28](https://www.rev.com/transcript-editor/shared/Aprs4SfSWPHONeXYElTfN66y0XMLn1zaRmwroaYRFaKwM1oXI2x_wcXEYZ6upUjqC6Clv2AySPU7iQ8SNZrrxyGNPwE?loadFrom=DocumentDeeplink&ts=1828.29)):

Your prayers have more power than you ever dreamed possible. You literally can unlock things in the spiritual realm by asking that will not take place if you don't. Think about that. I want us to look at this verse in James together, James 5. It says, "The prayer of a righteous man is powerful and effective." Elijah, who's a great super prophet from the Old Testament. "Elijah was a man just like us. He prayed earnestly that it would not rain and it didn't rain on the land for three and a half years, and then he prayed again and the heavens gave rain and the earth produced its crops." Isn't that crazy? It's like, how's your prayer life going, Elijah? I'd say it's pretty strong, been pretty effective in the realm of meteorology lately. It's like when does that happen? But it says that he was a man just like us.

([31:31](https://www.rev.com/transcript-editor/shared/vn7v7LoLBcMyRoFwARngH8YlwXp-Q-a6nZk7pBJpbtma6QVKmSUiy1sVDvXJ-IeuPB5uHNYC-o9qHHuHPoPXuE15MFs?loadFrom=DocumentDeeplink&ts=1891.65)):

I don't want you to get hung up on that phrase that the prayer of a righteous man is powerful and effective. You're like, "Well, guess I'm disqualified." No, Jesus makes you righteous. Remember what we talked about earlier? He's the one that takes you by the hand and you are covered by his blood and you get to enter straight into the presence of the Almighty. So you are righteous and your prayers can be powerful and effective just like Elijah because he was a man just like us. He was a man just like that person who owns a landscaping company. He's just like the teacher out there. He's just like the investment banker. He's just like the stay at home mom. He is just like you, but he prayed. That's the point of the verse. He prayed and he believed that on the other side of those prayers was this big old God who was receiving his prayers and responding to his prayers.

([32:32](https://www.rev.com/transcript-editor/shared/pi4MdVVzzv1uXJZTA1l4brlkU28447JJrEUxlA-xPEY7SY2JbPaIzOtU0pADK3ZEXN8QLVuI5WcCpasDb2z7Nl15YFE?loadFrom=DocumentDeeplink&ts=1952.61)):

I have seen this over and over again and I believe it to be true that an ordinary person on a steady diet of prayer can change the world. I have read so many stories about ordinary people that will cry out to God on behalf of their generation, and God will send revival. Stories of 15-year-old kids who get a passion, a burning in their belly for more of God, and God will change the world through a 15-year-old kid who is earnestly seeking his face. God can change the world through ordinary people who will seek his face. I want to be a part of something like that.

([33:13](https://www.rev.com/transcript-editor/shared/87ITU67_qqzg1IzoEcEMKmIZsOmyU4l6YYQuoWgQXDoELMhhIya98EKywZez04jzXo9xSXWkjJtsrgI8n5-rdZw8XDQ?loadFrom=DocumentDeeplink&ts=1993.35)):

You know why I think that so many of us struggle with prayer is because we don't have a compelling vision for prayer. When most of us think about prayer, we think about that moment in a small group when people are like, "All right, it's time for prayer requests." It's like for the next 20 minutes, you're going to get to hear about someone's grandma who has an ingrown toenail again, she's in the hospital, and this person needs traveling mercies, whatever that is, and this person has an unspoken prayer request, and it's just, it's not doing anything for you. You know what I mean?

([33:52](https://www.rev.com/transcript-editor/shared/TVHWUyF4W_1unLNKaCmAMvkqKQCq5nYEoU6XJ60__b7ZA6ezI4BR-92nJ0rjJclRXi0yPE0Po_lZnRPscFJYO7Voqzc?loadFrom=DocumentDeeplink&ts=2032.02)):

And then when we do pray, I think most of the time we're just praying to someone like this guy. It's like the weak, anemic Jesus that parts his hair down the middle and he's got sad eyes and he looks like bad Renaissance art, and it's just like, "Argh." That's the kind of Jesus that you feel like you got to help him, right? You're like, "You doing okay, Jesus? You need some help flipping that table? Don't want you to hurt your back. You got to bend at the knees, Jesus. Okay?" If you pray to a weak Jesus, you're going to pray weak prayers. But if you could really believe that your prayers could unlock heaven's blessings, if you really believed that you have access to the most powerful being in the whole world, that by your prayers things might happen on earth that would not have happened otherwise, if you could wrap your mind around the glory and the beauty and the power that Jesus actually is, it would change the way that you pray.

([35:00](https://www.rev.com/transcript-editor/shared/NWwtzlgv827gQAX6dXidNKxtWfxLba_FyNjrNmfZwtwBEPMI2YqJ7KsjDBPiH-0HRa1S3lhGxD4yLliaoT_jy1Y5xxI?loadFrom=DocumentDeeplink&ts=2100.48)):

Let me tell you, he is not some effeminate man with sad eyes and this dismal face. Our Jesus is called the Lion of Judah, and he has fire in his eyes, and his voice sounds like rushing waters, and he's going to show up on a great white horse, and there's going to be a sword coming out of his mouth, and he's got a tattoo on his leg that says, "I am the king of Kings and the Lord of Lords," and this is the Jesus that we pray to. If we could wrap our minds around the fact God has all the power that you need. There is nothing that our God cannot do. I don't know what situation you are facing in your life today, but can I just tell you he has all the power that you need.

([35:50](https://www.rev.com/transcript-editor/shared/uL3fwUU2JK6ZLtNCxppYTmTnXh6TmEoezDew3E8tVZ0Tg_tfldQE1yLo7KqEsJJ5KbVDVrUGQ-p9sp4y4Xu_-Vu2ecs?loadFrom=DocumentDeeplink&ts=2150.67)):

So let's look at a few practical ways that you can engage with deeper levels of prayer this week. In your handout, just a few ideas. You could start a prayer journal. I know for me, sometimes my mind wanders if I just try to sit in a room and pray by myself, so I write my prayers a lot. It keeps me focused. You could go on a prayer walk. Andy loves to do this. He does this multiple days a week. Just put in his worship music, go out through our neighborhood, and he's praying out loud as he's walking. People think he's on a phone call, but he's meeting with the Almighty God on that prayer walk. He loves it. Choose one day, or maybe just start with one meal, to fast and to pray each week. Just set it aside. Consecrate it as holy and seek the face of God.

([36:37](https://www.rev.com/transcript-editor/shared/CqCMIKbCjX-cJ9QDGhgHw0bmh3cmouIy_Epbhwor33XMEIk_3TvU5eulcn8k6DlHxkDDQfp1SgDvR8ROSgn5TZmBF88?loadFrom=DocumentDeeplink&ts=2197.53)):

Maybe you could schedule on your calendar five to 10 minutes in the middle of your day just to remind yourself of God's presence. Check in with him. Remember, he's with you all the time. Maybe you could dedicate certain drive times to prayer and you could pray out loud. I know so many people are uncomfortable praying out loud with other people. You know why that is? It's because you've never practiced. If you will practice praying out loud by yourself, it will feel so much more natural when you're praying out loud with other people. So dedicate some drive times to prayer.

([37:10](https://www.rev.com/transcript-editor/shared/MMpORqOf73ki7Xcm6YNsxprQIb31oXW4uxmqgXclkdicA2knA6pAnlMP5b3XSoRYi-uvP-QVy8S-1DuvE1S0c6ePgZs?loadFrom=DocumentDeeplink&ts=2230.92)):

Maybe you can pray over your kids right before you drop them off at school. Maybe you can pray with your spouse before you go to sleep at night. You can practice that principle of pray first and pray last which basically just means is first thing, when you wake up and you're laying in bed, welcome the presence of God into your day, and last thing, before you fall asleep, review your day in the presence of God to see where he was with you all along. Lastly, maybe you could just check in with your campus pastor to find out ways that you could engage with what's going on at prayer at deeper levels at your campus.

([37:47](https://www.rev.com/transcript-editor/shared/sG3geX_rXeJQcCp0bVsg35jjiPJqua89l3-VjCH5rV3LdSRtUY0QDKagFxmXw-6WrwUCewmp59VLdxiyCJHNPmrBJ-I?loadFrom=DocumentDeeplink&ts=2267.64)):

I want to end with an invitation to you. It's pretty simple, and I just wonder if you would be willing to ask God to grow your passion for and your commitment to prayer. You see this whole thing about prayer, it's an act of grace, and when you just try to pray out of your own willpower or because you think you ought to, dude, you're going to run out of steam by Thursday because prayer can be hard. But if you'll ask God to give you a burden to pray, if it comes bubbling up from the inside, God can do that for you. Even our desire for God has to come from God. It is all an act of grace. So would you just ask him, "Lord, teach me to pray. Give me a desire to pray."

([38:43](https://www.rev.com/transcript-editor/shared/yUXjYelkBW-OqMXHW8vfHgIkZhOYaBycwUFAydwLePgDSHyIL5vZAETmkGJp3g4nv3qqhQSi-r4dWiOVux3jyl1E3F4?loadFrom=DocumentDeeplink&ts=2323.23)):

I want to invite you, would you join us in helping make Saddleback Church a house of prayer for all nations? I love that phrase that it's for all nations. It's not just for us. It's not so that we can turn internally and enjoy the presence of God and behold his glory and forget about the rest of the world. No, this is prayer in a missional sense that we lift up our eyes and we realize that there is a broken and lost world, and it compels us to pray. This is how we enter into the battle together in the spiritual realms. Our battle is not against flesh and blood. It's in the spiritual realm. It's a battle for your marriage. It's a battle for the heart of your kid. It's a battle for the lost souls out there who are dying without hope. It is a battle for this generation that is broken and hurting and confused.

([39:36](https://www.rev.com/transcript-editor/shared/8y-ElQuuadpuDf8CajIoxAYF2im7FmJ2xUP4UyUAkVuHTvuHgaPf_1Vao4ykAbpTBDnrKkKt-vZSic2gZBUgXpIpYmk?loadFrom=DocumentDeeplink&ts=2376.99)):

I read a statistic this week that said there is an adolescent who dies by suicide every 100 minutes, making it the leading cause of death for people ages 15 to 24. That should compel us to pray for a generation. I'll tell you what this generation does not need. It does not need auditoriums full of half-hearted Christians who only pray for mealtimes and when their grandma goes to the hospital. What this generation needs is some wholehearted men of God and women of God who say, "I will enter into the battle and I will fight. I will contend. I will use this offensive weapon of prayer to fight for a generation to see the kingdom of God come on earth here as it is in heaven. That's what I'm going to do with my life." Would you do it with us?

([40:33](https://www.rev.com/transcript-editor/shared/rPZ3gzXMJe3sr8e77RiOasG05zgFyMA55EP2x2-Q_41yjbSR_xVJiLFezU27Ogy0QRY1r6opyU-3ShBEV1YrRg-vINw?loadFrom=DocumentDeeplink&ts=2433.27)):

We are committed as a church to become known as a house of prayer for all nations. It's what Jesus centralized as utmost importance, and there's an invitation before you to join us. Let me tell you, you might not ever see the results of your prayers here on earth. Sometimes prayer is like that, but, friend, the results of your prayers are none of your business. That's the business of God. The invitation is for us to centralize prayer as utmost important in our life, and the invitation is for us to enter in to the very presence and the power of a living God and to pray bold prayers that honor God and shake the earth. So will you join us? Will you stand with me right now? At all of our campuses, stand with me right now.

([41:27](https://www.rev.com/transcript-editor/shared/UwcpiTIaGDYPaEbEOia5cOghFdeWVGF54VGgQnstFHDgTacdeZQyCJYECqqeNc7VVjvgL0BVOyS7r4mshpY1lBbS7I4?loadFrom=DocumentDeeplink&ts=2487.63)):

I'm going to read a quote over us as we end. It says, "When Elijah prayed, the nation was reformed, when Hezekiah prayed, the people were healed, when the disciples prayed, Pentecost appeared. When John Wesley and his companions prayed, England was revived. When Luther prayed, the papacy was shaken. In the lives of Whitefield, Payson, Edwards, Tennant, whole nights of prayer were succeeded by whole days of soul-winning. So to your knees, then ye Christians. Plead until the windows open, plead until the springs unlock, plead until the clouds part, plead until the rain descends, plead until the floods of blessing come." Will you join us Saddleback Church to become a house of prayer for all nations?

([42:18](https://www.rev.com/transcript-editor/shared/-rCkFV9kjxE5la66vJE2iFRwliRBnokaLCKvB0ztzzC89-8GUvPHwJS-BodoX3qGRjObsefUH026Q_L3tKyQ1ECwjWk?loadFrom=DocumentDeeplink&ts=2538.57)):

Let's pray together right now. Heavenly Father, we seek your face. We say that you are all that we want. So, God, would you pour out your grace on Saddleback Church right now? Give us a burden for prayer. Give us a desire to seek you more. God, we believe that you are more than able, that this is how we fight, that we enter into this spiritual battle with this weapon of prayer, and we fight battles that we would not be capable of in our own power. But you surround us, Lord. You are the power of our prayers, and we offer all of this to you in the mighty name of Jesus who gives us access to your presence. Amen.