

Prayer for the Harvest

Father we lift up Greater Faith Empowerment Center before You and the body of believers here and in the rest of the world. We confess through your Word, that we will use our mouths to edify and exhort, we will speak words seasoned with grace for the hearers. We will not let foul or polluted language, evil words, or unwholesome and worthless talk come out of our mouths. We speak only what is good and beneficial to the spiritual progress of others. The words that we speak fit the need and the occasion, so they are a blessing and give grace to those that hear. We banish from ourselves all bitterness, indignation and wrath, resentment, quarreling, slander (evil speaking, abusive or blasphemous language) and malice of any kind.

Father as we let the words of our mouth and the meditation of our hearts be acceptable to you, we pray that you will cause the people involved at Greater Faith Empowerment Center speak boldly, unfolding and proclaiming fully the mystery of Christ. We constantly give praise to you. We thank you for the favor that you have released upon us with all people and that you keep adding to the body of Greater Faith Empowerment Center daily those who are being saved from spiritual death. We thank you that crowds of men, women and children who are already strategically aligned with us, join those who are being added to GFEC. We call forth the people from every city, region and state into the places that we meet. We decree and declare not only will they come but they will bring other people who are sick and in need of deliverance. We thank you that you are opening the eyes of the sinner and you are turning them from darkness into your marvelous light, from the dominion of Satan to God in order to receive forgiveness and their rightful inheritance. We decree and declare that thy will be done on Earth as it is in Heaven

Father we thank you that you said the Harvest is plenteous, and we call forth labors to come forth into the vineyard to gather the harvest. We thank you labors that will come from the four corners of the earth and we declare they will be labors that are strategically positioned to take harvest in the seven areas that we say are mountains. We decree and declare that we will not only take the mountains, but we will govern them, we will rule and we will reign as Christ rules and reigns.

As the Set Gifts keep teaching and preaching the gospel, we thank you for the number of disciples being added to Greater Faith Empowerment Center continues to multiply greatly. The people are not able to resist the intelligence, the wisdom and inspiration of the Spirit with which our Set Gifts speaks. With one accord great crowds of people listen to and heed what is said by Apostle Daniel and Prophetess Valarie as they hear and see the miracles and wonders that you keep performing. Foul spirits come out of many who are possessed by them. We decree and declare that those who are crippled naturally and in life and our paralyzed in moving forward that you restore life and health back to them.

We thank you that there is great rejoicing in every city that we meet, your presence is there with power, so that a great number of people learn to believe, adhere to, trust in, and rely on you. They learn to turn and surrender themselves to you, in Jesus Name.

Thank you for the privilege of praying and now Father we expect results because your word does not return into you void in Jesus Name.

Study Scriptures for Week

DAY ONE

Colossians 4:3-4

Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds: That I may make it manifest, as I ought to speak.

Message Bible

Colossians 4:3-4

Don't forget to pray for us, that God will open doors for telling the mystery of Christ, even while I'm locked up in this jail. Pray that every time I open my mouth I'll be able to make Christ plain as day to them.

Our apostle having directed the Colossians to the duty of prayer in general, here he requests an interest in their prayers for himself, and all the ministers of Christ in particular.

Observe, 1. That the **ministers of Jesus Christ** are, and ought in an especial manner to be remembered in the saints' prayers. (We are all called to be ministers of Christ)

Observe, 2. The mercies he desires may be prayed for, on his behalf, namely, utterance and boldness: Ministers depend upon God, as for other ministerial gifts, so particularly for the gift of utterance, and it is their people's duty to be earnest and instant with God for the same: And as for utterance in delivering their message, so for boldness in suffering for it, when called to it.

No prayers can be too much to strengthen the hands, and encourage the hearts of the ministers of Christ unto an holy boldness, who suffer persecution for what they preach; therefore is St. Paul so earnest here with the Colossians, as he was before with the Ephesians, **Eph 6:18** and with the Romans, **Ro 15:30** desiring them to strive together in their prayers for him:

Where, by the way, remark, That the apostle thus passionately desiring the living saints to pray for him, but never desiring once the prayers and intercessions of the saints departed, nor of the Virgin Mary, is an evidence that he approved not of their prayers, nor looked upon them as mediators and intercessors with God then, as the church of Rome does now.

DAY TWO and DAY THREE

Acts 2:46-47

And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

Message Bible

Acts 2:46-47

They followed a daily discipline of worship in the Temple followed by meals at home, every meal a celebration, exuberant and joyful, as they praised God. People in general liked what they saw. Every day their number grew as God added those who were saved.

Acts 2:46

They, continuing daily with one accord in the temple - They were present at all the times of public worship, and joined together in prayers and praises to God; for it is not to be supposed that they continued to offer any of the sacrifices prescribed by the law.

Breaking bread from house to house - This may signify, that select companies, who were contiguous to each other, frequently ate together at their respective lodgings on their return from public worship. But *κατ' οίκον*, which we translate from house to house, is repeatedly used by the Greek writers for home, at home, for though they had all things in common, each person lived at his own table. Breaking bread is used to express the act of taking their meals. The bread of the Jews was thin, hard, and dry, and was never cut with the knife as ours is, but was simply broken by the hand.

With gladness and singleness of heart - A true picture of genuine Christian fellowship. They ate their bread: they had no severe fasts; the Holy Spirit had done in their souls, by his refining influence, what others vainly expect from bodily austerities. It may be said also, that, if they had no severe fasts, they had no splendid feasts: all was moderation, and all was contentment. They were full of gladness, spiritual joy and happiness; and singleness of heart, every man worthy of the confidence of his neighbor; and all walking by the same rule, and minding the same thing.

Acts 2:47

Praising God

See [Lu 24:53](#).

And having favour. See [Lu 2:52](#).

With all the people

That is, with the great mass of the people; with the people generally. It does not mean that all the people had become reconciled to Christianity; but their humble, serious, and devoted lives won the favour of the great mass of the community, and silenced opposition and cavil. This was a remarkable effect; but God has power to silence opposition; and there is nothing so well fitted to do this as the humble and consistent lives of his friends.

And the Lord added

See "[Ac 5:14](#); [11:24](#), etc. It was *the Lord* who did this. There was no power in man to do it; and the Christian loves to trace *all* increase of the church to the grace of God.

Added

Caused, or inclined them to be joined to the church.

The Church

To the *assembly* of the followers of Christ-th ekklesia, The word *church* properly means those who are *called out*, and is applied to Christians as being called out, or separated from the world. It is used but three times in the Gospels, **Mt 16:18; 18:17**. It occurs frequently in other parts of the New Testament, and usually as applied to the followers of Christ. Comp. **Ac 5:11; 7:38; 8:1; 9:31; 11:22,26; 12:1,5**. It is used in classic writers to denote an *assembly* of any kind, and is twice thus used in the New Testament, **Ac 19:39,41**, where it is translated "assembly."

Such as should be saved

This whole phrase is a translation of a participle, touV swzomenouV. It does not express any *purpose* that they *should* be saved, but simply *the fact* that they were those who *would be*, or who were about to be saved. It is clear, however, from this expression, that those who became members of the church, were those who continued to adorn their profession, or who gave proof that they were sincere Christians. It is implied here, also, that those who are to be saved will join themselves to the church of God. This is everywhere required; and it constitutes *one* evidence of piety when they are willing to face the world, and give themselves at once to the service of the Lord Jesus. Two remarks may be made on the last verse of this chapter: one is, that the effect of a consistent Christian life will be to command the *respect* of the world; and the other is, that the effect will be continually to increase the number of those who shall be saved. In this case they were *daily* added to it; the church was constantly increasing: and the same result may be expected in all cases where there is similar zeal, self-denial, consistency, and prayer.

We have now contemplated the foundation of the Christian church; and the first glorious revival of religion. This chapter deserves to be profoundly studied by all the ministers of the gospel, and by all who pray for the prosperity of the kingdom of God. It should excite our fervent gratitude that God has left this record of the first great work of grace; and our fervent prayers that he would multiply and extend such scenes until the earth shall be filled with his glory.

DAY FOUR

Isaiah 55:11

*So shall my word be that goeth forth out of my mouth: **it shall not return unto me void**, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.*

Message Bible

Isaiah 55: 11

So will the words that come out of my mouth not come back empty-handed. They'll do the work I sent them to do, they'll complete the assignment I gave them.

So shall my word be

All the truth which God reveals is as much adapted to produce an effect on the hard and sterile hearts of men as the rain is on the earth.

It shall not return unto me void

It shall not return to me without accomplishing that which I intend.

And it shall prosper

(See the note at [Isa 52:13](#)). This proves:

1. That God has a design in giving his Word to people. He has as distinct an intention in his Word as he has in sending down rain upon the earth.

2. That whatever is his design in giving the gospel, it shall be accomplished. **It is never spoken in vain, and never fails to produce the effect which he intends.** The gospel is no more preached in vain than the rain falls in vain. And though that often falls on barren rocks, or on arid sands; on extended plains where no vegetation is produced, or in the wilderness 'where no man is,' and seems to our eyes in vain, yet it is not so. God has a design in each drop that falls on sands or rocks, as really as in the copious shower that falls on fertile fields. And so the gospel often falls on the hard and barren hearts of men. It is addressed to the proud, the sensual, the avaricious, and the unbelieving, and seems to be spoken in vain, and to return void unto God. But it is not so. **He has some design in it**, and that will be accomplished. It is proof of the fullness of his mercy. It leaves people without excuse, and justifies himself. Or when long presented - apparently long in vain - it ultimately becomes successful, and sinners are at last brought to abandon their sins, and to turn unto God. It is indeed often rejected and despised. It falls on the ears of people apparently as the rain falls on the hard rock, and there are, so to speak, large fields where the gospel is preached as barren and unfruitful of any spiritual good as the extended desert is of vegetation, and the gospel seems to be preached to almost entire communities with as little effect as is produced when the rains fall on the deserts of Arabia, or of Africa. But there will be better and happier times. Though the gospel may not now produce all the good effects which we may desire, yet it will be ultimately successful to the full wish of the widest benevolence, and the whole world shall be filled with the knowledge and the love of God.

DAY FIVE

Acts 11:21

And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.

Message Bible

Acts 11:21

God was pleased with what they were doing and put his stamp of approval on it- quite a number of the Greeks believed and turned to the Master.

The hand of the Lord was with them - By the hand, arm, and, finger of God, in the Scripture, different displays or exertions of his power are intended. Here it means that the energy of God accompanied them, and applied their preaching to the souls of all attentive hearers. Without this accompanying influence, even an apostle could do no good; and can inferior men hope to be able to convince and convert sinners without this? Ministers of the word of God, so called, who dispute the necessity and deny the being of this influence, show thereby that they are intruders into God's heritage; that they are not sent by him, and shall not profit the people at all.

A great number believed - That Jesus was the Christ; and that he had died for their offenses, and risen again for their justification. Because the apostles preached the truth, and the hand of God was with them, therefore, a great number believed, and turned unto the Lord, becoming his disciples, and taking him for their portion.

DAY SIX

Acts 8:6-8

And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed. And there was great joy in that city.

Message Bible

Acts 8:6-8

Going down to a Samaritan city, Philip proclaimed the Message of the Messiah. When the people heard what he had to say and saw the miracles, the clear signs of God's action, they hung on his every word. Many who could neither stand nor walk were healed that day. The evil spirits protested loudly as they were sent on their way. And what joy in the city!

Ac 8:6

When Philip first entered the city of Samaria, the public mind was in a condition most unfavorable to the reception of the gospel. The practice of magical arts was quite common among the Jews and Samaritans of that age; and the masses of the people of all nations were very superstitious in reference to them. At the time now referred to, the people of Samaria were so completely under the influence of a magician, that one less bold than Philip would have had no hope of success in preaching the gospel to them. But he had confidence in the power of the gospel, and commenced his labors with a firm purpose. His success was far beyond what could have been anticipated.

Ac 8:7

For unclean spirits, crying with loud voice, came out of many that were possessed - Hence it is evident that these unclean spirits were not a species of diseases; as they are here distinguished from the paralytic and the lame. There is nothing more certain than that the New Testament writers mean real diabolic possessions by the terms unclean spirits, devils, etc., which they use. It is absolute trifling to deny it. If we, in our superior sagacity can show that they were mistaken, that is quite a different matter!

Ac 8:8

Great joy; not only for the cures wrought upon their bodies, but much more for the word of reconciliation and salvation preached unto their souls: *joy in the Holy Ghost*, is one of the effects of the kingdom of God, **Ro 14:17**.

In that city; the despised Samaria rejoices, and the formerly beloved city of Jerusalem repines, at the gospel; such strange alterations does the free grace of God make.

DAY SEVEN**Acts 6:7-10**

And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith. And Stephen, full of faith and power, did great wonders and miracles among the people. Then there arose certain of the synagogue, which is called the synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen. And they were not able to resist the wisdom and the spirit by which he spake.

Message Bible**Acts 6:7-10**

The Word of God prospered. The number of disciples in Jerusalem increase dramatically. Not least, a great many priests submitted themselves to the faith. Stephen brimming with God's grace and energy, was doing wonderful things among the people, unmistakable signs that God was among them. But then some men and from the meeting place whose membership was made up of freed slaves, Cyrenians, Alexandrians, and some other from Cilicia and Asia, went up against him trying to argue him down. But they were no match for his wisdom and spirit when he spoke.

6:7

And the word of God increased

That is, the gospel was more and more successful, or became more mighty and extensive in its influence. An instance of this success is immediately added.

And a great company of the priests

A great *multitude*. This is recorded justly as a remarkable instance of the power of the gospel. How great this company was is not mentioned. But the number of the priests in Jerusalem was very great; and their conversion was a striking proof of the power of truth. It is probable that they had been opposed to the gospel with quite as much hostility as any other class of the Jews. And it is now mentioned, as worthy of special record, that the gospel was sufficiently mighty to humble even the proud, and haughty, and selfish, and envious priest to the foot of the cross. One design of the gospel is to evince the power of truth in subduing all classes of men; and hence in the New Testament we have the record of its having actually subdued every class to the obedience of faith. Some MSS., however, here instead of *priests* read *Jews*. And this reading is followed in the Syriac version.

Were obedient to the faith. The word *faith* here is evidently put for the *Christian religion*. Faith is one of the main requirements of the gospel, [Mr 16:16](#), and by a figure of speech is put for the gospel itself. To become *obedient to the faith*, therefore, is to obey the requirements of the gospel, particularly that which requires us to *believe*. Comp. [Ro 10:16](#). By the accession of the *priests* also no small part of the reproach would be taken away from the gospel, that it made converts only among the lower classes of the people. Comp. [Joh 7:48](#).

6:8

And Stephen. The remarkable death of this first Christian martyr, which soon occurred, gave occasion to the sacred writer to give a detailed account of his character, and of the causes which led to his death. Hitherto the opposition of the Jews had been confined to threats and imprisonment; but it was now to burst forth with furious rage and madness, that could be satisfied only with blood. This was the first in a series of persecutions against Christians that filled the church with blood, and that closed the lives of thousands, perhaps millions, in the great work of establishing the gospel on the earth.

Full of faith. Full of *confidence* in God; or trusting entirely to his promises. [Cmt. on Mr 16:16](#).

And power. The power which was evinced in working miracles.

Wonders. This is one of the words commonly used in the New Testament to denote miracles.

6:9

These are different classes of Jews from the countries around, but resident then in Jerusalem. The names generally denote the places from which they came.

6:10

To resist. That is, they were not able to *answer* his arguments.

The wisdom. This properly refers to his knowledge of the Scriptures; his skill in what *the Jews* esteemed to be wisdom--acquaintance with their sacred writings, opinions, etc.

And the spirit. This has been commonly understood of the Holy Spirit, by which, he was aided; but it rather means the *energy, power, or ardour* of Stephen. He *evinced* a spirit of zeal and sincerity which they could not withstand; which served, more than mere argument could have done, to convince them that he was right. The evidence of sincerity, honesty, and zeal in a public speaker, will often go farther to convince the great mass of mankind, than the most able argument, if delivered in a cold and indifferent manner.