

Session 1: Summoned to the Golden Altar

- a. Welcome to the Lifeschool class *An Eternal Purpose House of Prayer*. For those familiar with Lifeschool, this class is a compliment to the class, *Becoming a House of Prayer* which has been a part of our Lifeschool curriculum from the beginning. Whereas *Becoming a House of Prayer* approaches prayer from a foundational aspect, this class emphasizes prayer based on God's eternal purpose, the need to fill the golden incense bowls at the heavenly golden altar, and reflects Lifeschool's commitment to building a prayer ministry based on God's eternal purpose.
- b. I write this session with a great desire in my heart that God might use this class to awaken the church to the urgent need to pray kingdom focused and eternal purpose driven prayers. Great darkness looms over the earth in our day, and no longer can God's people be ensnared in lukewarmness and apathy. We all must awaken and pray because God is summoning us all to the golden altar.
- c. This session introduces three primary themes essential for forerunners to grasp: 1) The end-time church must become a house of prayer; 2) forerunners are summoned to the golden altar for the purpose of filling the golden incense bowls; and 3) it is prayer into God's eternal purpose that will fill the incense bowls.
- d. Let's get started by exploring the idea of God's house as a house of prayer for the nations.

I. The Church as a House of Prayer

1. Jesus commanded that His house be a house of prayer for the nations.

- a. Shortly before His death, Jesus went into the temple, cleansed it from defilement and worldliness and declared, "Is it not written, 'MY HOUSE SHALL BE CALLED A HOUSE OF PRAYER FOR ALL THE NATIONS'? But you have made it a ROBBERS DEN" (Mark 11:17). On that memorable day, Jesus was not just rebuking the group of people gathered at the temple that day. He was declaring a universal truth about His house. His house is to be a house of prayer for all nations. Jesus could have called His house anything, but He chose to call it a house of prayer.
- b. Let's look briefly at the idea of God's house, specifically in the context of becoming a house of prayer. Throughout history, God has had a house in which He encountered His people. From the tabernacle in the wilderness to the Jerusalem temple, God had a house in which He met with His people. In the New Testament era, God's house is much more than a church building; instead, believers comprise God's house. Among the various New Testament passages describing God's people as His house, Peter wrote,

And coming to Him as to a living stone which has been rejected by men, but is choice and precious in the sight of God, you also, as living stones, are being built up as *a spiritual house* for a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ (1 Peter 2:4-5).

- c. Normally, believers meet in a building called God's house, but the true house of God is not a building but a spiritual house made up of God's people. During the days in which we live, believers are God's house—a spiritual house. This house is *individual* in that every believer who has Christ

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living within them is a living stone. It is also *corporate* in that as individual believers come together, they form a spiritual house comprised of a group of living stones.

- d. This truth is important for us to grasp as we begin our study of becoming an eternal purpose house of prayer. There are a large number of houses of prayer throughout the earth which are totally focused on prayer. Many of these have buildings used only for prayer. This is great! Because the term house of prayer has become in many cases synonymous with a building dedicated solely to prayer, I want to be clear. If God so leads you to start or be a part of such a group, wonderful. But what we are speaking of in this class is not necessarily a physical house or building devoted to fulltime prayer, but rather a prayer emphasis or a church with a ministry focus on prayer--and for our purposes, eternal purpose prayer.
- e. Therefore, the call we are speaking of is a call for every believer and every church to become a spiritual house of prayer for God's eternal purpose to be fulfilled in every person, every people group, and every nation, and to pray to restrain anything that would hinder this objective. This is the Lord's call to His church. To become a house of prayer!

2. Jesus mandated that His house be a house of prayer *for the nations*.

- a. Let's look next at the word *nations* depicted in Jesus' mandate to the church. The word translated *nations* comes from the Greek word *ethnos*. This word means "a multitude, people, a company, or nation".¹ *Thayers Greek Lexicon* states that *ethnos* refers to "a multitude who are associated or living together" and also "a company or multitude of individuals of the same nature or genus, race, or nation".² According to Kittle's *Theological Dictionary of the New Testament*, *ethnos* originates from the Greek word *ethos* which carries the meaning of "a habit or custom".³ As we combine the various meanings of this word, the idea emerges that Jesus is calling His church to pray for the multitudes of people who don't believe in or follow Christ; for people groups who hold to certain customs and habits which are in opposition to Christian values; and for literal nations who oppose Christ and His people. Christ is calling on the church to be a house of prayer for people and the nations of the earth to come into the fullness of God's original intent for them. Even when our prayer focus is to stand against evil governments or pray into antichristian cultural issues, the objective of those prayers remain to turn the people of the earth to Christ and fullness in Him.
- b. Now that we have laid a foundation about our understanding of a house of prayer for the nations, let's next look at the end-time church's summons to the golden altar.

II. Summoned to the Golden Altar

1. In a similar fashion to Restoration Life's call, forerunners are summoned to the golden altar.
 - a. In 2015, our home church was summoned to the golden altar. In the following paragraphs, we will share our journey in the call to be a house of prayer. Our journey in intercession at Restoration Life Church will put in context our summons to the golden altar. Our home church, *Restoration Life Church*, began in 1991 and for the first five years had virtually no group prayer meetings. We were at that point a cell church and had very little prayer. In 1996, Noel Mann, who we have mentioned many times in our writings visited our church for the first time. In one of his messages while with us

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on that first trip, he spoke prophetically that God was calling us to become a house of prayer for the nations. It was interesting that when he was speaking this call, a ghoulish voice began to come over our sound system saying “NO! NO! NO!” Noel responded “YES! YES! YES!” In response to this invitation and the startling opposition to it, we began a weekly prayer meeting. We have been meeting regularly since that date—for about 25 years.

- b. Over that time period, we grew spiritually in our prayer ministry and began to focus more and more on issues in America, Israel, and the nations. Our prayer focus most definitely shifted from personal needs in our church body to issues impacting the nations. We must note, however, that much of our prayer for our nation was focused on political issues that would result in peace and comfort for ourselves. We had moved beyond prayer predominantly focused on personal needs, but our prayer was still centered on our own comfort and blessing, not God’s purpose. In 2012 we began to awaken to the realization that what we were doing was either not correct or insufficient for what God desired and that we needed to take prayer much deeper. We really did not know how or what to do, but we began to ask God what He wanted.
- c. Then in 2014, I sensed that my wife, Donna, was to start a lady’s prayer group to focus on birthing the corporate man-child of Revelation 12. Even though this was a step forward, deep in my heart I was still feeling that our prayer ministry was not all that it should have been. Even though we had grown significantly in our desire to become a house of prayer for the nations, God still had a lot more for us to learn.
- d. Then in 2015 God summoned our church to the golden altar. Terry Bennett ministered at our church that year and shared in one of the meetings that an angelic being had entered the room to summon our church to the golden altar. Here is some of what Terry Bennett said to our church in the Saturday morning meeting of his weekend conference in July 2015. He began by saying that a heavenly being, who was positioned before the throne, came into the room and his coming was to express *to us the very cry of God to summons us to the golden altar*. The summons was to call us to offer incense that would ascend to the throne and fill the incense bowls before the heavenly golden altar.
- e. The being spoke of Jeremiah 9:17-21 which reads,

Thus says the Lord of hosts, "Consider and call for the mourning women, that they may come; and send for the wailing women, that they may come! Let them make haste and take up a wailing for us, that our eyes may shed tears and our eyelids flow with water. For a voice of wailing is heard from Zion, 'How are we ruined! We are put to great shame, for we have left the land, because they have cast down our dwellings. Now hear the word of the Lord, O you women, and let your ear receive the word of His mouth; teach your daughters wailing, and everyone her neighbor a dirge. For death has come up through our windows; it has entered our palaces to cut off the children from the streets, the young men from the town squares'" (Jer. 9:17-21).
- f. Romans 8:26 was also spoken which reads, “In the same way the Spirit also helps our weakness; for we do not know how to pray as we should, but the Spirit Himself intercedes for us with groanings too deep for words” (Rom. 8:26).
- g. With these scriptural mandates, the angelic being released the call to take up *the burden of the Lord* so as *to birth God’s solution for our time*. The summons included a call for intense prayer for the birth of God’s solutions to what we face and will face in the future. Two other scripture verses related to

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this call were given—Jeremiah 31:15 which reads, “Thus says the Lord, ‘A voice is heard in Ramah, lamentation and bitter weeping. Rachel is weeping for her children; she refuses to be comforted for her children, because they are no more’” (Jer. 31:15) and Matthew 2:18 which quotes Jeremiah, “A VOICE WAS HEARD IN RAMAH, WEeping AND GREAT MOURNING, RACHEL WEeping FOR HER CHILDREN; AND SHE REFUSED TO BE COMFORTED, BECAUSE THEY WERE NO MORE” (Matt. 2:18).

- h. The invitation was for us to say “yes” for a much greater intensity in prayer and to a different form of prayer focus. The summons was to say “yes” to the turning of the tide until the death that has come to our windows is reversed and the life of the Lamb is released.
- i. Although the summons was most definitely a solemn God moment in the worship service that day, we were unsure of what this meant and what to do with the summons.
- j. After much prayer and discussion about what the summons to the golden altar meant for us and discussing it with Terry, we began to get understanding on what golden altar prayer involves. *Concurrently, God began to reveal to us the major key to this powerful summons--the concept of God’s eternal purpose.* Putting these ideas of golden altar prayer and God’s eternal purpose together, we are gaining a solid foundation for what the summons to the golden altar represents and its connection to eternal purpose prayer.

2. The summons we received has led us to believe that God is summoning forerunners and, even more broadly, the end-time church to the golden altar.

- a. From a very general perspective, we have noted four major assignments for the end-time church as it partners with God in the end times. The four major assignments (please note that there are many specific issues within each category) are:
 - 1. The bride must make herself ready by clothing herself with bridal garments (Rev. 19:7).
 - 2. The corporate man-child of Revelation 12 must emerge in the earth in fullness.
 - 3. The gospel of the kingdom must be preached throughout the earth (Mt. 24:14).
 - 4. The golden incense bowls at the heavenly golden altar must be filled with the prayers of the saints (Rev. 5:8; Rev. 8:1-5).
- b. Forerunners and the end-time church in general are to be involved in all four assignments. In the context of this class, there is a summons to the golden altar to end-time forerunners. We believe the church is being issued a mandate to come a higher level of intercession. *Further, we believe also that as forerunners in the spirit and power of Elijah we are to help multiply eternal purpose prayer that will ascend to the golden altar in the places we have been granted influence.*
- c. When a believer, a church, or a company of forerunners receive a summons from God, it is a very serious invitation. Even the definition of the word *summons* conveys a deeply serious demand. The dictionary defines summons as a call by an authority to appear at a place named or to attend to a duty. Another definition is authoritatively or urgently call on (someone) to be present, especially as a defendant or witness in a law court. Synonyms for the word include words like subpoena, warrant,

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court order, citation, directive, command, demand, decree, and edict. As you can see, the word conveys a very serious and solemn mandate.

- d. Therefore, we believe the summons conveys a serious mandate to forerunners and to the global church—one that must be adhered to in these end times. Now that we recognize the call, let's attempt to gain greater understanding of what golden altar prayers are.

III. Understanding the Golden Altar

1. The scriptures speak of the need to fill the heavenly incense bowls for the purpose of initiating events leading to the second coming of Christ.

- a. Two scripture passages in the book of Revelation form the foundation for prayer which will ascend to the golden altar. The first is Revelation 5:8 which reads,

“When He had taken the book, the four living creatures and the twenty-four elders fell down before the Lamb, each one holding a harp and golden bowls full of incense, which are the prayers of the saints (Rev. 5:8).”

- b. Notice a few points about this verse. The twenty-four elders were holding golden bowls of incense. The verse goes on to say that the bowls were full and that the incense was the prayers of the saints. Another point that we will explain in a minute is that the type of prayer that will ascend as incense to heaven is prayer focused on God's eternal purpose and not on a believer's personal needs and desires. Also, notice that the incense bowls being filled then causes the seven seal judgments to be released. So we see that prior to the release of end-time judgments, the bowls of incense have been filled with kingdom focused prayers of the saints.

- c. The second passage of note is Revelation 8:1-5,

When the Lamb broke the seventh seal, there was silence in heaven for about half an hour. And I saw the seven angels who stand before God, and seven trumpets were given to them. Another angel came and stood at the altar, holding a golden censer; and much incense was given to him, so that he might add it *to the prayers of all the saints on the golden altar* which was before the throne. And the smoke of the incense, with the prayers of the saints, went up before God out of the angel's hand. Then the angel took the censer and filled it with the fire of the altar, and threw it to the earth; and there followed peals of thunder and sounds and flashes of lightning and an earthquake (Rev. 8:1-5).

- d. This passage alerts us to the fact that the prayers of the saints are once again key to the release of end-time judgments—in this case, the seven trumpet judgments. As we put these two passages together, we see that there is a type and magnitude of prayer that must ascend to the heavenly golden altar before the throne and that the filling of these incense bowls with the prayers of the saints is a part of what activates the transition from the church age to the kingdom age.
- e. Now that we have the scriptural support for the summons to the golden altar, let's dig a little deeper into the altar of incense in the Old Testament tabernacle of Moses.

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2. Understanding the golden altar in the tabernacle of Moses adds to our understanding of the heavenly golden altar and the need to fill the heavenly bowls of incense.

- a. The earthly tabernacle—and the temple of Solomon too—were modeled after the heavenly throne room. Notice what is written in Hebrews, “who [*the earthly tabernacle*] serve as a copy and shadow of the heavenly things, just as Moses was warned by God when he was about to erect the tabernacle; for, ‘SEE,’ He says, ‘THAT YOU MAKE all things ACCORDING TO THE PATTERN WHICH WAS SHOWN YOU ON THE MOUNTAIN’” (Heb. 8:5). Since the earthly tabernacle is modeled after heaven, let’s make sure we understand the symbolism of the golden altar in the tabernacle of Moses so we can also understand the purpose of the heavenly golden altar.
- b. As you know, the tabernacle of Moses was divided into three compartments: the outer court which was open to everyone; the holy place which was only to be entered by those in the priesthood; and the holy of holies which was only to be entered once a year by the high priest on the Day of Atonement. There is much we can learn from a study of the tabernacle, but for our purposes we will focus only on those points pertinent to understanding the golden altar of incense.
- c. The altar of sacrifice was located in the outer court and was made of bronze. This is where the animal sacrifices were offered. Immediately beyond the altar of sacrifice was the brazen laver which was a large basin used for ritual washing by the priests before they entered the holy place. It too was made of bronze.
- d. The third compartment, the holy of holies, contained one piece of furniture, the ark of the covenant, and was where the glory of God dwelt during Israel’s wilderness days.
- e. Of our primary concern is the second compartment of the tabernacle, the holy place. It contained essentially three pieces of furniture; the lampstand, the table of shewbread and the altar of incense. Unlike the outer court in which the furniture was made of bronze, these pieces of furniture were all made of or covered with pure gold. Therefore, the altar of incense located in the holy place was a “golden altar” whereas the altar upon which the animal sacrifices were offered was a bronze or brazen altar.
- f. From this, we know that the summons to the golden altar we received and the altar referred to in the book of Revelation *is the heavenly altar of incense*.

3. Priests ministered twice daily at the altar of incense.

- a. Twice a day at the same time the animal sacrifices were being offered, the priests would take coals from the altar of sacrifice (the brazen altar) in the outer court in a firepan. They would proceed to the holy place carrying the fire from the altar of sacrifice after having been cleansed from sin and self, and they would use the fire from the altar of sacrifice to burn incense at the altar of incense.
- b. Once in the holy place, they would take incense which had been specifically prepared according to a precise recipe, mix it with the fire that they had brought into the holy place from the altar of sacrifice. The incense mixed with fire would arise toward heaven producing a fragrant aroma—one pleasing to God—that filled the room.

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- c. A very important point is that the incense used by the priests at the golden altar was made *using a very precise formula and it was to never be used for personal use*. Note this scripture that describes the incense,

Then the Lord said to Moses, "Take for yourself spices, stacte and onycha and galbanum, spices with pure frankincense; there shall be an equal part of each. With it you shall make incense, a perfume, the work of a perfumer, salted, pure, and holy. You shall beat some of it very fine, and put part of it before the testimony in the tent of meeting where I will meet with you; it shall be most holy to you. *The incense which you shall make, you shall not make in the same proportions for yourselves; it shall be holy to you for the Lord. Whoever shall make any like it, to use as perfume, shall be cut off from his people* (Ex. 30:34-38).

- d. The incense was offered regularly, twice a day, and only by priests who had gone through a process of sanctification at the brazen laver so as to be prepared as cleansed and set apart vessels. Not by accident, the times that the priests ministered at the altar of incense coincided with the designated times of prayer in Jewish life. For example, note Luke 1:10, "And the whole multitude of the people were in prayer outside *[of the temple]* at the hour of the incense offering."
- e. The altar of incense was the closest piece of furniture to the holy of holies, symbolizing the intimacy with Jesus that is required from the priesthood who are to offer acceptable incense to the Lord and the closeness to God's heart that the ministry of intercession represents. The fire used to ignite the incense had to be taken from the altar of sacrifice and no other place. Nadab and Abihu offered what was called strange fire to mix with the incense at the golden altar. Most likely, the strange fire referenced here was fire that did not come from the fire of the altar of sacrifice. This was a serious offense as God released fire that came from within the holy of holies and consumed them (Lev. 10:1-2).
- f. The earthly ministry at the altar of incense illustrates how believers are to pray fervently and regularly with the fire of a surrendered life to Christ kingdom focused, eternal purpose prayers. That is the summons for us in this crucial hour of history. Summarizing, as believers accept the summons to the golden altar, they are saying "yes" to develop a fiery heart of an intimate relationship with Christ and to take up a burden to pray with great determination prayers for God's eternal purpose to be fulfilled.
- g. Next, in the final section of the session let's introduce briefly the type of prayer that will fill the incense bowls. We will devote the entire next session to expand upon what we introduce in the following paragraphs.

IV. Prayers that Fill the Incense Bowls

1. Prayer in an eternal purpose house of prayer is to focus on fulfilling God's eternal purpose.

- a. As you will note, this class is devoted to becoming *an eternal purpose* house of prayer. For this to take place, not just any type of prayer will suffice. Most believers participate in some form of prayer. Even though the western church is often characterized as prayerless, almost every true believer prays, and almost every church has some structure for group prayer. However, most prayer offered

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by individual believers and by many churches in their corporate prayer meetings is not focused on the issues necessary to fulfill God's eternal purpose. Many corporate prayer groups pray for the personal needs in the body such as healing, family crises, and financial needs. Other prayer emphases include the needs for the local church such as numerical growth, anointed services, and upcoming special events. As important as these issues are, none of these topics would qualify as eternal purpose prayer.

- b. Therefore, a radically different type of prayer is needed in order to become *an eternal purpose* house of prayer. Praying into God's eternal purpose does not replace prayer for personal, family, and church issues, but it does add an additional element to prayer that not many are currently praying. In the urgency of the times in which we live, God is calling His church to raise the bar on its prayer life and to move beyond just praying for needs, comfort, pleasure, and prosperity. He is calling His church to pray into the eternal and kingdom purposes of God so that Christ might have His full inheritance in the saints.

2. Prayers that fill the incense bowls at the golden altar are focused on God's eternal purpose.

- a. I think you can easily see the symbolism of the golden altar of Moses' tabernacle and intercession before the golden altar. The priest's ministry at the altar of incense *characterizes the ministry of intercession before the heavenly golden altar*. Like the incense being made according to a precise formula, effective golden altar intercession is comprised of a very specific type of prayer. It is formulated in such a way as to minister to the Lord, His eternal purpose, and for His good pleasure, and *does not in any way have a focus on the personal needs or desires of the believer*. Just as the incense could not be used for personal use, this type of prayer is not about us. It is not focused on our needs or our desires, comforts, or pleasure. It is focused on the eternal purpose of God.
- b. Just like in the tabernacle of Moses, effective golden altar intercession comes from one who brings the fire of the altar of sacrifice to the prayer room. The same fire in our hearts that surfaces *from a life that is laid out on the altar of sacrifice in total surrender causes the incense to arise as a sweet aroma to the Lord*. A life that has removed all strange fire—that is, fiery passion from sources other than the Lord Himself, will be the one who will offer fiery prayers before the Lord that impact the throne in these end times.

3. Eternal purpose prayers are to be offered in agreement with the intercession at the heavenly golden altar of the eternal Man Christ.

- a. At the heavenly golden altar, the eternal Man Christ forever makes intercession for the eternal purposes of the Godhead. In Moses' tabernacle, the golden altar stood in the Holy Place and was the place where incense was offered by the priesthood every morning and evening.
- b. The book of Hebrews describes the altar of incense to be in the Holy of Holies (Heb. 9:3-4) into which only the high priest could enter and then only once a year. Of course, the high priest is symbolic of Christ and the New Testament placement of the golden altar in the holy of holies illustrates Christ's role as intercessor before the Father.

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- c. As Hebrews 7:28-8:2 states, the eternal Christ on the throne intercedes before the Father; but not in a random manner. Just like the incense of the tabernacle was comprised of a very precise formula that was holy to the Lord, Christ intercedes according to a very precise plan—God’s eternal purpose, plan, and thought. The Man on the throne ever lives to make intercession for us, “yes”, but not in a random way just to meet our needs or desires. More importantly, He intercedes according to the will of the Father and the eternal purposes that were established before the foundation of the world (Rom. 8:27-28).
- d. Matthew 18:19 reads, “Again I say to you, that if two of you agree on earth about anything that they may ask, it shall be done for them by My Father who is in heaven”. In context, this verse speaks of two people on earth praying in agreement and how that motivates answered prayer in heaven. Even so, the principle is the same for our agreement with heavenly intercession. It is incumbent upon the church to learn to pray in accordance with God’s eternal purpose so as to be praying in agreement with the eternal purpose intercession taking place at the heavenly golden altar. As the prayers of the saints arise as a sweet fragrant incense according to the heavenly formula, great things will be activated.
- e. Therefore, intercession arising to the golden altar is not to be random; not to be focused on personal needs; not to be focused even on our own nation’s national interests; but is to be prayer according to a very precise plan—God’s eternal purpose, plan, and thought. To do this, the corporate man must learn to pray as a company of intercessors focused on God’s eternal purpose from a heavenly perspective—that is, prayer that will ascend to the heavenly golden altar and come into agreement with God’s eternal purpose.

4. Forerunners have a threefold assignment related to God’s summons to the golden altar.

- a. First, forerunners are called to pray before the golden altar. As we stated in our class, *Understanding the Forerunner Call*, some called as forerunners have as their primary assignment the mandate to intercede on behalf of God’s eternal purpose. Moreover, every forerunner is called, in fact, summoned to the golden altar. Even though the angelic encounter I mentioned earlier was specifically to our home church, it was also a summons for all called as end-time forerunners. Forerunners must take up the assignment to fill the golden incense bowls at the golden altar of incense so as to help facilitate the second coming of Christ. Christ will not return until these bowls are filled with the eternal purpose prayers of the saints.
- b. Second, forerunners as messengers must be a voice not only in intercession but also to the church calling the church to eternal purpose prayer. It will take a large number of saints praying fervently and regularly in this way to fill the incense bowls as God so desires.
- c. Third, forerunners who have a platform to build—whether a pastor, prayer leader, or ministry leader—must function as a wise master builder to build an effective, consistent, and lasting eternal purpose prayer focused ministry. It is not necessary to have a specific building devoted to prayer of this nature. The important thing is to have a prayer focus where people gather on a regular basis to pray into the variety of aspects of God’s eternal purpose.

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- d. Currently, there is only a small remnant of the global church praying into God's eternal purpose. However, as forerunners accept the summons to the golden altar and take up this threefold assignment, the remnant will grow and the incense bowls will be filled.

5. We cannot just patch God's eternal purpose onto our current prayer ministry

- a. God's eternal purpose must transform our prayer life and ministry. As I am sure you realize by now, a church pursuing God's eternal purpose must be radically different than what is currently called the church. Radically different in message. Radically different in spiritual environment. Radically different in the programs and ministries offered. Radically different in many, many ways. If we are going to build an eternal purpose house of prayer, we must realize that we must have a radically different approach to prayer.
- b. We have often used Jesus' parable about patching a garment and putting wine in a wineskin to illustrate the need for radical transformation. Just like Jesus said, you cannot put new wine into an old wineskin and you cannot put a new patch on an old garment (Lk. 5:36-39). Along these lines, *you cannot just patch your old way of praying onto the eternal purpose house of prayer.* To build a church or life based on God's eternal purpose, just like everything else in your ministry must be different, your prayer ministry must be significantly different.
- c. I have said "yes" to pray before the golden altar. Will you say "yes" to the summons to the golden altar?

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³ Ethnos and ethos, Gerhard Kittel, *Theological Dictionary of the New Testament*, William B. Eerdmans Publishing Company, Grand Rapids, MI, 1985, pp. 201-202.