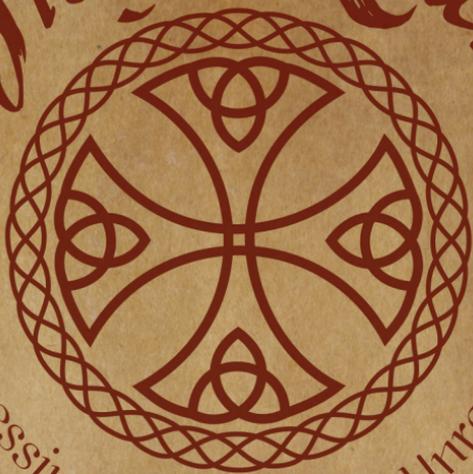


# Prayer Reach



*'Witnessing' Among the Unreached*

Monty Peregrine





# PrayerReach:

'WITNESSING' AMONG THE UNREACHED

May my prayer reach Your presence;  
listen to my cry.  
Psalm 88:2

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Dedicated to  
Mack & Judy Anthony & Family  
and  
Tom & Beth Smith

whose vision, discipleship, encouragement,  
and support have made this ministry and my  
small role in it possible.

I thank the Holy Spirit for answering my  
prayers by giving me these words to voice my  
passion to know Christ and make Him known  
among the unreached. If there is anything  
good and useful here it is a gift to us from  
the Holy Spirit. If any errors or offenses, they  
are from me.



Monty Peregrine is a wandering pilgrim-monk whom Christ has called to pray among the nations. He serves as a team leader and staff writer for Extreme Missionary Adventures (XMA) where he has led over 160 volunteer teams serving in 34 countries around our world. You can find more of Monty's musings at [www.MonasteryOfTheSoul.com](http://www.MonasteryOfTheSoul.com).



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Our International Mission Board host missionary laid out a map of the area, on which they had marked the villages with new church plants. He then laid out another map showing the villages where teams had prayerwalked a couple of years previous. Every village where they had prayerwalked now had a church!

Report from  
XMA North Africa team





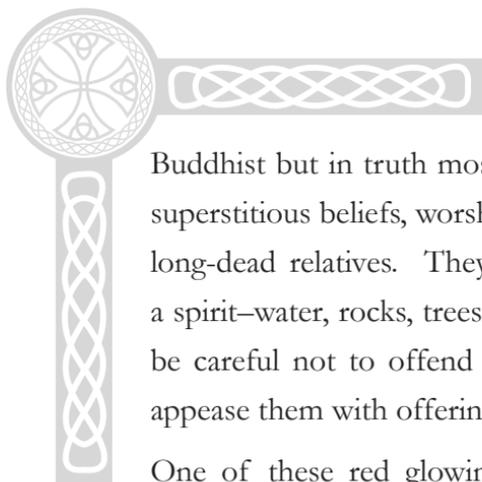
INTRODUCTION:

# Red Lights in Southeast Asia

**I**t's 4am. I've been up an hour. Jetlag wakes me even earlier than my usual. After a stout cup of Starbucks Via instant coffee to clear the head fog I go out onto the hotel fire escape to pray over the sleepy Southeast Asian town where God has led our XMA team.\*

As my eyes adjust to the pre-dawn darkness I notice a red glow coming from the houses scattered along the maze of dirty streets below. Most are too far away to make out, but I know what they are—household shrines to false gods and ancestors. Southeast Asians tell you they are

*\*See page 49 - What is XMA?*



Buddhist but in truth most practice animistic and superstitious beliefs, worshipping golden idols and long-dead relatives. They believe everything has a spirit—water, rocks, trees, animals—and they must be careful not to offend these spirits, faithful to appease them with offerings.

One of these red glowing household shrines is just below and across the alleyway from me so I walk down a couple of flights on the fire escape.

Although I feel a bit

like a peeping Tom

I'm compelled to

keep looking, to

keep praying. The

golden statue with

offerings of food

and money piled

around confirms

why I'm so very far

away from home

this morning,

why our team has

travelled 12,000 miles to share God's Word and to

pray for these people who have no access to the

Truth and the Light that will set them free.

If a few men  
become prayer—  
prayer that is  
'pure' and to  
all appearances  
quite useless—they  
transform the  
universe by the  
sole fact of their  
presence, by their  
very existence.

Olivier Clement

This is PrayerReach, XMA's on-site prayer and Gospel literature distribution ministry. This book shows how normal, everyday Christians like you are making Christ known among the unreached through the 'quite useless' act of prayer.





Our target area is a remote state closed for fifty years to any foreigners due to civil war. The few believers are isolated, and the location of villages and churches are unmapped. I have to limit my travels because of scrutiny from security services. A short term team that can come in, travel and map the area, leave literature as the Spirit leads, and then communicate their findings to me is invaluable. Penetrating with the Good News requires an accurate assessment of the area, and this team provides that, while shielding some of our long-term work efforts from undue risk.

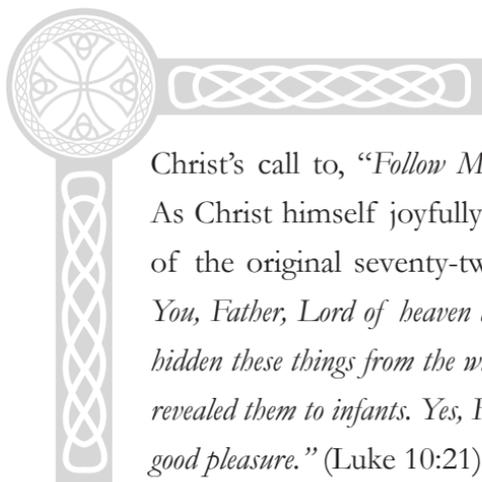
Actual team request from  
JMB missionary partners in SE Asia





# PrayerReach

**P**rayerReach was birthed from real, boots-on-the-ground XMA teams taking the Gospel to some of the most unreached people of our world. It evolved through our work with missionaries and national believers in the Americas, Asia, Africa, and Europe. PrayerReach does not require an education in theology or religion. Nor is it affiliated with any particular denomination. Not to discount any of these things, but I want to clearly communicate that PrayerReach is for regular, everyday Christians who long to answer



Christ's call to, "*Follow Me*", but are unsure how. As Christ himself joyfully prayed upon the return of the original seventy-two missionaries, "*I praise You, Father, Lord of heaven and earth, because You have hidden these things from the wise and the learned and have revealed them to infants. Yes, Father, because this was Your good pleasure.*" (Luke 10:21)

PrayerReach is simply praying in the very place you expect God to work, among the very people you expect God to save. Anyone can do it. There's no special training or procedures. Without Christ, not one step; with Him, anywhere! No mystical wording or incantations. It's just you talking to God about what you see, hear, smell, feel, and think as you move among the unreached. David Livingstone

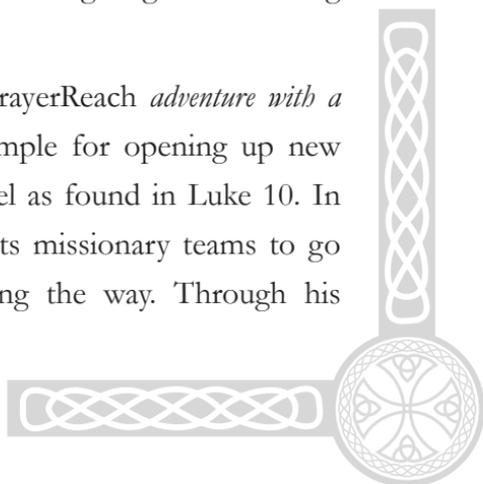
I began writing this book while on a PrayerReach trip in Southeast Asia, a place where I serve frequently and where God has given me a strong spiritual connection. My team and I use *Operation World*, a country specific prayer guide, to focus our on-site praying in harmony with other Christians around our world. The guide leads us to pray for the few existing believers and the fledgling

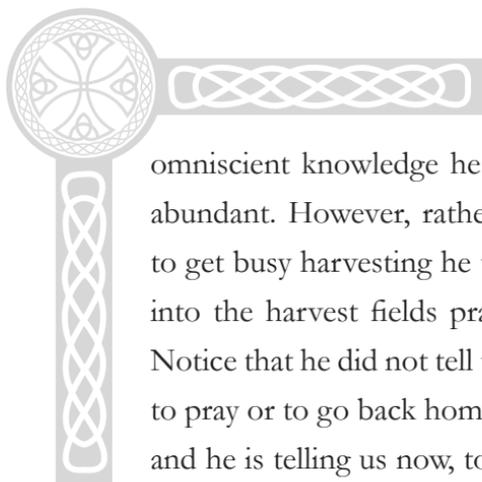
evangelical church in this country. We've prayed at street markets and noodle stands, bus stops and train crossings, rice fields and mountaintops, temples and stupas. We've traveled over 800 kilometers in six days and not seen a single church.

PrayerReach is a particularly effective means of making God known in the closed, often hostile, countries of Asia, North Africa and the Middle East. It is also effective in more open countries where evangelism is permitted but, perhaps, may not be the best way of planting sustainable churches.

PrayerReach is biblically and theologically sound. We look to several Scripture passages such as Luke 10, John 11, Acts 16, and 2 Corinthians 2-5 to be our guides as we follow Christ out into our lost and hurting world. Scripture also fills our hearts and minds as we pray God's life-giving Word among the unreached.

Now, let's begin our PrayerReach *adventure with a purpose* with Jesus' example for opening up new territories to the Gospel as found in Luke 10. In this story Jesus appoints missionary teams to go ahead of him preparing the way. Through his





omniscient knowledge he sees that the harvest is abundant. However, rather than tell his followers to get busy harvesting he tells them first to go out into the harvest fields praying for more workers. Notice that he did not tell them to go to the temple to pray or to go back home to pray. He told them, and he is telling us now, to go out into the harvest fields to pray. He is calling us to **go be with** the people we expect him to save.

Like Jesus, our national believer and missionary partners are crying out for more PrayerReach teams to go out into their harvest fields praying for the Lord of the harvest to call out workers from among the very same harvest fields. In most cases we foreigners will not bring in an abundant, lasting harvest. But, through the Holy Spirit, we can be God's catalysts to call out more national workers to his harvest fields. These nationals will be much more effective at reaching their own people for Christ and planting sustainable, missional churches.

Just as Jesus sent out these seventy original missionaries he is now sending us out to pray his peace into our world of chaos and uncertainty. We are to pray peace into the cities, towns, villages, families, and individuals as we go.

One footnote on this passage before we move on. In Luke 10:3-4 Jesus sends out his missionaries like sheep among wolves. While he was here on earth with them they were told not to prepare ahead of time or take provisions. But later on, just hours before his arrest, Jesus amends his missionary instructions telling them, *“But now, whoever has a money-bag should take it, and also a traveling bag. And whoever doesn’t have a sword should sell his robe and buy one.”* We are to prepare ahead of time for the physical, emotional, and spiritual challenges of taking Christ to the unreached. Especially among people who are hostile to the Gospel we, like Jesus, may be counted among the outlaws (Luke 22:37). You may not be welcome in every town or home. You may be harassed and threatened. You may even be arrested and/or kicked out of some countries.





The \*\*\*\* area is an area that we have been focusing on for the past year. The \*\*\*\*\* people live in that area. There are around a half a million \*\*\*\*\* people and we think that there may be only fifty believers. The area is very restricted and I have never been outside of the main city.

Actual team request from  
JMB missionary partners in SE Asia

\*Names omitted for security purposes

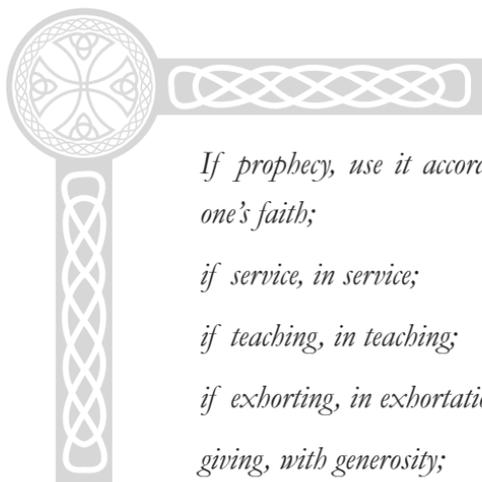




# What PrayerReach Is Not

**P**rayerReach is not a substitute for preaching, evangelism, sharing God's Word, or acts of mercy. Rather, it is a compliment, often a precursor, to these more direct and open ministries. It prepares the way for verbal proclamation and humanitarian service. Paul teaches us in Romans 12 that Christ's body, the church, has many parts and the parts have different gifts:

*According to the grace given to us, we have different gifts:*



*If prophecy, use it according to the standard of  
one's faith;*

*if service, in service;*

*if teaching, in teaching;*

*if exhorting, in exhortation;*

*giving, with generosity;*

*leading, with diligence;*

After listing these various gifts individual believers **may** have, he begins in verse nine to list traits we **all should** display. Within this long list Paul says every Christian should “*be persistent in prayer*” and “*bless and don't curse*”. PrayerReach helps us be persistent in prayer by immersing us in other cultures 24/7. You cannot help but bless others as you walk among them, witnessing their struggles and triumphs, their sorrows and joy.

In no other way can the believer become as fully involved with God's work, especially the work of world evangelism, as in intercessory prayer.

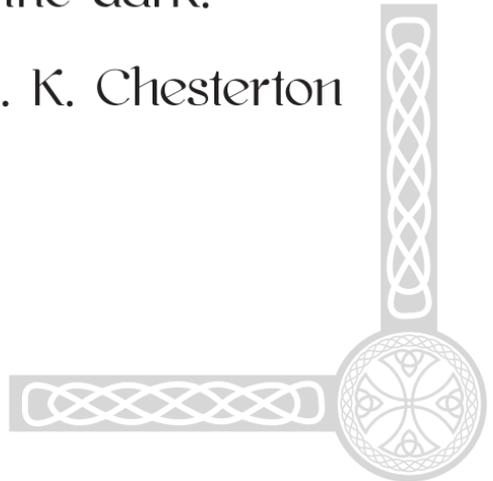
Dick Eastman

PrayerReach is also not some super mystical

experience only for the charismatic or saintly, calloused-kneed prayer warrior. It's about regular, normal believers spending time among the unreached and talking to God about what they see, hear, and feel. No canned prayers. No churchy language. No "Four Spiritual Laws". No "Evangelism Explosion".

The men who are signed  
with the cross of Christ,  
go gaily in the dark.

G. K. Chesterton





## Why could I not just as well stay at home and intercede?

Here are some answers to that question from Dan R. Crawford, Professor of Evangelism & Spiritual Formation and Chair of Prayer & Spiritual Formation at Southwestern Baptist Theological Seminary.

*To pray while seeing, feeling, touching, and bearing is to pray with unique intensity. After the prayer walk is over, you will never pray the same way again for the location of your walk and the people you met there.*

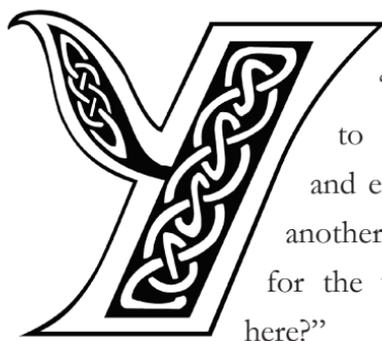
*An additional value of location praying has to do with presence. Since Jesus lives within you and the Holy Spirit works through you, there is a sense in which your prayer walking provides light in dark places and salt in unsavory places. (Matthew 5:13-16)*

*Prayer walking is a way of being on the scene without making a scene. It may also include riding, jogging, boating, biking, flying, riding a train, or any other means of transportation.*



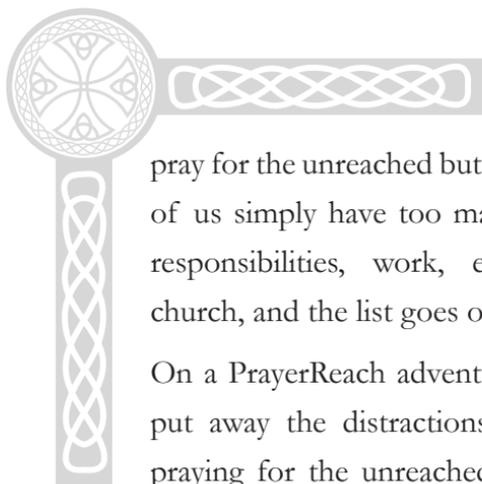


# BEYOND WITNESSING TO 'WITHNESSING'



ou may be asking, “Why do I have to go to all the time, trouble, and expense of traveling to another country? Can’t I pray for the unreached from right here?”

Of course, you can pray for the unreached from home, work, or wherever you are and God will hear those prayers just as well as he does when we pray among the unreached. But, let’s be honest, are you? Did you devote six to eight hours today in focused prayer for one specific people group to know Christ? We have good, honest intentions to



pray for the unreached but life gets in the way. Most of us simply have too many distractions—family responsibilities, work, exercise, entertainment, church, and the list goes on and on.

On a PrayerReach adventure you can temporarily put away the distractions so you can focus on praying for the unreached all around you. You'll find that you pray much easier and more intently as you see, hear, touch, and smell the people and their environment. We call this "Witnessing"—the very act of being **with** the people, of actually carrying Christ to these people! Does that sound a little bold, maybe blasphemous? Well, let's look back at Christ's prayer just before his arrest and crucifixion (John 17:20-21):

*I pray not only for these,  
but also for those who believe in Me  
through their message. (That's you and me.)  
May they all be one,  
as You, Father, are in Me and I am in You.  
May they also be one in Us,  
so the world may believe You sent Me.*

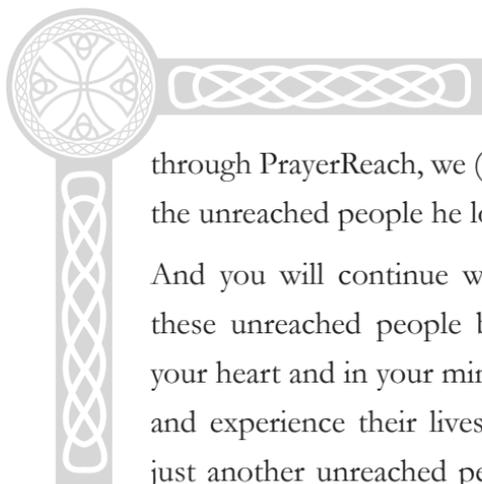
Even with the weight of the world's sin and his

impending torturous death bearing down on him Jesus took time to pray that those who believe in him through the Gospel message (That's you and me.) would be one with Christ and the Father. That we believers would be in the Father and the Son and that the Father and Son would be in us. And why did Jesus pray for this oneness? **So the world may believe.** This is witnessing. Taking God with us as we pray for and love the people we are walking among. We are with God and God is with us and,

The plan is to do some hiking and motorbiking in “mountainous” areas that I would like to know more about. You’ll do prayerwalking, literature dropping, and some basic survey research for me. You will need to get up here first before [we can start] visiting the villages. So I would like you to be in this area for at least six full days.

Actual team request from  
JMB missionary partners in SE Asia





through PrayerReach, we (God and us) will be with the unreached people he longs to know him.

And you will continue witnessing as you bring these unreached people back home with you in your heart and in your mind. Once you meet them and experience their lives they will no longer be just another unreached people. You will continue witnessing to them through your prayers as you remember all that you saw, heard and felt on your PrayerReach adventure.

The term witnessing is not found in the Bible but the practice most certainly is. Jesus himself is our model as we see him practicing witnessing throughout his

Beware in your prayers, above anything else, of limiting God, not only by unbelief, but by fancying that you know what he can do. Expect unexpected things 'above all that we can ask or think'.

Andrew Murray

earthly ministry. One clear example is the story of Lazarus found in John 11. No doubt, Jesus could have prayed for Mary, Martha, and the others right

where he was. He could have resurrected Lazarus from ‘across the Jordan’ simply with a word to his Father. But Jesus went to Bethany (v.14) to intercede to the Father on Lazarus’ behalf. By going to Bethany Jesus taught his disciples and us the importance of being with people in need. Jesus was with them and heard their cries of sorrow. He saw the grief on their faces. The sights and sounds moved Jesus deeply (v. 33-38) and he wept (v.35) with them. Then he prayed to the Father so that the crowd standing there with him might believe (v. 41-42). The Father heard Jesus’s intercession for Lazarus and the dead man walked out of the tomb! (v.44) Through Jesus’ witness many of those with Martha and Mary believed in him (v.45).





What I would like to see happen is prayer and distribution of the Jesus Film in northern \*\*\*\*\* state. I would like to see it cover as many places as possible. The current situation is that all foreigners are under scrutiny as to their plans...maybe you can somewhat blend in? This area is the epicenter of Muslim-Buddhist fighting so I can't guarantee you that it will be open. \*\*\*\*\* state is different from the rest of the country in that doing this work can be easily detected and quickly caught. So, it is up to you! I know you all have been here doing this for a while, so if you are fine with potentially losing your ability to come back [to this country], then this could be the job for you. Right now broad sowing of the Word is a great need among a resistant and antagonistic people like the \*\*\*\*\*.

Actual team request from  
JMB missionary partners in SE Asia

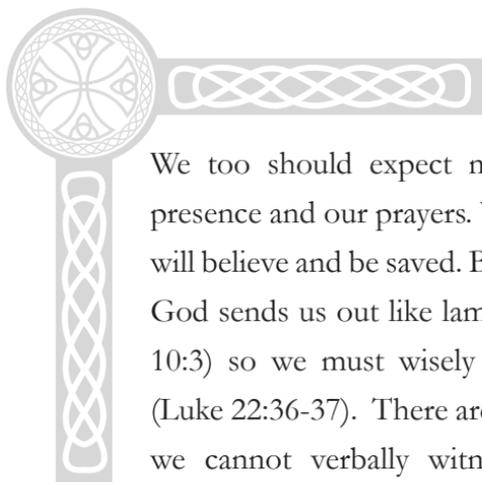
\*Names omitted for security purposes





# 'WITNESSING' IN CLOSED COUNTRIES

**L**et's look at one more thing in the story of Jesus reviving Lazarus before we move on. As I mentioned earlier, God may very well call you to PrayerReach in a location that's hostile to the Gospel message. Once again Jesus is our model as he boldly follows the Father's prompting in spite of obvious opposition. He witnesses among people hostile to his message so that they may believe (John 11:8-16). Through his witnessing some did believe (v.45) but some resisted, openly opposing his message of peace and salvation (v.46-52).



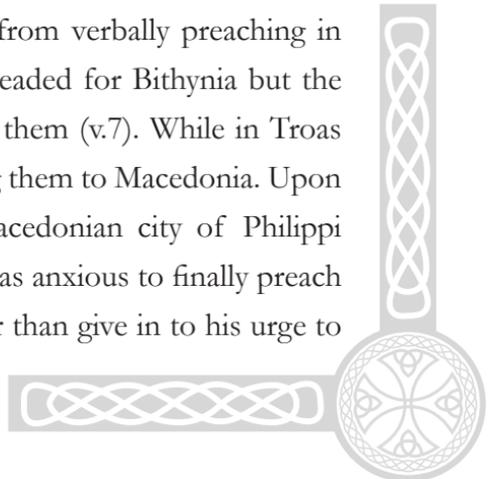
We too should expect mixed responses to our presence and our prayers. We go in faith that some will believe and be saved. But we are also aware that God sends us out like lambs among wolves (Luke 10:3) so we must wisely prepare for opposition (Luke 22:36-37). There are times and places where we cannot verbally witness openly among the unreached. This does not mean we shouldn't go. We simply need to use the wisdom and spiritual discernment God has given us to minister as we can—silently witnessing to Christ's love.

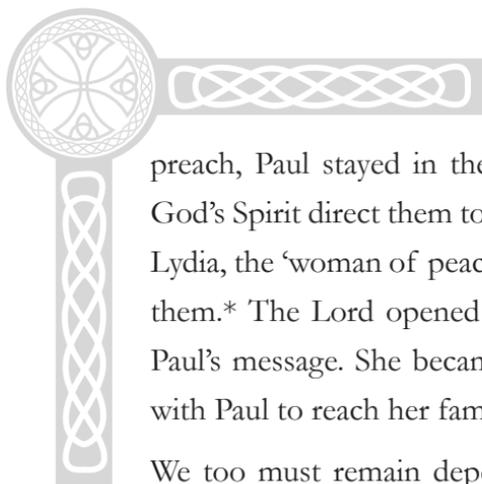
Often the places and people most closed to the Gospel are very open to tourists. So we go in as regular tourists, covertly carrying God's presence within us into the very heart of spiritual darkness, praying God's peace unto the people. The Holy Spirit, speaking through Paul in 2 Corinthians 3:18, tells us we believers are transformed into the very image of the Lord and we reflect his image to those we encounter. Continuing on in chapter 4 Paul tells us God has shone *"the light of the knowledge of God's glory"* into our hearts and this *"Light shall shine out of darkness"*. He sums up our ministry of reflecting Christ in chapter five, *"Therefore, we are ambassadors for Christ; certain that God is appealing through us, we*

*plead on Christ's behalf, "Be reconciled to God."*

Sometimes, in the face of open hostility, we may even have to depart an area of intense opposition moving on to a place more open to our presence (John 11:54). Accept this, without taking it personal, continuing to thank God for the time you had there and for the people you encountered. God may bring you or someone else back some day to water the seed you planted in this hard, dry ground.

The apostle Paul was undoubtedly the consummate witness for Christ. We are all very familiar with his verbal witness and preaching of the Gospel. However, we may not have noticed how his effective preaching was often preceded by prayerful witnessing. Acts 16 records how the Holy Spirit led Paul and his companions as they witnessed in Asia and Europe. First, the Holy Spirit prevented them from verbally preaching in Asia (v.6). They then headed for Bithynia but the spirit of Jesus stopped them (v.7). While in Troas Paul had a vision calling them to Macedonia. Upon finally reaching the Macedonian city of Philippi I'm sure by now Paul was anxious to finally preach God's word. But, rather than give in to his urge to





preach, Paul stayed in the city a few days letting God's Spirit direct them to a place of prayer and to Lydia, the 'woman of peace' God had prepared for them.\* The Lord opened Lydia's heart to receive Paul's message. She became a believer, partnering with Paul to reach her family and her city.

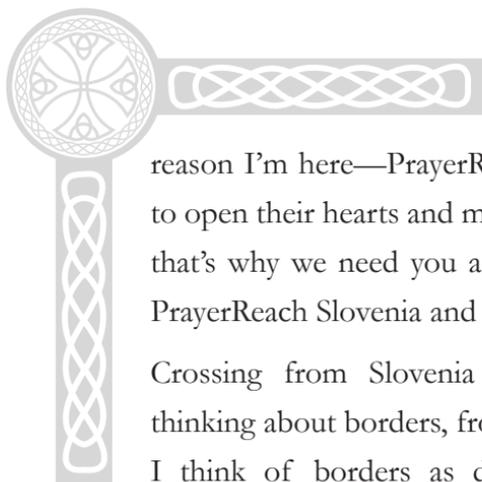
We too must remain dependent on and sensitive to the Holy Spirit's guidance as we witness to a world that is often resistant to God's love. We must let him lead us to the places and the people he has prepared to receive us. We must let him tell us when to verbally share Christ, when to give out or discreetly leave behind Gospel literature, and when to just mentally pray. We must trust the Scripture that tells us that God *'puts us on display in Christ, and spreads through us in every place the scent of knowing him'* (2 Corinthians 2:14). We must trust that *'we are the fragrance of Christ among those who are being saved and among those who are perishing'* (2 Corinthians 2:15). God may use the fragrance of our witness to call just one man or woman of peace to himself and God may use this man or woman to reach their family, their community, their people group.

*\*See page 56 - Man or Woman of Peace Concept*



# INTO THE BORDERLANDS

**I** am writing this chapter while on a PrayerReach trip in Europe. The first few days I spent with our staff in Slovenia. We Americans tend to think of Europe as Christian but in truth it is very much post-Christian. Slovenia is less than 0.1% evangelical Christian. Yes, there are beautiful 1,000-year-old churches everywhere but there are very few people inside worshipping Christ. Most of these churches are abandoned or turned into tourist attractions or nightclubs. National believers and missionaries working here to make God known have their work cut out for them. Slovenes, as most Europeans, are closed, often hostile, to the Gospel of Christ. That's the



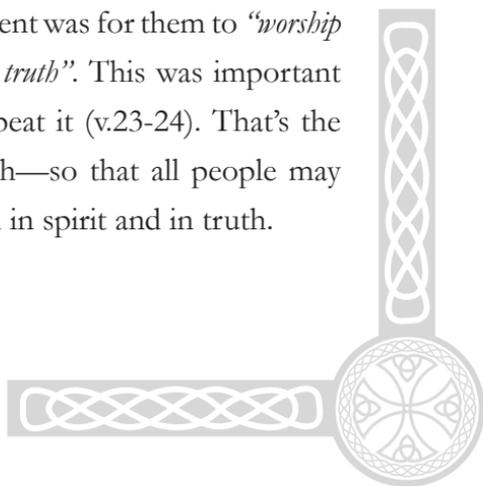
reason I'm here—PrayerReaching for God's spirit to open their hearts and minds to the Gospel. And that's why we need you and many others to help PrayerReach Slovenia and all of our world.

Crossing from Slovenia into Austria I began thinking about borders, frontiers, and borderlands. I think of borders as designed to enclose, to restrict. A means to control the interaction of two peoples. You must get permission from both sides before crossing borders. In my mind frontiers are even more hostile, meant to exclude others, a place where there's conflict. Think of the front lines in a war (and we have plenty those going on now). For too long missions and Christianity has been about erecting borders and controlling entry. Requiring those wanting in to leave behind their culture, their way of life, often even their families. We've often turned these borders into frontiers with open battles waged. (Think of the Crusades, or early American history with Catholics, Protestants, and Anglicans persecuting and killing each other, or all of the religion-fueled terrorism of today.)

But I see borderlands as something more fluid, less well defined. A liminal space or threshold into the yet unknown, maybe not safe but not necessarily

dangerous. A place of opportunity for people with different histories and cultures to interact, challenge one another, and learn from one another. The very kind of place where Jesus liked to hang out.

PrayerReach helps us turn closed borders and hostile frontiers into open borderlands. It avoids antagonism and conflict, allowing relationships and ideas to flow. Isn't this what Jesus did when he purposely traveled through Samaria and then, against all cultural and religious taboos, befriended a Samaritan woman (John 4)? Jesus turned a closed, hostile border into open borderlands. He stepped into their culture and their lives which led to them being open to new ideas and then to them believing Jesus was the Messiah. Also note that he did not tell them that they must change their culture. In fact, he accepted their culture and their hospitality, eating, drinking, and staying with them a few more days. The only requirement was for them to "*worship the Father in spirit and in truth*". This was important enough for Jesus to repeat it (v.23-24). That's the purpose of PrayerReach—so that all people may know and worship God in spirit and in truth.





I will praise you, Lord,  
among the peoples;  
I will sing praises to you  
among the nations.

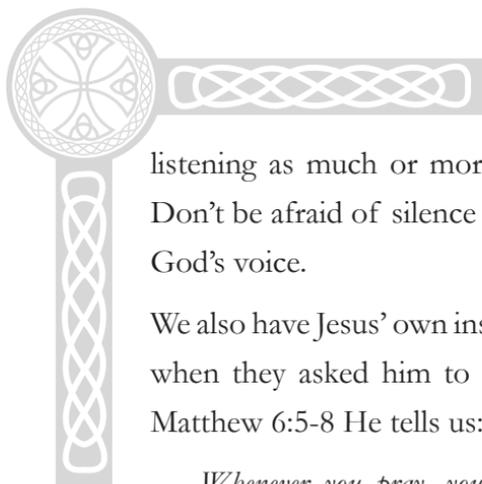
Psalm 57:9





# How and What to Pray

**B**y now you may be thinking this all sounds good, but I've never prayed longer than five minutes at one time. How can I pray all day long! As we consider how and what to pray on a PrayerReach trip we, of course, look to the Holy Spirit for direction. Our stance should be one of open receptivity. Listening, watching, feeling, and experiencing are just as important as speaking. When we are open to the Spirit's leadership he will show us how and what to pray. Remember God longs to be in relationship with us and relationships require dialogue not monologue—we should be



listening as much or more than we are speaking. Don't be afraid of silence for that is when we hear God's voice.

We also have Jesus' own instructions to his disciples when they asked him to teach them to pray. In Matthew 6:5-8 He tells us:

*Whenever you pray, you must not be like the hypocrites, because they love to pray standing in the synagogues and on the street corners to be seen by people. I assure you: They've got their reward! But when you pray, go into your private room, shut your door, and pray to your Father who is in secret. And your Father who sees in secret will reward you. When you pray, don't babble like the idolaters, since they imagine they'll be heard for their many words. Don't be like them, because your Father knows the things you need before you ask Him."*

God doesn't need or want a lot of words from us. He doesn't need us to explain to Him how to 'fix' these people and their problems. Often the best, most honest prayer is a simple, heart-felt, silent, "Your will be done". Simply repeating this prayer to yourself as you truly hunger for God's will to be done in the people you see and in yourself. There

is, of course, a place for public prayer but, as Jesus teaches here, the Father longs for private, personal, one-on-one communion with his children. The essence of prayer during a PrayerReach adventure is private communication between you and God, not public proclamation.

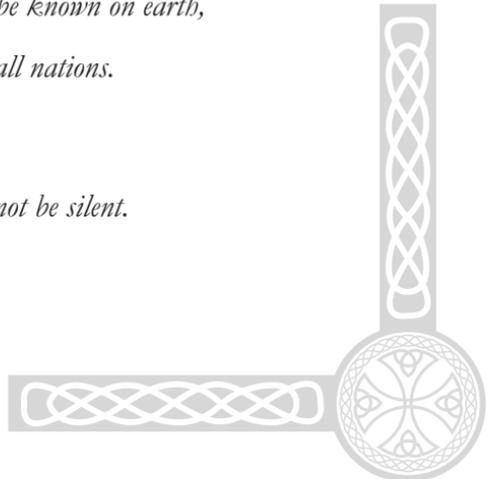
Now, as far as what to pray, we can do no better than praying Scripture. Faith and salvation come through God's living Word (see Romans 10:14-15) so let's pray His Word over the people we see. You don't have to memorize and quote long passages. Short heart-felt Scripture phrases like Matthew 6:10 work well, "*Your will be done.*" Here are a few other prayers from God's own prayer book, The Psalms:

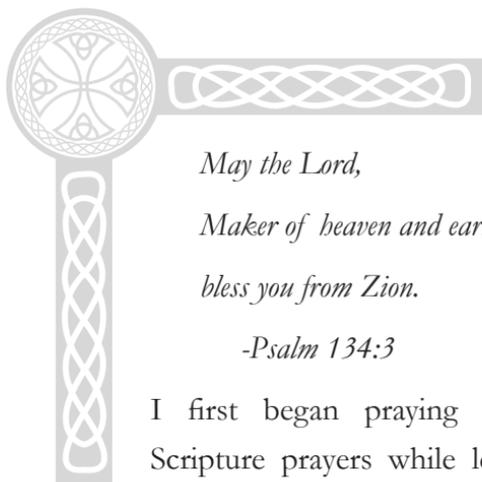
*May God be gracious to us and bless us;  
look on us with favor  
so that Your way may be known on earth,  
Your salvation among all nations.*

*-Psalm 67:1-2*

*God of my praise, do not be silent.*

*-Psalm 109:1*





*May the Lord,  
Maker of heaven and earth,  
bless you from Zion.*

*-Psalm 134:3*

I first began praying these short, repetitive Scripture prayers while leading an XMA prayer team in Sarajevo, Bosnia a few years ago. Our host missionaries had invited our prayer team in as part of their evangelism and church planting strategy for the Bosnian Muslims.

Sarajevo is known for two incidents in the not too distant past. In 1984 the city proudly hosted the Winter Olympics. A decade later, in 1992-95, that Olympic playground was the epicenter of a horrendous genocide attempt. The ‘Christian’ Serbian army encircled the city with troops, tanks, artillery, and snipers. During this 1,425 day long siege they killed 13,952 Bosnian ‘Muslim’ men, women, and children and wounded another 50,000. Two decades later the city and its people are still trying to recover from the bloody massacre and festering ethnic tension. Stan, one of our host missionaries, brought the magnitude of this conflict into perspective with a statement he made shortly

after we arrived, “Everyone you see in Sarajevo lost at least one family member in the war. Everyone!”

On the first day of our prayerwalk we climbed high above the city to one of the many peaks overlooking Sarajevo. We heard the Muslim call to prayer echoing through the streets as we looked down on all the bombed out buildings and bullet-pocked mosques below. Overcome by the gruesome history and the still evident ethnic tensions I could not find words to pray. Finally, the Spirit led me to pray Psalm 43:3, “*Send Your light and Your truth; let them lead **me**. Send Your light and Your truth; let them lead **them**. Send Your light and Your truth; let them lead **us**.*” These phrases became my breath prayer for the Muslim people of Sarajevo.





To pray is to breathe alongside God. To pray is to give your life to God and to dedicate it to him. To pray is to place your trust in God.

Dietrich Bonhoeffer

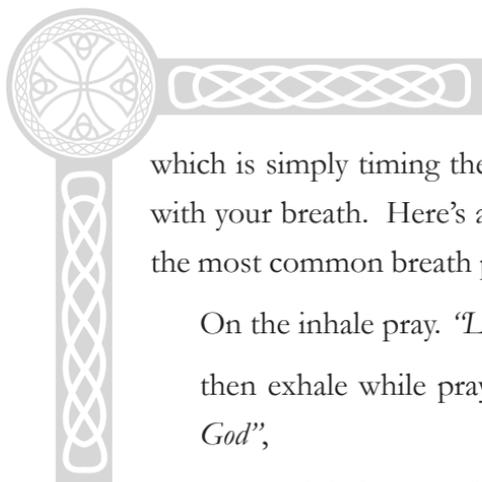




# BREATH PRAYERS

**T**he Spirit of God and breath are closely connected throughout the Bible. *“Then the Lord God formed the man out of the dust from the ground and breathed the breath of life into his nostrils, and the man became a living being.”* (Genesis 2:7) Elihu tells Job, *“the Spirit of God has made me and the breath of the Almighty gives me life”* (Job 33:4). After his resurrection Jesus appeared to the disciples, he breathed on them and said, *“Receive the Holy Spirit”* (John 20:22)

We too can intentionally link our breath to the work of the Holy Spirit through breath prayers,



which is simply timing the phrases of your prayer with your breath. Here's an example using one of the most common breath prayers, the Jesus Prayer:

On the inhale pray, *"Lord, Jesus Christ"*,  
then exhale while praying, *"Son of the living God"*,  
on next inhale pray, *"have mercy on me"*,  
next exhale pray, *"a sinner"*.

On a PrayerReach trip we pray this prayer in cycles of three times slightly modifying the third phrase of the prayer each time. The first time we pray as above asking God to forgive us and cleanse us of our sins so that we *"will be a special instrument, set apart, useful to the Master, prepared for every good work."* (2 Timothy 2:20-22). The second time we substitute "them" for "me" in the third phrase, asking for God's mercy on those all around us. On the next round the third line is, "have mercy on us" and the fourth is, "sinners". This acknowledges that we are all sinners equally condemned and equally in need of God's mercy. I especially like these breath prayers because they are a good way to *"pray without ceasing"* (1 Thessalonians 5:17) and also a constant reminder that we are **not** the savior.

We are simply God's chosen instruments to freely share the mercy and grace we have freely received.

Psalm 109:1 also makes a great three cycle breath prayer. On the first inhale/exhale pray, "*God of my praise, do not be silent in **my** life*". Next time pray, "*God of my praise, do not be silent in **their** lives*". Then on the third breath cycle pray, "*God of my praise, do not be silent in **our** lives*". With this prayer we are, first of all, asking God to speak into our lives and our

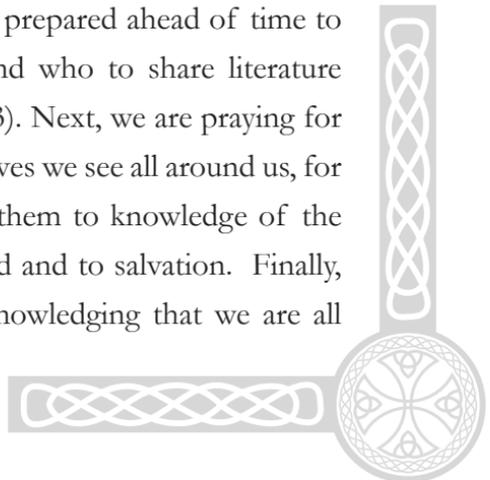
PrayerReach

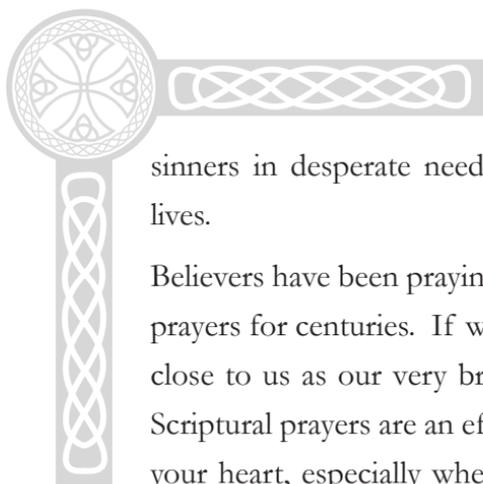
team so that we may serve according to His will. That we would know where to go and

The most promising method of prayer is to allow oneself to be guided by the word of the Scriptures, to pray on the basis of a word of Scripture.

Dietrich Bonhoeffer

(probably more importantly) not go. That we may know who He has prepared ahead of time to receive our message and who to share literature with (Matthew 10:11-13). Next, we are praying for God to speak into the lives we see all around us, for the Holy Spirit to call them to knowledge of the one true and living God and to salvation. Finally, we are once again acknowledging that we are all





sinner in desperate need of God's voice in our lives.

Believers have been praying these and other breath prayers for centuries. If we think of God being as close to us as our very breath, then these simple, Scriptural prayers are an effective way to pray from your heart, especially when you don't have words to communicate your feelings. Breath prayers are a good way to *'be persistent in prayer'*. When we find our mind wandering from our task we simply and without self-criticism use our breath prayer to refocus our prayers. Over time your breath prayer helps you become more disciplined to *'pray without ceasing'*.



As I wander from village to village, I feel it is no idle fancy that the Master walks beside me and I hear His voice saying gently, 'I am with you always, even to the end'.

Lottie Moon





We never become truly spiritual by sitting down and wishing to become so. You must undertake something so great that you cannot accomplish it unaided.

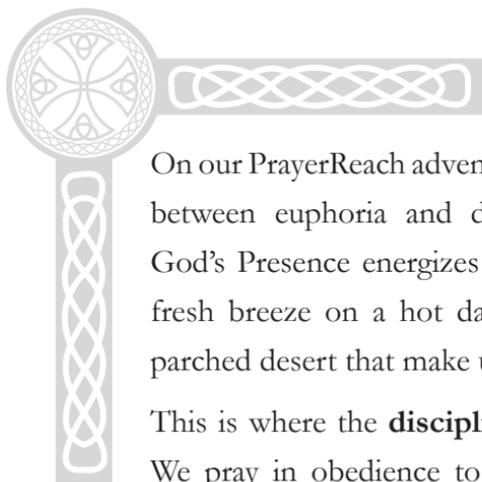
Phillips Brooks





# SIMPLE BUT NOT EASY

**P**rayerReach is simple but not necessarily easy. It can be an intense challenge to keep your focus on prayer for hours and days. Even Christ's inner circle of Peter, James, and John drifted from their prayers at the very time when Christ's glorious splendor and true identity were revealed (Luke 9:28-36). Just as we come away from our daily distractions for a concentrated time of prayer for the unreached, these disciples came away to pray with their Lord. But in spite of their sincere heart-felt intentions, their minds drifted off to sleep.



On our PrayerReach adventure we too may vacillate between euphoria and drowsiness, times when God's Presence energizes our prayers like a cool, fresh breeze on a hot day and stretches of dry, parched desert that make us weary of the journey.

This is where the **discipline** of prayer comes in. We pray in obedience to Christ's command and following Christ's example. On the night of his crucifixion Christ once again called his inner circle to come away and pray with him and again they drifted off to sleep. Christ called to them and is now calling to us,

*"Stay awake and pray"* We must go on and take the adventure that comes to us.

(Matthew 26:36-44). King Rilian in "The Last Battle" by C. S. Lewis

At the point where we do not feel like praying, when our minds wander, or when drowsiness creeps in we return to our breath prayers. We, like Jesus our example, simply pray, *"Your will be done"*.



We shall have all eternity  
in which to celebrate our  
victories, but we have only  
one swift hour before the  
sunset in which to win them.

Robert Moffat





O God, early in the morning I  
cry to you.  
Help me to pray  
And to concentrate my  
thoughts on you;  
I cannot do this alone.

In me there is darkness,  
But with you there is light;  
I am lonely, but you do not  
leave me;  
I am feeble in heart, but with  
you there is help;

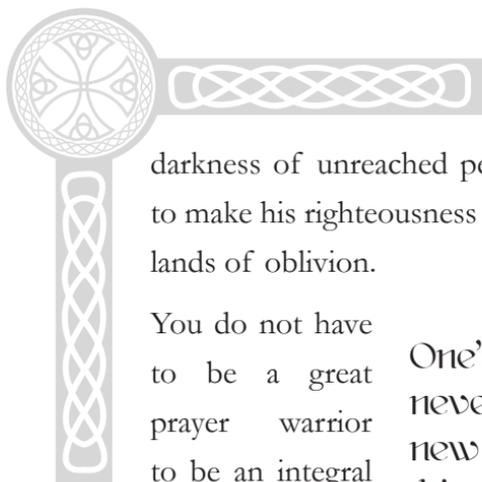
Dietrich Bonhoeffer





# CONCLUSION

**A**s we wrap up our discussion on PrayerReach let's return to Psalm 88. This time looking at verse 12 where the psalmist asked, "Will your wonders be known in the darkness or your righteousness in the land of oblivion?" Just as Jesus called Peter, James, and John to come away and pray, he is now using PrayerReach to call his present day followers to come away from the distractions of life for a few days of focused prayer for the nations. He is calling us to make his wonders known in the



darkness of unreached peoples. He is calling us to make his righteousness known in the unreached lands of oblivion.

You do not have to be a great prayer warrior to be an integral part of what God is doing through

One's destination is never a place, but a new way of seeing things.

Henry Miller

PrayerReach. Even if you have never prayed longer than five minutes at one time, through PrayerReach you can effectively make Christ known among the unreached of our world.

PrayerReach is also very much about what God does in us. This line from the poem "Somewhere" by Anglican priest and poet R. S. Thomas is a good analogy of how God will continue to use your PrayerReach experiences long after the adventure is over:

*The point of travel is not to arrive but to return home laden with pollen you shall work up into honey the mind feeds on.*

You will return home from your PrayerReach adventure with the 'pollen' of all that you saw,

heard, smelled, and experienced. The Holy Spirit will work up this 'pollen' into honey that fuels your continued prayers for the unreached. You will return home from your PrayerReach adventure with a renewed passion for the abundant life we have in Christ and a renewed vision for making him known among the unreached.

Visit [www.PrayerReach.org](http://www.PrayerReach.org)  
for the latest information  
or to get started on your  
PrayerReach adventure!





I have but one candle of life  
to burn, and I would rather  
burn it out in a land filled  
with darkness than in a land  
flooded with light.

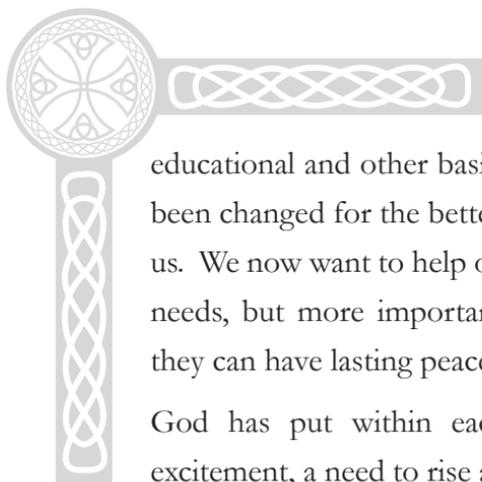
John Keith Falconer



# What is XMA?



At our core, XMA is about experiential missions—about helping American Christians obey God’s desire for us to take the Gospel to all nations. As Jesus tells us in John 15:16, “You did not choose Me, but I chose you. I appointed you that you should go out and produce fruit...” Our volunteers share the love of Jesus with overlooked people in remote locations around our world and help with human needs such as medical, dental, clean water, construction,



educational and other basic needs. Our lives have been changed for the better by what Christ did for us. We now want to help others with their physical needs, but more importantly to show them how they can have lasting peace in their lives.

God has put within each of us a desire for excitement, a need to rise above the mere everyday existence, a passion for adventure. We might suppress the burning urgency of this passion so that all that is left is a small glowing ember. Or we may try to satisfy this need with secondhand adventure such as Facebook, YouTube, and reality TV. But it is still there. It is still part of our basic make up. It's part of our DNA.

God has also given each of us a purpose. We are here for more than to just get all we can get. Each of us have God given talents and skills—evangelism, medical, construction, teaching, listening, and caring. For many of us our God-given gift is to simply walk among the unreached silently praying while reflecting the love of Christ. Our purpose and true satisfaction is found in “witnessing” to our lost and hurting world.

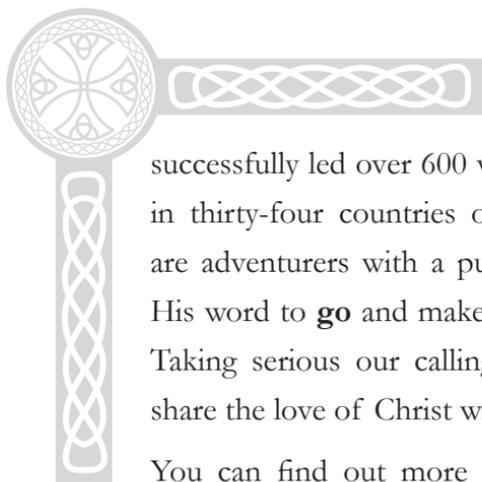
XMA's calling is to combine these two often

suppressed life needs into an ‘Adventure with a Purpose’. On an extreme missionary adventure you’ll get all of the adventure you want but it’s not just adventure for adventure’s sake. It’s an adventure with a purpose. It could be showing love to abandoned children in a small village orphanage in Honduras, a medical/dental team working in villages along an Amazon tributary in the Peruvian jungle, giving educational assistance to a teacher in a one-room school high up in the mountains of Central Asia, helping with a building project in the interior of Mexico, helping rural Central Americans improve their standard of living with micro-credit or farm assistance projects, or maybe praying for God’s will to be done among an unreached people group. Most importantly, through all of these and other activities, showing others how Jesus can give purpose, peace and meaning to their lives.

## When it comes to short term missions, experience matters!

At XMA we are bold about our adventures to make Christ known but we aren’t foolish or unprepared. With over 135 years of combined volunteer team leading experience our highly trained staff have

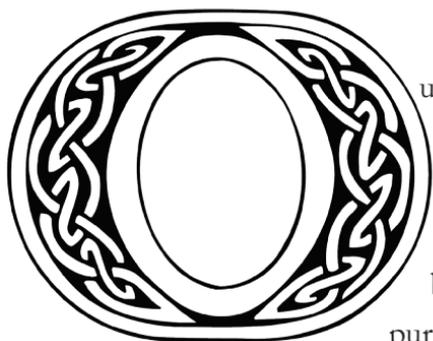




successfully led over 600 volunteer teams to serve in thirty-four countries on five continents. We are adventurers with a purpose. Taking Jesus at His word to **go** and make disciples of all nations. Taking serious our calling to equip Believers to share the love of Christ with the unreached.

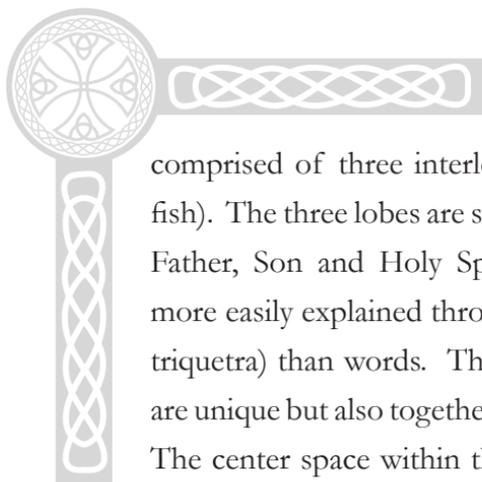
You can find out more about our work at our website, [www.xmaonline.com](http://www.xmaonline.com), or e-mail us at [info@xmaonline.com](mailto:info@xmaonline.com).

# PRAYERReach EMBLEM SYMBOLISM



Our PrayerReach emblem reminds us of our calling as believers, the purpose of our life in Christ. There are four main elements within the design—the cross, the triquetras, the encircling woven ring, and the enclosed center. The cross, of course, is the primary symbol of Christianity and represents the price Jesus paid for our lives, the victory we have in Christ.

The triquetras within each arm of the cross are



comprised of three interlocking *vesica pisces* (Jesus fish). The three lobes are symbolic of the Trinity—Father, Son and Holy Spirit, a concept perhaps more easily explained through symbolism (like our triquetra) than words. The three persons of God are unique but also together they comprise the One. The center space within the triquetra signifies the unity of the three into the one Godhead.

The encircling outer ring is composed of three interwoven strands representing our unity as brothers and sisters in Christ. The continuity of the design is indicative of Jesus' perpetuity. He had no beginning and has no end. As John 1:1 says, "*In the beginning was the Word, and the Word was with God, and the Word was God*". He is eternal. And we too can have this eternal life in Christ as Jesus tells us in John 3:14-15, "*Just as Moses lifted up the serpent in the wilderness, so the Son of Man must be lifted up, so that everyone who believes in Him will have eternal life.*"

The enclosed center is symbolic of the all-encompassing love of God for us and for all of His creation. God longs for all to know him, longs for all to be enclosed within the circle of his love. Jesus tells us in John 10:16, "*But I have other sheep that are not of this fold; I must bring them also, and they*

*will listen to My voice. Then there will be one flock, one shepherd.*” That is the purpose of PrayerReach—so that all, even those in the most remote parts of our world and those living in closed countries, will have an opportunity to know that God loves them and longs to have a personal relationship with them.





## MAN OR WOMAN OF PEACE CONCEPT

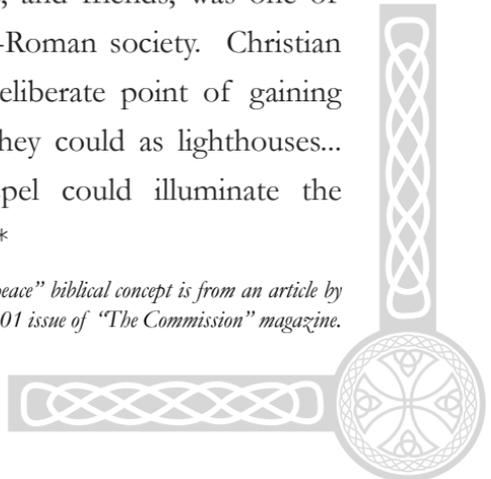
**M**uch of our PrayerReach work focuses on the biblical concept of the *man of peace* in Luke 10:5-9. We believe that no matter how many villages we visit, how much we pray, and how much we evangelize we will never be as effective at reaching the lost as a native to the area. So our PrayerReach focus is for the Lord to lead us to a man or woman of peace who will feel called to take the Good News of Jesus to the people of their village and other surrounding villages.

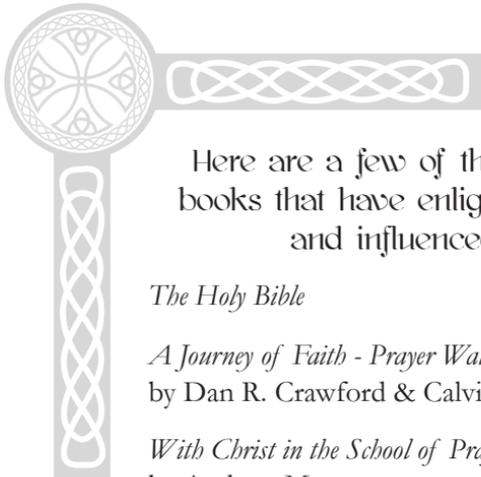
Who is a man of peace? The man of peace:

1. *Is receptive to the Gospel*
2. *Possesses a reputation to gain attention for the message among family and community*
3. *Effectively refers the bearers of Good News to the larger group*

The Roman centurion Cornelius was such a person, “a righteous and God-fearing man...respected by all the Jewish people” (Acts 10:22). Encouraged by a divine vision, he invited Peter into his home, warmly welcomed him and called together his family and friends to hear the apostle’s words. The results: Cornelius, his family, and many others believed and were baptized. Cornelius’ “sphere of influence”—his *oikos*, as the Greek New Testament calls it—was the normal focus for the first evangelists. Michael Green, author of *Evangelism in the Early Church*, agrees that the *oikos* “consisting of blood relations, slaves, clients, and friends, was one of the bastions of Greco-Roman society. Christian missionaries made a deliberate point of gaining whatever households they could as lighthouses... from which the Gospel could illuminate the surrounding darkness.”\*

*\*This information on the “man of peace” biblical concept is from an article by Erich Bridges in the July/August 2001 issue of “The Commission” magazine.*





Here are a few of the many wonderful books that have enlightened my thoughts and influenced this book.

*The Holy Bible*

*A Journey of Faith - Prayer Walking*

by Dan R. Crawford & Calvin Miller

*With Christ in the School of Prayer*

by Andrew Murray

*Follow Me - Becoming a Lifestyle Prayerwalker*

by Randy Sprinkle

*Letters from a Modern Mystic*

by Frank Laubach

*Embracing the Ends of the Earth*

by Jim Richards

*15 Days of Prayer with Charles de Foucauld*

by Michel Lafon

*Prayer-walking - Praying Onsite with Insight*

by Steve Hawthorne & Graham Kendrick

*A Spirituality of Living*

by Henry J. M. Nouwen

*The Soul of a Pilgrim*

by Christine Valters Paintner

*15 Days of Prayer with Dietrich Bonhoeffer*

by Matthieu Arnold

*Quiet Faith—An Introvert's Guide to Spiritual Survival*

by Judson Edwards





PrayerReach is not some super mystical experience only for the charismatic or saintly, calloused-kneed prayer warrior. It's about regular, normal believers spending time with the unreached while silently talking to God about what they see, hear, and feel. No canned prayers. No churchy language. No "Four Spiritual Laws". No "Evangelism Explosion". The essence of a PrayerReach adventure is private communication between you and God, not public proclamation.

PrayerReach is simply praying in the very place you expect God to work, among the very people you expect God to save. Anyone can do it. There's no special training or procedures. No mystical wording or incantations. It's just you simply and silently talking to God about what you see, hear, smell, feel, and think as you move among the unreached.



*"The greatest barrier to the spread of the Gospel may not be the self-indulgent immorality of our culture but the self-sufficient mentality in the church evident in our prayerlessness."*

David Platt,  
President of the International Mission Board  
Southern Baptist Convention

*"To pray while seeing, feeling, touching, and hearing is to pray with unique intensity. After the prayer walk is over, you will never pray the same way again for the location of your walk and the people you met there."*

Dan R Crawford,  
Professor of Evangelism and Spiritual Formation  
Chair of Prayer and Spiritual Formation  
Southwestern Baptist Theological Seminary



[www.PrayerReach.org](http://www.PrayerReach.org)