There is a place where spirits blend,
Where friend holds fellowship with friend:
Tho' sundered far, by faith they meet
Around one common mercy seat.[3]

The Way We Pray

We are instructed to pray *in Jesus' name* (see John 16:24). This means to pray according to what *Christ* wants, not what we want. His name represents *His* interests, *His* will, and everything that *He* is.

If you were sent to France as an ambassador of the United States, when speaking to the officials of that government or to the French people, you would represent the foreign policy of the president of the United States. Likewise, when we pray in Jesus' name we are representing *His* desires. We would do well to know what those desires are. Many are revealed in Scripture, but He also reveals His will in times of prayer.

Prayer in Jesus' name is a serious matter, one of great responsibility. It must be approached with humility and a sobering realization of our fallibility. Yet, so often, we very lightly tag "in Jesus' name" on the end of our prayers. Some treat the words like a talisman, and they treat faith in His name like a magic wand or a bag of fairy dust that they can sprinkle on their prayers to ensure that they will get whatever they want.

This is the name-it-and-claim-it mentality of our day, which too often sees prayer as a means for personal gain, faith as a secret formula for success, and God as an errand boy who jumps if we push the right button or use the right formula. If you say the right things and have enough faith, God will give you whatever you want. This is misplaced faith—faith in *faith* rather than faith in *God.*

Faith is, of course, an essential component of an effective prayer life, but the *amount* of faith is not nearly as important as the *object* of faith. Faith must have an adequate object, and only God is an adequate object for faith.

Faith is the *confidence* of things *not seen* (see Hebrews 11:1). The only way to pray with real confidence is to pray *according to the will of God.* First John 5:14–15 says: "And this is the confidence which we

have before Him, that, if we ask anything *according to His will,* He hears us. And if we know that He hears us in whatever we ask, we know that we have the requests which we have asked from Him."

Only when we get past our selfishness and sympathies, into the heart and will of God, can we know that our prayers will be heard and answered. Praying, "Thy will be done" is seen by some as a cop-out for lack of faith. However, a true heart for God's will to be accomplished, rather than for one's own selfish ends to be served, is the perfect companion for any amount of faith and a true expression of trust in God.

At the same time, if we have a burden for someone and cannot discern how God would have us pray for them, our main work of intercession is to hold them before God and ask the Holy Spirit to intercede through us for them (see Romans 8:26–27). This is part of what the Bible calls standing in the gap (see Ezekiel 22:30).

To be an intercessor is an awesome responsibility. It is also hard work; it requires selflessness, perseverance, and above all, true intimacy with God.

HOW: WORSHIP

Worship is simply a *humble preoccupation with God.* All but the one object that captivates our attention flies away and is gone. Truly to worship God is to be so focused on *Him* and so fascinated with *Him* that we forget about ourselves, "lost in wonder, love, and praise."[4]

Worship is not merely a preoccupation of the mind, but also of the *heart.* Each day, in our quiet time, we must worship God by *fixing our hearts on Him.* It is frighteningly true that we can spend time in the Word and in prayer and yet never do this one essential thing. Fixing our hearts on God involves a deliberate stirring of our *affections* toward Him. We do this by reminding ourselves of who God is and what He has done.

We can accomplish this by simple meditation on one of His divine attributes, or on one of the names of God, or perhaps on some evidence of His great love. Here is where hymns and poetry are most helpful. It is good to have a hymnal available during quiet time.

What good is a quiet time if our hearts are not thus fixed on God? We would be left to face the day with roving hearts and unmet longings.

EMBRACING A LIFE OF HOLINESS

CLYDE CRANFORD

FOREWORD BY HENRY T. BLACKABY

BECAUSE WE LOVE HIM
published by Multnomah Publishers, Inc.
© 2002 by Jordan Thomas

International Standard Book Number: 1-57673-865-5

Cover design by The Office of Bill Chiaravalle
Cover image by FPG International

Italics in Scripture quotations are the author's emphasis.
Unless otherwise indicated, Scripture quotations are from:
New American Standard Bible © 1960, 1977 by the Lockman Foundation

Other Scripture quotations:
The Holy Bible, King James Version (KJV)

The Holy Bible, New International Version (NIV) © 1973, 1984 by International Bible Society, used by permission of Zondervan Publishing House

Multnomah is a trademark of Multnomah Publishers, Inc.,
and is registered in the U.S. Patent and Trademark Office.
The colophon is a trademark of Multnomah Publishers, Inc.

Printed in the United States of America

ALL RIGHTS RESERVED
No part of this publication may be reproduced, stored in a retrieval system, or transmitted, in any form or by any means—electronic, mechanical, photocopying, recording, or otherwise—without prior written permission.

For information:
MULTNOMAH PUBLISHERS, INC.•POST OFFICE BOX 1720•SISTERS, OREGON 97759

Library of Congress Cataloging-in-Publication Data
Cranford, Clyde.
Because we love Him : embracing a life of holiness / by Clyde Cranford.
p. cm.
Includes bibliographical references (p.).
ISBN 1-57673-865-5
1. Holiness--Christianity. I. Title.
BT767 .C812 2002
248.4--dc21 2001007011

05 06 07 08—10 9 8 7 6 5 4 3 2 1