PRAYER
CHANGES
THINGS
FOUNTAIN OF GRACE
A PEOPLE
OF PRAYER
A BRIGHTER
TOMORROW
SEEK
PRAY
FAST
GROW
HIS GRACE
OUR STRENGTH
A TRANSFORMED
GENERATION
10 DAYS
PRAYER & FASTING
TEACHING & PRAYER
COMPANION
MONTH OF TRANSFORMATION
AUGUST 31 – SEPTEMBER 9, 2026
A collection of teachings, Scriptures, prayers,
declarations & reflections from Fountain of Grace's
10 Days of Prayer & Fasting
FOUNTAIN OF GRACE BOSTON
www.fogbos.org

A WORD TO THE FOG FAMILY

Dear FOG Family,

We trust you are doing well. This note is simply an encouragement to keep your undivided attention on Christ and on all that He has already accomplished for us.

During our 10 Days of Prayer and Fasting, we poured out our hearts together before the Lord. From the beginning, you were also encouraged to bring your own specific needs, desires, and concerns before Him. This guide was created to help you hold on to what was poured out before you, together with what you personally cried out to the Lord about during those ten days.

Review these pages as a reminder of what you have been taught, the Scriptures we stood upon, and the prayers and declarations we made together. In this new season, do not waver. Stay focused. Remain expectant. Keep your confidence in the finished work of Christ and in the faithfulness of God. The same God who heard you during the fast remains faithful after it, and He will come through for you.

God bless you!

Pastor George & Pastor Gloria

PASTOR GLORIA | POST-FAST TEACHING

STAY FOCUSED AND BE EXPECTANT

Friday, September 11, 2026

THE POST-FAST POSTURE

The ten days of fasting and prayer have ended, but the posture of expectation must continue. Pastor Gloria encouraged the FOG Family to position ourselves to receive what God has already done. Proverbs 23:18 reminds us that there is an end and that our expectation shall not be cut off. The challenges we brought before God are not meant to become the focus of our attention after the fast. We have prayed, declared, and sought His face; now we are to remain expectant and trust Him for the fulfillment of His Word.

1. KEEP YOUR UNDIVIDED ATTENTION ON CHRIST

Pastor Gloria used the man at the Beautiful Gate in Acts 3:1–10 as a picture of expectation. When Peter and John told him to look at them, he gave them his attention, expecting to receive something. His focus was not scattered. In the same way, this is not the season to keep looking in every direction, watching circumstances, people, or wondering how God will answer. Our undivided attention should remain on Christ and on what He has already accomplished for us. And just as the man at the gate received more than the alms he expected, Ephesians 3:20 reminds us that God is able to do exceedingly and abundantly above what we ask or think.

2. TRUST THE FINISHED WORK

Proverbs 3:5–6 calls us to trust in the Lord with all our heart and not lean on our own understanding. Pastor Gloria emphasized that we do not have to figure out how God will do what we have asked of Him. Our confidence is in the finished work of Calvary. Jesus declared, “It is finished.” Whatever the need, challenge, or situation, we are to keep our confidence in what Christ has done and in the faithfulness of the God who heard us.

3. DO NOT WAVER

Hebrews 10:23 tells us to hold fast the confession of our hope without wavering, because He who promised is faithful. Psalm 125:1–2 describes those who trust in the Lord as Mount Zion, which cannot be moved. Hebrews 6:18 reminds us that it is impossible for God to lie. If the answer does not appear in the timing or manner we expected, we must not allow delay to become doubt. God remains faithful, His Word remains true, and our attention must remain fixed on Him.

4. EXPECT THE FULFILLMENT

Abraham patiently endured and obtained the promise. That same posture is required of us now. Pastor Gloria’s charge was simple and strong: do not waver; stay focused; be expectant, because God will come through. Ask God for grace to hold on to His promises and to wait patiently for their fulfillment. Continue to expect that every prayer and desire aligned with His will will become a reality in your life, family, children, work, ministry, and church.

A SIMPLE REMINDER FOR THIS NEW SEASON

- Keep your eyes on Christ, not on the circumstances around you.
- Hold on to the promises of God without wavering.
- Remain expectant; do not allow what you prayed about to become something you stop believing for.
- Trust the finished work of Christ and the faithfulness of the God who cannot lie.

Key Scriptures: Proverbs 23:18 • Proverbs 3:5–6 • Acts 3:1–10 • Ephesians 3:20 • Psalm 125:1–2 • Hebrews 10:23 • Hebrews 6:13–18

PASTOR GLORIA | PRAYER FOR THE NEW SEASON

Father, in the name of Jesus, thank You for carrying us through these ten days and for hearing every prayer we brought before You. We receive Your grace to hold firmly to Your promises and to wait patiently for their fulfillment. Keep our hearts from wavering and fix our attention on Christ and on what He has already accomplished at Calvary. Let every expectation that is aligned with Your will become a reality in our lives, our families, our children, our ministries, and our church. May our hope and expectation not be cut off. We trust You because You are faithful and You cannot lie. Help us to stay focused, remain confident, and live expectantly until we see the manifestation of what You have promised. In Jesus' name, Amen.

Scripture anchors: Proverbs 23:18 • Proverbs 3:5–6 • Hebrews 10:23, 35–36 • Acts 3:1–10 • Ephesians 3:20

CONTENTS

Tap any entry to jump to that section. Scripture references throughout the guide open Bible Gateway in the Amplified Bible (AMP).

OPENING WORD | Pastor George & Pastor Gloria — A Word to the FOG Family **2**

POST-FAST TEACHING | Friday, September 11 — Pastor Gloria — Stay Focused and Be Expectant **3**

FOUNDATION | Sunday, August 30 — Pastor George Irabor — Understanding the Power of Prayer and Fasting **6**

DAY 1 | Monday, August 31 — Evening Prayer — Pastor Sam & Pastor George — Positioning for Transformation **18**

DAY 2 | Tuesday, September 1 — Morning Prayer — Pastor George — Setting the Spiritual Stage for Transformation **24**

DAY 2 | Tuesday, September 1 — Evening Prayer — Pastor Bankole & Pastor Thomas — The Transformed Life **33**

DAY 3 | Wednesday, September 2 — Evening Prayer — Pastor Amelia, Pastor Sam & Pastor George — Power **42**

DAY 4 | Thursday, September 3 — Evening Prayer — Evangelist Esther, Pastor Uche & Pastor George — Divine Riches **47**

DAY 5 | Friday, September 4 — Evening Prayer — Pastor Peter, Pastor Gloria & Pastor George — Wisdom / Change of Level **53**

DAY 6 | Saturday, September 5 — Evening Prayer — Pastor Charles, Pastor Thomas & Pastor George — Strength / Might **63**

DAY 7 | Sunday, September 6 — Sunday Services — Pastor George — How to Position for God's Intervention **71**

DAY 7 | Sunday, September 6 — Evening Prayer — Pastor Thomas, Pastor Uche & Pastor George — Spiritual Positioning / Children **83**

DAY 8 | Monday, September 7 — Evening Prayer — Pastor Kaycee Abraham & Pastor George — Victory / Honor **91**

DAY 9 | Tuesday, September 8 — Evening Prayer — Pastor Pat & Pastor Gloria — Applying the Word After the Fast **103**

DAY 10 | Wednesday, September 9 — Closing Service — Pastor Thomas & Pastor George — Glory / Blessing / Communion / New Season **111**

POST-FAST | Thursday, September 10 — Pastor Busayo — Carry It Forward **121**

UNDERSTANDING THE POWER OF PRAYER AND FASTING

Pastor George Irabor

Detailed Sermon Review, Prayer Points, Declarations & Scriptures

August 30, 2026

Purpose of this document

This study guide is organized so the teaching can be revisited clearly: first as a detailed outline, then as a Scripture index, followed by Pastor George's instructions, declarations, prayer points, and closing corporate prayer.

This guide presents the teaching in organized sections for study, prayer, and reflection.

Contents

1. Session at a Glance
2. Detailed Teaching Outline
3. Scripture Index
4. Instructions for the 10-Day Fast
5. Declarations Spoken Over the Church
6. Prayer Points Led by Pastor George
7. Closing Corporate Prayer

1. Session at a Glance

Theme: Prayer is not merely an activity or church event; it is a lifestyle and a gift from God. Pastor George connects prayer with fasting as spiritual disciplines that humble the believer, align the believer with God's will, deepen intimacy with God, strengthen the spirit, prepare the believer for battle, and create room to hear God clearly.

Central emphasis for the 10-day fast: Do not fast only because the church is fasting. Enter the fast with a clear, personal purpose; choose a form of fasting you can faithfully sustain; pray specifically; listen as well as speak; and remain on a prayer point until there is inward peace or confirmation.

Key Emphasis
Prayer is not an activity. Prayer is a lifestyle and a gift from God.
Prayer is not optional; prayer is a way of life.
The purpose of prayer is transformation into the image of Christ and spiritual growth.
Pray in the secret place; when you come out, declare with confidence.
Fasting does not move God; fasting moves and aligns the believer, while prayer connects the believer with the Father.
Fasting and prayer bring clarity; do not only fast—spend time listening for God.
Be specific and intentional about what you are seeking God for during the fast.
Focused prayer includes waiting, listening, worshiping, and remaining until peace or confirmation comes.
The church is led to pray for strength, divine inspiration, a stronger prayer life, hearing and seeing, fresh fire, renewal, and encounters with God.

2. Detailed Teaching Outline

Opening Prayer and Setting the Atmosphere

- Pastor George asks God to teach the congregation by the Holy Spirit, activate the Word in their hearts, give grace to be doers of the Word, bring understanding, whisper His heart, and bring mental, physical, spiritual, and emotional healing.
- He prays that the congregation will find comfort in God's Word.

Church Building Announcement

- He announces that the city has issued the building permit. The sanctuary is to be expanded, the mother's room and children's ministry upgraded, and approximately 100 seats added.

Prayer as a Lifestyle

- Pastor George describes prayer as an area God developed in him through circumstances that required him to pray to survive. He says those experiences built his "prayer muscle," stamina, love, and craving for prayer.
- He teaches that prayer is not an activity but a lifestyle and a gift from God.
- From Matthew 6, he identifies giving, prayer, and fasting as three non-negotiable "cardinals" of Christian living.

Why the Believer Must Pray

- Prayer builds communion with God and the sense of His presence.
- Life is described as a battlefield. Although Christ has won the victory, believers have a responsibility to maintain that victory through prayer.
- Prayer is presented as the "live wire" of the believer and necessary to resist opposition to God's purpose.
- Prayer engages the Holy Spirit and creates a place where the Spirit reveals God's heart and mysteries.
- Prayer is not reserved for a church department; every believer is called to a prayerful life.
- Pastor George stresses Luke 18:1: people "ought always to pray, and not to faint."

What Prayer Produces in the Believer

- Transformation: prayer conforms the believer to the image and likeness of God.
- Spiritual growth and character development: prayer shapes character and becomes a pathway of personal transformation.
- Filling and refilling with the Holy Spirit: the believer receives the Spirit at salvation, but prayer creates room for the Spirit's active expression.
- Guidance: as believers gather and pray, the Holy Spirit speaks and directs.
- Equipment for service: prayer prepares the person who will minister, serve, or deliver the Word.

Prayer Prepares the Believer for Battle

- Prayer develops spiritual readiness so the believer does not have to begin "praying up" only after a battle appears.
- Pastor George tells a personal story from his village to illustrate how a cultivated prayer life gave him confidence to make a declaration when confronted with what he understood as spiritual warfare.
- His principle: pray in the secret place, then come into public life with confidence and make declarations from a place of communion with God.

- Battles may appear as sickness, disease, disappointment, and other forms of opposition; a prayerful life prepares the believer to respond.

Prayer Joined with Fasting

- Fasting and prayer are presented as complementary disciplines. Fasting humbles and detaches the believer from worldly distractions; prayer connects and aligns the believer with God.
- Pastor George says fasting does not move God; it moves and properly aligns the believer.
- Using Matthew 17:21 as cited in the sermon, he teaches that some entrenched matters require prayer and fasting, and he applies the passage to strongholds and unbelief in the mind.
- One expectation for the 10 days is a change of mindset so believers can see what God sees about them.

Why Fast and Pray

- Fasting humbles the believer before God and acknowledges dependence on Him.
- Prayer aligns the believer's will with God's will: "Not my will, but Your will be done."
- Fasting and prayer aid deliverance, spiritual breakthrough, and what Pastor George describes as open heaven.
- The power is not in hunger itself; the power comes as the believer is aligned to what God wants.
- Fasting and prayer deepen intimacy, bring spiritual renewal, and provide clarity and understanding.
- Pastor George uses Daniel 9 to illustrate fasting for understanding and divine clarification.
- He encourages the congregation not to take the 10 days for granted: different people may need clarity, understanding, breakthrough, renewal, or another specific work from God.

How to Fast and Pray Effectively

- Effective fasting is more than abstaining from food; it requires intentional focus and commitment to God.
- Be specific about what you want God to address. Do not pray randomly simply because corporate prayer points are being supplied.
- Set a clear personal purpose for the fast.
- Choose the type of fast you can undertake with peace: Pastor George mentions a Daniel fast, a water fast, and time-limited fasting such as 6:00–6:00 or until noon.
- Do not imitate another person's fast. The goal is not competition but humble dependence on God while remaining able to connect with Him.
- Remove distractions that consume attention. Pastor George gives social media as his personal example, while noting that others may need it for work.
- Engage in focused prayer both corporately and personally.
- Do not rush from one prayer point to the next. Remain until there is peace or inward confirmation.
- Prayer is dialogue. There are times to stop talking, wait, worship quietly, and allow God to speak.

Spiritual Impact of Fasting

- Fasting weakens the voice of temptation and resets spiritual sensitivity.
- Fasting is described as a catalyst for spiritual renewal and intimacy with God's presence.
- Luke 4 is used to show Jesus entering the wilderness full of the Spirit and returning in the power of the Spirit.
- Fasting feeds the soul and strengthens the believer spiritually.
- Fasting reveals the heart and exposes inner areas that need God's work.
- Fasting quickens the Word of God and positions the believer for alignment with God's purposes.

Call to Engage the 10 Days

- Pastor George urges the church to engage God personally, for the household, for the church, and for the land.
- He describes the season as a time to seek the Lord, gain a clear picture of God's mind, shield families, resist spiritual attack, stand in Christ's finished work, and ask that God's blessings find expression in the family.
- The repeated refrain is: "This is the time." The church is called to stand its ground, decree, declare, and yield to God's will.
- He describes the 10-day period as a privileged time set apart to say, "Your kingdom come and Your will be done."

Closing Prayer for the Fast

- The congregation is led to ask for strength and the enabling of the Holy Spirit for the 10-day journey.
- Pastor George prays for divine inspiration, an inward work of God, stronger prayer lives and prayer language, fresh baptism with the spirit of prayer and intercession, listening ears, spiritual sight, and grace not to pray amiss.
- He asks God to ignite prayer with fresh fire, strengthen the spirit man, cause ears to hear and eyes to see, bring individual and family encounters, renew weary hearts, refill the people with the Holy Spirit, and make His presence recognizable throughout the fast.

3. Scripture Index

The first table lists passages Pastor George explicitly names in the sermon. The second list gives clear biblical allusions included for further study.

Passage	How It Is Used in the Sermon
Matthew 6 **(general)**	The three "cardinals": giving, prayer, fasting.
Matthew 6:3	Giving — "when you give."
Matthew 6:5	Prayer — "when you pray."
Luke 4:1–2**; 4:14**	Jesus led by the Spirit into the wilderness; after fasting He returns in the power of the Spirit.
Romans 8:26	The Spirit helps our infirmity/weakness; prayer engages the Holy Spirit.
Ephesians 1:3	God has blessed believers with spiritual blessings.
Luke 18:1	People ought always to pray and not faint.
2 Corinthians 3:18	Transformation into the image of Christ.
Acts 13:2–3	While the believers ministered/prayed, the Holy Spirit spoke concerning Barnabas and Saul/Paul.
Matthew 17:21	Cited for "this kind" coming out by prayer and fasting; Pastor George applies this to unbelief/strongholds of the mind.
Matthew 6:10	"Your kingdom come, Your will be done" — prayer aligns the believer with God's will.
Daniel 9:2–23	Daniel seeks understanding and receives clarification while fasting/praying.
Psalm 35:13**b**	Fasting humbles the soul/heart and reveals inner areas.

Clear Biblical Allusions for Further Study

- Psalm 119:130 — “the entrance of Your word gives light” in the opening prayer.
- John 3:16 — “God so loved ... God gave” while teaching generosity.
- 1 Peter 5:8 — the adversary roaming/seeking whom to destroy/devour.
- Acts 19:15 — “Jesus I know, Paul I know; but who are you?”
- Ephesians 6:12 — wrestling not against flesh and blood but against principalities/powers.
- 2 Corinthians 10:4 — the weapons of warfare are not carnal but mighty through God.
- Jeremiah 1:11–12 — Jeremiah seeing the rod/branch and God watching over/hastening His word.
- Matthew 6:13 — “deliver us from evil” in the Lord’s Prayer.
- Isaiah 40:31 — those who wait on the Lord renew their strength.
- Matthew 11:28 — “Come unto Me, all ye that labor ...” used while discussing fasting from a place of peace rather than striving.
- Psalm 46:10 — “Be still and know that I am God” while teaching listening prayer.
- Psalm 118:17 — “I shall not die but live” in the declarations near the close.
- Hebrews 12:22 — “Mount Zion ... heavenly Jerusalem” in the closing exhortation.
- 2 Corinthians 9:7 — the cheerful giver in the offering transition after the sermon.
- Hosea 10:12 — included as a probable biblical allusion for further study.

4. Instructions for the 10-Day Fast

1. **Set a clear purpose.** Ask: Why am I fasting? What specifically am I seeking God for? Pastor George says not to enter the 10 days merely because Fountain of Grace is fasting.
2. **Be specific and intentional.** If the need is clarity, ask for clarity in that area. If the need is breakthrough, remain focused on that area rather than praying randomly.
3. **Choose your type of fast.** Pastor George mentions a Daniel fast, fasting from food while taking water, and time-limited fasting. He emphasizes choosing what you can faithfully do while still connecting with God.
4. **Do not compete or imitate.** Another person's length or type of fast is not automatically your assignment. He distinguishes peace from comfort: the fast can be difficult without becoming a striving contest.
5. **Reduce distractions.** Pastor George personally steps away from social media because he knows it consumes his attention. He makes clear that this is his personal example, not a rule for everyone.
6. **Engage both corporate and personal prayer.** Participate in the church's prayer points while also knowing your own specific purpose before God.
7. **Stay with a prayer point.** Do not move to "chapter two" while "chapter one" is unresolved. Remain until there is inward peace or confirmation.
8. **Listen as well as speak.** Prayer is dialogue. Some prayer time should be silent waiting, inward worship, and attentiveness to what the Holy Spirit is saying.
9. **Guard your focus while waiting.** When the mind wanders to errands, calls, shopping, and responsibilities, gently return attention to God; Pastor George suggests worshiping in the spirit while waiting.
10. **Expect renewal and clarity.** The stated expectations include spiritual breakthrough, open heaven, deeper intimacy, spiritual renewal, understanding, and a clearer sense of God's will.

5. Declarations Spoken Over the Church

The following declarations preserve Pastor George's meaning while presenting the wording cleanly for study and prayer.

> God will give us results these 10 days.
>
> The heavens over you will be open these 10 days.
>
> God will bring clarity to our lives these 10 days.
>
> We will not stumble, but we will receive great light from Jehovah these 10 days, in the name of Jesus.
>
> The Lord will settle our curiosity these 10 days, and the Lord will defend us these 10 days.
>
> This is the time to shield us and shield our families from the onslaught of satanic attack, strange sickness, and strange disease.
>
> This is the time to stop the hand of the wicked.
>
> God, let Your kingdom come over my life and let Your will be done.
>
> My life is not for debate. I am a son; I am a child of the Almighty. My life is not for debate.
>
> Let Your blessings find expression in my life, in the life of my family, and in the life of my children.
>
> Satan, you cannot go that far. You cannot go further in my life.
>
> Satan, you are not going to cause weeping in my home. You are not going to cause weeping in my family.
>
> I shall not die, but live to declare the counsel of God.
>
> I and my household will be exempt from any satanic attack that comes upon this planet earth.
>
> My steps are ordered by God.

6. Prayer Points Led by Pastor George

These prayer points come from the closing prayer and are presented in a form that can be prayed personally during the fast.

Strength for the journey

> Father, I pray for strength. Strengthen me, my God. I cannot take this journey by myself. Enable me and strengthen me.

Yielding to the Holy Spirit

> Holy Spirit, I yield to You.

Divine inspiration

> Lord, I pray for inspiration. I pray for Your divine inspiration.

An inward work of God

> Lord, begin to work in my heart. Do a work in my heart and strengthen me from the inside.

Walking with God through the fast

> Lord, I will not take this journey by myself. I take this journey with You. I walk with You.

Strengthened prayer life

> Strengthen me from the inside out. Strengthen my prayer walk and strengthen my prayer language.

Fresh spirit of prayer and intercession

> Baptize me afresh with Your Spirit, with a spirit of prayer and intercession.

Listening ears and spiritual sight

> Lord, give me a listening ear—an ear that can hear and a mind that can see. Help me to perceive You clearly.

Prayer led by God's Spirit

> God, help me these 10 days. Let my prayer be led by You and by Your Spirit.

Not praying amiss

> Let me not pray amiss. Help me to pray the mind of God.

Grace to wait

> Father, help me to wait on You these 10 days.

Answers according to each person's need

> As our faces are different, so our needs for waiting are different. Lord, answer every one of us.

Fresh fire and tenacity to pray

> Ignite the spirit of prayer in our hearts. Let it burn with fresh fire. Give us tenacity to pray and to pray Your will.

Strength for the spirit man

> Strengthen our spirit man.

Hearing God

> Cause our ears to hear You. Sanitize our hearing by the blood, in the name of Jesus.

Seeing God

> Cause our eyes to see You, O God.

Individual and family encounters

> During these 10 days, let us encounter You individually and let us encounter You as families.

Abiding presence

> Let no one be void of Your presence. Let Your presence tabernacle with us like never before.

Renewal for weary hearts

> Our hearts are heavy, our bones are weak and dry. Renew us with fresh renewal.

Fresh outpouring and refilling

> Pour out Your Spirit upon us. Refill us with Your Holy Spirit.

Recognition of God's presence

> Let everyone here and those watching online recognize Your presence as we take this journey.

7. Closing Corporate Prayer

The following presents the closing prayer as a continuous prayer for personal review and reflection.

> Father, I pray for strength. Will You strengthen me, my God? I cannot take this journey by myself. I ask You to enable me. Holy Spirit, I yield to You. I pray for strength. I pray for inspiration, Lord. I pray for Your divine inspiration. I pray that You begin to work in my heart and strengthen me from the inside, in the name of Jesus, that I will not take this journey by myself. Lord, I take this journey with You. Lord, I walk with You. Strengthen me from the inside out. Strengthen my prayer walk. Strengthen my prayer language. Baptize me afresh with Your Spirit, with a spirit of prayer and intercession.
>
> Lord, give me a listening ear—an ear that can hear and a mind that can see. Help me during these 10 days. Let my prayer be led by You and by Your Spirit. Let me not pray amiss, but let me pray the mind of God. Father, help me to wait on You these 10 days.
>
> Father, we thank You. We give You praise and honor. Blessed be Your holy name. Jehovah, we come before You and ask for strength. Scripture says those who wait on You will renew their strength. We take this 10-day journey waiting on You. As our faces are different, so our needs for waiting are different. I pray that You will answer every one of us. Ignite the spirit of prayer in our hearts. Let it burn with fresh fire. Give every one of us the tenacity to pray and to pray Your will. Strengthen our spirit man. Cause our ears to hear You. Sanitize our hearing by the blood, in the name of Jesus. Cause our eyes to see You.
>
> These 10 days, my Father and my God, let us encounter You individually, and as families let us encounter You. Let no one be void of Your presence. Let Your presence tabernacle with us like never before, in the name of Jesus. Help us to wait on You. Our hearts are heavy, our bones are weak and dry. We are looking for fresh renewal. Renew us. Pour out Your Spirit upon us. Refill us with Your Holy Spirit. Let every one of us feel Your presence. Let everyone here and those watching online recognize Your presence as we take this journey. Strengthen us, for in Jesus' precious name we pray. Amen.

DAY 1 EVENING PRAYER

DETAILED PRAYER-STUDY GUIDE

Pastor Sam • Pastor George Irabor • Positioning for Transformation

Detailed teaching notes, stories and illustrations, Scripture framework, and guided prayer points from the first evening of the ten-day fast.

1. Who Is Speaking

Leader	Focus
Pastor Sam	Opens with thanksgiving, cleansing, Holy Spirit dependence, renewal, God's will, and obedience.
Pastor George Irabor	Lays the foundation for transformation, recovery/discovery, divine encounter, persistence, authority, gates, and restoration.

2. Pastor Sam — Opening Prayer Framework

Pastor Sam opens the first evening of the fast by establishing the posture for the entire ten days: thanksgiving before requests, cleansing before deeper intercession, dependence on the Holy Spirit, expectation that God will reveal Himself, renewal through waiting, surrender to God's will, and obedience to the Word.

Thanksgiving before asking — Psalm 95:2

He begins with Psalm 95:2: "Let us come before His presence with thanksgiving." His order matters. Before asking God for anything, he calls the church to recognize God's goodness, protection, life, strength, mercy, and the privilege of entering His presence. The fast begins from gratitude rather than anxiety.

Confession and restored fellowship

Pastor Sam then turns to the principle that cherished iniquity can hinder prayer, while confession opens the believer to God's forgiveness and cleansing. His emphasis is not shame; it is removing anything that would obstruct fellowship as the fast begins.

Fervent and effective prayer — James 5:16

He explains that the goal is not merely to spend time speaking. The prayer of the righteous is to be fervent, heartfelt, and effective. Because believers do not always know how to pray, he asks for the Holy Spirit's help so the next ten days will not be empty religious activity.

> "Father, thank you for your Holy Spirit helping us to pray prayers that is fervent and effective in Jesus' name."

Seeking God with expectation — Jeremiah 29:13

Pastor Sam treats the ten days as a genuine search for God, not merely for answers. If God says He will be found when His people seek Him, then the church can expect revelation: revelation of God Himself, His purpose, and what He wants them to do for the rest of the year.

> "Father, in the name of Jesus. As we seek your face these next 10 days, thank you for revealing yourself to us."

Renewal while waiting — Isaiah 40:31

He connects fasting and prayer with spiritual renewal. Waiting on God is expected to renew strength, desire, hunger, faith, trust, and hope. Renewal is therefore inward before it is outward.

> "Father, as we seek your face, we want to say thank you for the renewed strength. Thank you for renewing our desire. Thank you for renewing, Lord, the hunger, and for you, even as we seek your face, we thank you for renewing us."

God's will, not merely our wishes — Matthew 6:10

He brings the Lord's Prayer into the fast: "Thy kingdom come, thy will be done." The request is that God's will and purpose be accomplished in and through each person for the rest of the year.

> "Father, let your will be done. Let your will be done and accomplished in our lives for… as we go forth for the rest of this year."

Doers, not hearers only — James 1:22

Pastor Sam ends his section with obedience. The coming teachings must become practice. Hearing powerful words without acting on them would defeat the purpose of the fast.

> "Father, help us to be doers of the word, of your word, not just hearers."

3. Pastor George — The Fast as a Place of Recovery, Discovery, and Transformation

Pastor George takes over and lays a foundation for the ten days. He says he believes this fast can become a reference point in people's lives — a place of "recovery and discovery." His repeated burden is tenacity: hold on to God, hold to the altar, wrestle in prayer, and do not abandon a matter before there is inward release.

> **Pastor George's emphasis: Prayer is not preparation for the real work; prayer itself is great work.**

Do not scatter your focus

He urges the church not to carry too many prayer points. Be specific about the one thing you are seeking God for, remain at that point, and continue until there is inward peace or joy — the kind of release he associates with Hannah after she prayed.

Transformation involves spiritual struggle

He explains "spiritual struggle" as faith wrestling with circumstances, fear, and self. The believer sees a doctor's report, a recurring condition, or years of the "same old," yet stands on the efficacy of God's Word and says the present condition will not have the final word.

He carefully says wrestling with God is not an attempt to overpower God. It is pressing for an encounter that reshapes identity, viewpoint, purpose, and destiny — as Jacob's encounter did.

How Jacob positioned himself for encounter — Genesis 32

- Desperation: Jacob reached a point where there was no Plan B. Pastor George says profound encounters often come when a person comes to the end of self.
- Honesty about fear: Jacob said plainly that he was afraid. Pastor George teaches that faith does not require pretending fear is absent; fear is brought honestly before God.
- Acknowledging weakness: Jacob recognized that he was not strong enough to solve the matter himself.
- Reminding God of His Word: Jacob returned to what God had told him — including the instruction to return and the promise of prosperity. Pastor George calls this bringing God's own Word back before Him.
- Persistence until encounter: the objective is not endless emotional striving but remaining with God until the encounter produces a change.

Pastor George's personal 1993 story — coming to the end of himself

Pastor George recalls a period toward the end of 1993 when he says he came completely to the end of himself. He remembers where he was praying, sleeping, waking, and returning to prayer. He says he reached such desperation that he prayed, in substance, that if nothing in his life would change, God should take his life because his life was becoming a reproach to what God had promised. He then describes having a dream/trance or revelatory experience and says, "the rest is history"; from that period he began to see continuing progress.

Hannah and Hezekiah — prayer as a place to plead the case

He uses Hannah to show prayer becoming a ground of change: she poured out bitterness and anguish, and her prayer moved beyond routine. He then uses Hezekiah to show someone facing the wall, pleading his case, and presenting his life before God. Pastor George's lesson is that prayer can become a place of serious, scripturally aligned negotiation — bringing God's promises, purpose, and Word before Him.

What divine encounter changes

- Name / narrative: what a person has been known by can change. Pastor George uses the beggar and the woman with the issue of blood as examples of conditions becoming labels until encounter changes the story.
- Identity: Jacob becomes Israel; divine encounter redefines who a person understands himself or herself to be.
- Destiny: encounter empowers destiny and can bring speed after years of stagnation.
- Authority: Pastor George says encounter activates divine authority so that the believer's words are no longer casual but are spoken from alignment with God.

4. Pastor George — The Prayer Points and the Teaching Behind Them

1. Strength to persist — James 5:16b

Pastor George returns to the "effectual fervent prayer" language and asks for the strength to remain in prayer until breakthrough is accomplished. He expands this into spiritual stamina, strengthened "prayer muscle," tenacity, language, and Holy Spirit empowerment.

> "Father, in the name of Jesus. Give me strength to persist in prayer until I break through and I accomplish and achieve everything I need to achieve."

The village deliverance story — prayer can be long and still lack power

He recalls early ministry in the village when they went looking for people to deliver and cast out demons. In one case, the person/spirit they confronted described some prayers as having no power — "just like paper" that could be blown away — but described the prayers of Pastor George's group as carrying "fire." Pastor George's point is not to glorify the encounter; it is to distinguish duration from empowerment. Someone may pray ten hours while another prays five minutes and sees greater result because the prayer is empowered by the Holy Spirit.

> **His practical prayer from this lesson: "Holy Spirit, help me." Dependence, not performance, is the source of empowered prayer.**

2. Take authority over the spiritual atmosphere — Psalm 33:11

Pastor George teaches that every life has a spiritual atmosphere. He tells the church to look at what repeatedly operates in a life as a clue to what is influencing that atmosphere. Because Christ is in the believer, he says the believer should not remain passive but deliberately come into agreement with God's counsel.

> "I take authority over the spiritual atmosphere of this season that I'm in. And I decree that God's counsel will prevail over my life. The wicked will not assault over me."
>
> "Father, I take authority over the spiritual atmosphere of my life. I decree and declare that your counsel, O God, will prevail over my life."

3. Abolish satanic marks by the blood — Colossians 2:14-15

Using the handwriting-of-ordinances and triumph-over-principalities language, he moves from general authority to specific negative labels or marks. The prayer rejects failure, disappointment, disgrace, and sorrow as identities to be carried.

> "Father, by the reason of the blood of Jesus, I abolish every satanic mark of failure, of disappointment, of disgrace, and of the spirit of sorrow."

4. God's judgment against hostile gods and altars — Exodus 12:12

Pastor George connects the Exodus judgment against the gods of Egypt with spiritual opposition speaking against a person, family, or destiny.

> "Father, I decree and declare that your judgment will be upon the gods and altar that speaks against my life and my family and my destiny."

5. Restore God's original plan and discover the real self

Pastor George returns to Jacob and argues that lack of revelation can cause a person to spend years trying to live someone else's life. He says Jacob did not need to steal what God had already purposed for him; the deeper need was revelation of identity. He urges younger people especially to seek God's original purpose early, while also teaching that what was missed can be recovered through prayer.

> "Father, in the name of Jesus. I decree and declare the restoration of your original plan and purpose for my life."
>
> "Father, cause me to discover me and that I might recover everything that is stolen from me."

> **Pastor George's summary: Destiny can be discovered by revelation or recovered by prayer.**

6. Iron gates and the city of rest — Acts 12:10

One of the most memorable images is Peter's iron gate. Pastor George interprets the "city" as the place of destiny, fulfillment, revelation, rest, career, or celebration. The iron gate represents a barrier that requires divine intervention. He then broadens the picture: life is governed by seasons, and seasons have gates. His searching question is, "Who is manning the gate of your life?"

> "Father, in the name of Jesus. Let every iron gate preventing me from entering my rest be demolished by the mighty name of Jesus."
>
> "Let every gate that leads to my city, let them be open at their own accord."

7. Restoration — Joel 2:25 and Revelation 5:12

He repeatedly anchors restoration in God's own promise, "I will restore." The believer is to hold God's Word, remind Him of what He has said, and mix the prophetic Word with faith. He then introduces the sevenfold blessing of the Lamb in Revelation 5:12 — power, riches, wisdom, strength/might, honor, glory, and blessing — explaining that Christ received these on behalf of His people.

> "Father, in the name of Jesus. By your mercy and compassion, let everything the enemy has stolen be restored back to me in sevenfold blessing of the Lamb."

He closes by praying for restoration of health, power, riches, wisdom, strength, honor and glory; removal of shame; visible favor; and a life in which God's goodness becomes evident to others.

5. Memory Review

> **Begin the fast with thanksgiving, cleansing, Holy Spirit dependence, expectation, renewal, surrender, and obedience.**
>
> **Do not confuse many prayer points with focused prayer. Pastor George urges specificity and persistence until inward peace or joy comes.**
>
> **Transformation is not merely a changed circumstance; it is an encounter that changes identity, narrative, destiny, and authority.**
>
> **Bring fear and weakness honestly to God. Jacob's fear did not disqualify him from encounter.**
>
> **Prayer can become a place to plead the case using God's Word and promises.**
>
> **Empowered prayer depends on the Holy Spirit, not merely on length or volume.**
>
> **Discovery and recovery belong together: revelation shows what God intended; prayer can become the place where what was lost is recovered.**
>
> **Ask who or what is 'manning the gate' of a season, then align the season with God's counsel.**

September 1, 2026 — Morning Prayer Session

Detailed Study & Review Notes

Main Leader: Pastor George | Focus: Transformation - Setting the Spiritual Stage for September and the 10 Days of Prayer & Fasting

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Purpose of this printout

Pastor George explained that the first day of the month was treated differently because it was used to "set the stage for the month." He described the first day as the "gate of the month," which is why the session moved from thanksgiving and consecration into teaching, targeted prayer, protection, and prophetic declarations.

1. Opening: Thanksgiving for the New Day

Pastor George began the morning with thanksgiving. He described September 1 as a day of transformation and directed everyone to begin by acknowledging that the day belonged to the Lord and responding with gratitude and rejoicing.

Scripture used or clearly echoed: Psalm 118:24.

Prayer Point 1 - Thanksgiving

> Father, I come before You with gratitude. Thank You for this day You have made. I will rejoice and be glad in it. I honor Your holy and righteous name, and I give You praise.

The opening emphasis was not simply to say "thank You," but to establish the attitude of the morning: gratitude, worship, rejoicing, and recognition that the day itself was a gift from God.

2. Hallowing the Name of God Before Asking for Anything

Pastor George paused to teach that Jesus taught His disciples to begin prayer by hallowing God's name. His point was that prayer should not begin with requests. The worshipper first recognizes who God is, gives Him reverence, and ascribes glory to His name.

Scriptures: The Lord's Prayer and Exodus 15:11.

- Declare that there is none like God.
- Extol His name.
- Praise His holy name.
- Honor and reverence Him.
- Hallow His name, even in your own language.

Prayer Point 2 - Hallow and Exalt God

> Father, there is none like You. You are holy, righteous, worthy of praise, and glorious in holiness. I honor Your name, exalt You, and hallow Your name before I ask You for anything.

3. Thanksgiving for Preservation and Sustenance

Pastor George then used Psalm 3:5 and emphasized that waking up should not be treated casually. He directed the church to thank God specifically for sustaining them through the night.

Scripture: Psalm 3:5.

- Thank God for keeping you alive.
- Thank Him for sustaining your spirit, soul, and body.
- Thank Him for sustaining your household.
- Thank Him for preserving the church and His people.
- Thank Him for the privilege and gift of another day.

Prayer Point 3 - Thank God for Sustaining You

Father, thank You for sustaining me through the night. Thank You for keeping my spirit, soul, and body. Thank You for sustaining my household and giving me the privilege of another day.

4. Purification of the Heart, Thoughts, and Words

Pastor George moved into Psalm 19:14 and treated it as a prayer of repentance and alignment. He explained the verse as a request for God to purge the heart, cleanse the thoughts, purify inner motives, and bring one's thinking into agreement with God.

Scripture: Psalm 19:14.

- Purge my heart.
- Cleanse my thoughts.
- Purify my inner life.
- Bring my thinking into alignment with You.
- Let my words and meditations be pleasing in Your sight.

Prayer Point 4 - Purify My Heart, Thoughts, and Words

Father, in the name of Jesus, let the words of my mouth and the meditation of my heart be acceptable in Your sight. Purge my heart, cleanse my thoughts, align my thinking with You, and purify me by the blood of Jesus.

5. Repentance and Cleansing by the Blood of Jesus

Pastor George then referred to 1 John 1 beginning at verse 7. He spoke about confession, cleansing, Jesus as Advocate, and personally appropriating the blood of Jesus.

Scripture: 1 John 1:7 onward.

- Repent of sin in thought.
- Repent of sin in action.
- Repent of sin through inaction.
- Repent of sins of omission and commission.
- Repent of presumptuous sin and sins of the mind.

- Repent where the Holy Spirit prompted prayer, obedience, or witness and you refused.

Prayer Point 5 - Personal Repentance

Father, I come before You and repent. Where I have erred in thought, action, or inaction; where I have offended Your will; where I have ignored the prompting of the Holy Spirit, forgive me. Let the blood of Jesus wash me afresh and cleanse me completely.

6. Prayer for the Holy Spirit to Help Them Pray and Hear

Before beginning the main exhortation, Pastor George gave one final preparatory prayer point: ask the Holy Spirit to help each person pray and hear. He wanted the Holy Spirit to give prayer topics as the Word was being taught and to bring each person's prayer into alignment with the Father's mind and will.

Prayer Point 6 - Holy Spirit, Help Me Pray and Hear

Holy Spirit, help me pray today. Help me hear. Give me the prayer points I need as I hear God's Word. Help me pray the mind and heart of the Father, and bring me into alignment with His will for my life.

7. Pastor George's Personal Prayer Request

Pastor George then shared his own personal burden for the season. He said he was asking God for a deep walk with Him and specifically asked for sanctified hearing, sharpened discernment, and the ability not only to hear God, but to understand and interpret what he heard.

- A deeper walk with God.
- Ears sanctified to hear God clearly.
- Sharpened discernment.
- Sharpened spiritual hearing.
- Not simply hearing noise, but hearing God.
- Ability to comprehend what God is saying.
- Ability to interpret what is heard correctly.

Personal Review Prayer

Lord, take me into a deeper walk with You. Sanctify my ears to hear You clearly. Sharpen my discernment and my hearing. Help me not simply hear noise, but hear You, comprehend You, and correctly understand what You are saying.

8. Anchor Teaching: Luke 9:29 - Transformation Through Prayer

Pastor George identified Luke 9:29 as the anchor Scripture. His central observation was that Jesus' appearance was altered as He prayed. He stressed that this was not casual prayer, but deep, intense, laser-focused prayer that produced an encounter with the Father.

Scripture: Luke 9:29.

- Transformation took place while Jesus prayed.
- Deep prayer is different from merely talking.
- Intense prayer is focused on God.
- Encounter with God produces visible change.
- Moses was used as another picture of a person changed by prolonged presence with God.
- Pastor George prayed that the 10-day fast would produce a transformation that could be seen in the lives of those participating.

Key Statement

> "When the face is altered, stories are altered."

Pastor George described the desired encounter as seeking God's face rather than merely seeking His hand. His goal for the fast was fellowship with the Holy Spirit that would bring about a lasting, glorious change.

9. Do Not Depend Only on the Pastors' Encounter

A major part of the teaching was personal responsibility. Pastor George told the church not to depend only on the prayer points and encounters of the pastors. The corporate fast created a platform, but each person had to personally enter in and seek God.

Personal Desire to Carry Through the Fast

> God, I want to know You. I want to encounter You. I do not want to rely only on the encounter of my pastors. I want to hear You and know You for myself.

10. Conditions Pastor George Gave for Transformation

1) Repentance and Confession

Pastor George used Psalm 51 and emphasized brokenness, confession, humility, and a genuine change of heart. He defined repentance as a U-turn - not lip service, but acknowledging sin and forsaking it.

Scripture: Psalm 51, including Psalm 51:12.

2) Faith in God's Word and God's Power

He repeatedly emphasized that God's Word cannot fail and urged the church to come with faith. His teaching was that transformation requires believing that God is able to restore, heal, and change what needs to change.

3) Persistent Prayer

Using Jeremiah 33:3, Pastor George repeated the principle: "If there is no call, there is no answer." He urged everyone to engage in personal, fervent, persistent prayer.

Scripture: Jeremiah 33:3.

4) Obedience to Divine Instruction

Pastor George taught that God may begin to whisper simple instructions during prayer and fasting. The instruction may seem ordinary, but obedience can become the bridge to an opening or encounter.

5) Gratitude

Pastor George also required a heart of gratitude.

11. Main Prayer Points After the Teaching

Prayer for Light and Order

Scripture: Genesis 1:2-3.

Pastor George called this the prayer for light and order. His principle was that if there is no order, there can be no transformation; there must first be formation before transformation.

Prayer Point 7 - Light and Order

Father, in the name of Jesus, I speak to every dark area of my life, that it might receive the light of God. Every part of me that is not in alignment or order according to Your will, I bring into alignment. Let Your light come upon my spiritual, emotional, and physical life and bring order and transformation.

Prayer for Revelation, Light, and Visibility

Scripture: Daniel 2:19.

Prayer Point 8 - Revelation and Light

Father, my Father and my God, give me light that will enlighten my darkness and make me shine to my world. Let Your light flood my heart, my life, my family, and Your people.

Prayer for God's Beauty and Establishment

Scripture: Psalm 90:17.

Pastor George prayed for God's beauty to rest upon the people, for the work of their hands to be established, and for God to do a quick work in their lives, city, and careers.

Prayer Point 9 - Beauty and Establishment

Father, in the name of Jesus, let the beauty of the Lord come upon me and my household. Direct me and establish the work of my hands. Beautify the work of my hands and do a quick work in my life and career.

Prayer Against Sickness and Infirmity

Scripture: Acts 10:38.

Pastor George first directed the prayer toward each person's own body, including sickness that had not yet manifested. He then extended the declaration of healing to Fountain of Grace and the affiliated churches.

Prayer Point 10 - Healing

In the name of Jesus, I rebuke every spirit of infirmity and disease, and I declare the healing power of God upon my life and upon every member of FOG and the affiliated churches. Every sickness and every hidden infirmity, cease to exist in the name of Jesus.

Prayer Against Enemy Plans and Attacks

Scripture: Isaiah 54:15.

Prayer Point 11 - Scatter Every Plan and Attack

Father, in the name of Jesus, I scatter every plan and attack of the enemy against me and my household today. Every attack against my life and family, every contrary word and every divination, let it fail and never stand.

12. Teaching on “Spiritual Arguments”

Pastor George explained that spiritual attacks are not always physical. He described spoken words, incantations, divinations, and negative words that contend with what God has spoken as spiritual arguments.

His illustration was that when God has spoken freedom, healing, peace, or breakthrough, but something continues to contend against that Word, he described that contradiction as an argument.

Declaration from This Teaching

You cannot have me. You cannot have my body. You cannot have my destiny. What God has given me belongs to me.

Repeated Prayer

Father, in the name of Jesus, I scatter every plan and attack of the enemy against me and my household. Let them be shattered. Every outstanding decree from the pit of hell against me and my household, I shatter in the name of Jesus.

13. Final Prayer Point - Hedge of Protection

Scripture: Job 1:10.

Pastor George explicitly called this the last prayer point. He referred to the hedge God had placed around Job and his household and prayed for the same protection over individuals, families, children, Fountain of Grace, and affiliated churches.

Prayer Point 12 - Hedge of Protection

Father, in the name of Jesus, let Your hedge of protection be around me and my family. I decree a fiery hedge around me, my household, my children, Fountain of Grace, and the affiliated churches. Let the enemy be unable to penetrate.

14. Pastor George's Prophetic Declarations for September

Pastor George then announced that the church was moving into the prophetic declaration for the month and told everyone to repeat after him and believe what they were saying.

1. This month shall be to me the greatest of months.
2. **I shall receive hope that will multiply.**
3. I shall walk in the miraculous this month, for the Lord shall make me a sign of His grace.
4. This is my month of the blessedness.
5. The Lord Himself shall take away sorrow and disappointment, and in return He will give me beauty and favor.
6. In this month, I decree that no evil shall befall me and my household.
7. **Sorrow shall be far from us.**

After the declarations, Pastor George instructed everyone to thank God that the declarations would come to pass. He said none of the declarations would fail and repeated that they would live what they had decreed.

15. Closing Prophetic Prayer Over September

Pastor George closed by declaring September the month of transformation and praying that God's people would experience transformation, multiplication, grace, wisdom, fruitfulness, and healing.

- Transformation throughout the month.
- Multiplication rather than reduction.
- Grace and wisdom.
- Fruitfulness rather than barrenness.
- The healing hand of God.
- The reality of what God had spoken and mandated.

16. Scripture Review List

Scripture	How It Was Used
Psalm 118:24	Thanksgiving for the day the Lord has made.
The Lord's Prayer	Hallowing God's name before requests; exact citation not stated.
Exodus 15:11	Who is like the Lord among the gods?
Psalm 3:5	Thanksgiving for preservation and sustenance.
Psalm 19:14	Words and meditations acceptable before God.
1 John 1:7 onward	Confession, cleansing, and the blood of Jesus.
Luke 9:29	Jesus' appearance altered as He prayed.
Psalm 51 / Psalm 51:12	Repentance, brokenness, and restoration.
Mark 9	
Jeremiah 33:3	Persistent calling and God's answer.
2 Kings 5	
Genesis 1:2-3	Light, order, formation, and transformation.
Daniel 2:19	Revelation and light.
Psalm 90:17	Beauty of the Lord and establishment of the work of the hands.
Acts 10:38	Healing, power, and deliverance from oppression.
Isaiah 54:15	Enemy assemblies and attacks will not prevail.
Scripture reference not specified.	Pastor George's teaching on pulling down spiritual arguments.
Job 1:10	Hedge of protection around the believer and household.

17. Central Message to Carry Through the Fast

The sequence of the morning was deliberate: thank God; hallow His name; repent and cleanse the heart; ask the Holy Spirit to help you pray and hear; seek a personal encounter; believe God's Word; pray persistently; obey what He tells you; bring dark and disordered areas into God's light; pray for revelation, healing, protection, and establishment; then speak over the new month.

Personal Review

God, I want to know You. I want to encounter You. I do not want to depend only on what others have encountered. I want to hear You, obey You, and be transformed in Your presence.

My Notes / What God Is Showing Me

DAY 2 EVENING PRAYER

DETAILED PRAYER-STUDY GUIDE

September 1, 2026

Pastor Bankole • Pastor Thomas

1. Who Was Speaking

Leader	Focus
Pastor Bankole	Thanksgiving, access to God through Christ, cleansing, fervent prayer, the purpose of fasting, revelation and healing, disciplined thought, and faith for answered prayer.
Pastor Thomas	The transformed life: identity in Christ, new-creation consciousness, spiritual position and authority, rejecting hostile verdicts, rest, and destiny connections.
Pastor George	Supporting prayer responses, healing and recovery, and expanded declarations during the leaders' prayer points.

2. Pastor Bankole — Preparing the Fast to Produce Real Spiritual Results

Pastor Bankole's section is a carefully ordered preparation for the second evening of the fast. He does not rush immediately into warfare prayers. He first establishes gratitude, access to God through Christ, cleansing, alignment with Scripture, fervency, the biblical purpose of fasting, revelation and healing, disciplined thought, and faith that prayer has been heard.

Thanksgiving for life, mercy, and preservation — Psalm 107:1

He begins by reminding the church that being alive is not something to take for granted. He mentions how often people hear that someone has died and contrasts that with the privilege of still having breath, still being preserved, and still having time to fulfill God's purpose and assignment. His thanksgiving therefore moves beyond general courtesy: life itself is treated as evidence of mercy.

> **Teaching to remember: gratitude is not filler before the 'real' prayer. It is recognition that preservation itself is part of God's work in our lives.**

Bold access — but with humility and reverence — Hebrews 4:16

Pastor Bankole then turns to the throne of grace. His explanation is especially important: believers can come boldly only because Jesus paid the ultimate price.

He recalls a point Pastor George had made: boldness does not mean arrogance. We come boldly, but also humbly and reverently, because we did not purchase this access ourselves. We are beneficiaries of Christ's sacrifice.

> "Father, in the name of Jesus. I thank you for Jesus's sacrifice and for the privilege of access to the throne of grace."

Cleansing before continued consecration — 1 John 1:8-10

He next leads the church into confession. He explicitly mentions sins of omission as well as sins of commission, including the biblical principle that knowing to do good and failing to do it is also sin. His aim is not condemnation; it is cleansing so the ten days are not carried out with unresolved sin being casually ignored.

> "Father Lord, we ask forgiveness. We ask for cleansing, Lord. Cleanse me from the crown of my head to the very sole of my feet. In the mighty name of Jesus, I plead the blood of Jesus... your blood speaks forgiveness. It speaks cleansing. Lord, I appropriate it tonight in the mighty name of Jesus."

Every declaration must agree with God's Word — Psalm 19:14

Pastor Bankole does not want the fast to become a stream of emotionally forceful words that are disconnected from Scripture. He uses Psalm 19:14 — the words of the mouth and the meditation of the heart being acceptable to God — to make alignment the standard for every declaration. Prayer is powerful because it agrees with God, not simply because it is loudly spoken.

> "Let every declaration that I make during these 10 days, let it be in line with your Word. In the mighty name of Jesus, let it be acceptable in your sight."

Effectual and fervent — not merely going through the motions — James 5:16

He explicitly rejects fasting "for the sake of doing fasting and prayer." The desired prayer is effectual and fervent — prayer that is spiritually engaged, sincere, aligned, and productive rather than ritualistic.

> "Father, in the name of Jesus. As I continue in this time of fasting and prayer, let my prayers be effectual and fervent."

The fast God chooses must break things — Isaiah 58:6

Pastor Bankole calls Isaiah 58:6 almost a rhetorical question: is this not the fast God has chosen? He then follows the verse's movement — loosening bonds of wickedness, undoing heavy burdens, letting the oppressed go free, and breaking every yoke. His explanation is that a biblical fast is expected to have spiritual consequence. The goal is not merely hunger; burdens should lift, oppression should break, and yokes should not remain untouched.

He specifically includes sickness and disease among the yokes over which the church prays for freedom.

> "During these 10 days of fasting and prayer, heavy burdens that is weighing us down will be lifted; the people of God will be loosed from every form of demonic oppression; the yokes of sickness and disease are shattered and broken forever in Jesus' name."

Light and healing should spring forth speedily — Isaiah 58:8

Continuing in the same chapter, Pastor Bankole focuses on two promised outcomes: light and healing. He interprets light as revelation and draws attention to the adverb "speedily" in the healing promise.

His point is that the fast should produce clarity — seeing what was not seen before — and should also become a place where God's healing work is expected.

Pastor Bankole's two-word summary from Isaiah 58:8: revelation and healing.

> "Father, you have spoken, so we declare, and we decree it in the mighty name of Jesus."

Pull down the mental structures that contradict God — 2 Corinthians 10:4-5

This is one of Pastor Bankole's strongest teaching moments. He identifies strongholds not only as external spiritual resistance but also as arguments, mindsets, imaginations, and beliefs that exalt themselves above what God has spoken. He recalls Pastor George's description of arguments as proclamations, thoughts, and imaginations contrary to God's Word.

His instruction is active: these thoughts are not allowed to "run rampant" in the mind. The believer uses spiritual weapons to pull them down and bring thought into obedience to Christ.

> "Father, in the name of Jesus. I pull down strongholds, mindsets, arguments, beliefs that are contrary to your Word — me and my family."

Pastor Bankole then restates it during the prayer: "We pull down strongholds. We pull down mindsets. We pull down arguments. We pull down beliefs that are contrary to the Word of God for us and our families."

Finish by believing the answer has been received — Mark 11:24

He closes his section with faith rather than uncertainty. After the prayers have been offered, he points to Jesus' instruction to believe that what is asked in prayer has been received. The final posture is therefore thanksgiving for answers, not immediate return to anxiety.

> "Father, in the name of Jesus, thank You because I have received answers to my prayers tonight."

3. Pastor Thomas — The Transformed Life: Live from What Christ Has Already Made True

Pastor Thomas's section moves from thanksgiving into a sustained teaching on the believer's identity in Christ. The thread running through the entire message is that transformation is not built by staring at the old life. The believer must see himself or herself in Scripture, affirm what Christ has accomplished, and pray from the position of being spiritually alive and seated with Christ.

God's kindness comes first — Titus 3:4 and Psalm 117:1-2

Pastor Thomas begins with gratitude. Titus 3 points him to the kindness and love of God made visible through Jesus. Psalm 117 then deepens the point: God's merciful kindness is great toward us. He insists that God's goodness is not a reaction to our goodness. God moved first; He drew us before we could respond to Him.

> "Father, I thank you for your kindness and your love in my life."
>
> "Father, thank you for your merciful kindness that is great in my life."

“Weep not” — Jesus has prevailed — Revelation 5:5, 9-10

Pastor Thomas imagines people arriving at the prayer meeting discouraged, cast down, or weeping because of something that happened before they logged in. Revelation 5 gives him the response: “Weep not. Behold, the Lion of the tribe of Judah... has prevailed.”

He connects Christ's victory with the believer's victory. The Lamb's blood redeems people from every kindred, tongue, people, and nation and makes them kings and priests who reign. The emotional direction of the teaching is therefore from discouragement to thanksgiving because Jesus' victory is not merely historical information; it defines the believer's position.

> “Father, I thank you for the victory and the redemption of my soul.”

The transformed life begins by seeing yourself in the Word — 2 Corinthians 5:17

Pastor Thomas announces his main teaching as “the transformed life.” He says faith in God's Word is one of the conditions for transformation, then reads 2 Corinthians 5:17 from the Amplified. To be “in Christ” means being joined or grafted into Him by faith as Savior. He contrasts Adam and Christ: the believer has been taken out of the old identity and placed into Christ.

His strongest emphasis is on the phrase “old things have passed away.” He applies this particularly to the previous moral and spiritual condition. If Scripture says that condition has passed, Pastor Thomas warns against spending attention searching for what God says has passed.

> **Pastor Thomas's memorable instruction: “Picture yourself in the Scripture.”**

When someone says, “Pastor, but I'm still seeing it,” his answer is that the Word of God must become the governing picture. He wants the believer's consciousness to be shaped by what God says is now true, rather than by continual fixation on the former spiritual condition.

Spiritual awakening produces a new life that cannot be undone

Pastor Thomas describes the new creation as spiritual awakening. The believer was spiritually dead but has been made alive. He repeatedly says this experience cannot simply be switched off the next day. His teaching is about the permanence and seriousness of what Christ has done, not about a temporary emotional state produced by a worship song.

He is emphatic that worship does not make the believer spiritually alive; worship expresses the life already received in Christ.

Made alive and seated with Christ — Ephesians 2:1, 5-6

Ephesians 2 becomes the theological center of the message. Before Christ, humanity is spiritually dead because of transgression and sin. But God made believers alive together with Christ and raised them up to sit with Him in heavenly places.

Pastor Thomas repeatedly distinguishes physical location from spiritual position: the natural body may be on earth, but the believer's spiritual seating is with Christ in the heavenlies. He calls this a place of authority and honor.

> **Teaching to remember: transformation includes a change of spiritual position. Pastor Thomas does not want the believer praying as though still spiritually dead or spiritually beneath what Christ has already done.**

Prayer of identity — affirm that you are spiritually alive

Pastor Thomas tells the church that one appropriate use of prayer is to thank God for what Christ has accomplished and then affirm it. He expands the declaration beyond the individual to children, parents, and household.

> "Father, I declare that I am spiritually alive."

He continues during the prayer: "I am spiritually alive, my children are spiritually alive, my parents are spiritually alive."

He also makes a striking, somewhat compressed statement about "a dead man raising another dead man" while reflecting on spiritual life.

Psalm 2 — pray from the heavenly position, not from panic

Pastor Thomas then connects Psalm 2 with Ephesians 2. Psalm 2 describes rulers imagining and counseling against the Lord and His Anointed, while the One seated in the heavens laughs. Pastor Thomas applies the passage to believers because they are in Christ.

His practical lesson is very memorable: someone who understands the heavenly position should not live in continual panic over pursuit or opposition. He tells the church not to allow the devil to make them cry, and he says they do not need to run after a "special prayer" as though Christ's position has failed. Instead, they should respond from the place of authority Scripture describes.

> "Every evil imagination and counsel against me and my family be destroyed tonight."

Pastor Thomas expands it as: "I stand by the authority in the name of Jesus. Every evil imagination and counsel against me and my family be broken to pieces and destroyed forever."

Isaiah 54:17 — do not merely watch a hostile verdict; condemn it

This section contains a particularly practical explanation. Pastor Thomas notes that Isaiah 54:17 does not promise that weapons will never be formed; it says they will not succeed. He then focuses on the second half of the verse: every tongue that rises in judgment is to be condemned.

His point is active response. If words are being spoken against your career, growth, or family, he says not to sit passively and simply observe them. If a direct public response is not appropriate, he tells the believer to go into the prayer closet and answer the statement there. Prayer becomes the place where a hostile verdict is refused.

> "I condemn every tongue that rises against me in judgment. Any tongue that rises against my family in judgment, I condemn it tonight."

Rest on every side — no evil occurrence — 1 Kings 5:4

He emphasizes that Scripture is not exaggerating: if the text says no evil occurrence, he wants the church to believe and speak it.

He then shares a personal prayer habit: he sometimes prophesies over his family and children as far as ten years ahead. Because four months remained in the year, he directs the church to speak over those remaining months rather than simply wait to see what happens.

> "There will never be any evil occurrence in my family in the next four months of this year."

Pastor Thomas later pronounces the same blessing over Fountain of Grace and its affiliated churches, declaring that there will be no evil occurrence.

Ezekiel 37:7 — prophesy for every destiny connection to come into place

His final major prayer uses Ezekiel's dry bones. He draws attention to the detail that when Ezekiel prophesied, bone came to its own bone — not to the wrong bone. Before the prophecy, the bones were scattered; after the prophetic word, proper connection occurred.

Pastor Thomas turns this into a destiny prayer. People, relationships, resources, and things that genuinely belong to one's God-given destiny should come into proper connection rather than remain scattered or wrongly aligned.

> "Everyone and everything connected to your life and destiny, let them come to you. Let them be connected to your life."
>
> "Any man, any woman, or anything connected to my life and destiny that I need, I command them to be connected to me."

During the congregational prayer, the repeated language includes "everything connected to my destiny, connected to my family, connected to the life and destiny of my children" and a request that what belongs in that destiny come into place with speed.

4. Pastor George's Supporting Prayer Responses

Pastor George did not receive a separate teaching handoff or lead his own prayer block in this September 1 evening session. The two primary leaders were Pastor Bankole and Pastor Thomas. However, Pastor George prayed actively throughout and, at several points, expanded the prayer being led with his own sustained words. These are worth preserving because they show how he personally developed the prayer point while supporting the leader.

Healing and recovery during Pastor Bankole's Isaiah 58 prayer

When Pastor Bankole prayed from Isaiah 58:8 about light and healing springing forth speedily, Pastor George widened the prayer beyond a general request for healing. He prayed specifically over the whole person — bones, mind, body, and soul — and then asked for a season of recovery.

> "Oh, God, healing in our bones, healing in our mind, healing in our body, healing in our soul, in the name of Jesus. For daily healing, oh God, we pray... There will be, oh God, a season, oh God, recovery, oh God."

Breaking evil imagination and counsel during Pastor Thomas's Psalm 2 prayer

During Pastor Thomas's prayer against evil imagination and counsel, Pastor George did more than repeat the leader. He developed the prayer over his own life, family, the church, and God's people, asking that every wicked plot be broken to pieces. This was supporting prayer, not a separate prayer point that he introduced.

> "Father, in the name of Jesus, I decree, declare, oh God, that every evil imagination... against me and against my family be broken into pieces... And so, Lord, I come before you, oh God, that every evil imagination, every evil..."

“I frustrate their tokens”

A little later, Pastor George adds a short but distinct declaration while Pastor Thomas continues the warfare-prayer sequence:

> “In the name of Jesus, I frustrate their tokens. Amen.”

How to remember Pastor George’s role in this session

> **Pastor George was spiritually engaged and prayed substantively, but he was not the session’s third teaching leader. The clean record is: Pastor Bankole led first; Pastor Thomas led second; Pastor George joined and expanded selected prayers from within the congregation.**

5. Scripture Reference Index

Scripture	How it was used in the session
Psalm 107:1	Pastor Bankole — thanksgiving for God's goodness, mercy, and preservation.
Hebrews 4:16	Pastor Bankole — bold access to the throne of grace because of Christ's sacrifice; boldness joined with humility and reverence.
1 John 1:8-10	Pastor Bankole — confession, forgiveness, and cleansing during consecration.
Psalm 19:14	Pastor Bankole — declarations and meditations must agree with God's Word and be acceptable to Him.
James 5:16	Pastor Bankole — prayer should be effectual and fervent, not empty religious motion.
Isaiah 58:6	Pastor Bankole — the chosen fast breaks bonds, lifts burdens, frees the oppressed, and breaks yokes.
Isaiah 58:8	Pastor Bankole — light/revelation and healing spring forth, with emphasis on healing 'speedily.'
2 Corinthians 10:4-5	Pastor Bankole — pull down strongholds, mindsets, arguments, and beliefs contrary to God's Word.
Mark 11:24	Pastor Bankole — end the prayer section believing the answer has been received.
Titus 3:4	Pastor Thomas — God's kindness and love appeared through Christ.
Psalm 117:1-2	Pastor Thomas — God's merciful kindness is great; God initiates before we respond.
Revelation 5:5, 9-10	Pastor Thomas — 'weep not'; Christ has prevailed, redeemed us, and made us kings and priests.

Scripture	How it was used in the session
2 Corinthians 5:17	Pastor Thomas — the transformed life: old moral/spiritual condition passed away; new creation in Christ.
Ephesians 2:1, 5-6	Pastor Thomas — once spiritually dead, now made alive and seated with Christ in heavenly places.
Psalm 2	Pastor Thomas — hostile imagination/counsel contrasted with the authority and confidence of the One seated in heaven.
Isaiah 54:17	Pastor Thomas — weapons may form but do not prevail; hostile tongues rising in judgment are condemned.
1 Kings 5:4	Pastor Thomas — rest on every side, neither adversary nor evil occurrence.
Ezekiel 37:7	Pastor Thomas — prophecy brings scattered bones into proper connection; applied to destiny relationships and resources.

6. Prayer Points — Quick Reference

Leader	Prayer wording
Pastor Bankole	Father, in the name of Jesus. I thank you for Jesus's sacrifice and for the privilege of access to the throne of grace.
Pastor Bankole	Let every declaration that I make during these 10 days, let it be in line with your Word... let it be acceptable in your sight.
Pastor Bankole	Father, in the name of Jesus. As I continue in this time of fasting and prayer, let my prayers be effectual and fervent.
Pastor Bankole	During these 10 days... heavy burdens... will be lifted... the people of God will be loosed from every form of demonic oppression; the yokes of sickness and disease are shattered and broken forever in Jesus' name.
Pastor Bankole	Father, in the name of Jesus. I pull down strongholds, mindsets, arguments, beliefs that are contrary to your Word — me and my family.
Pastor Thomas	Father, I thank you for your kindness and your love in my life.

Leader	Prayer wording
Pastor Thomas	Father, thank you for your merciful kindness that is great in my life.
Pastor Thomas	Father, I thank you for the victory and the redemption of my soul.
Pastor Thomas	Father, I declare that I am spiritually alive.
Pastor Thomas	Every evil imagination and counsel against me and my family be destroyed tonight.
Pastor Thomas	I condemn every tongue that rises against me in judgment. Any tongue that rises against my family in judgment, I condemn it tonight.
Pastor Thomas	There will never be any evil occurrence in my family in the next four months of this year.
Pastor Thomas	Everyone and everything connected to your life and destiny, let them come to you. Let them be connected to your life.

7. Memory Review — What to Carry Forward

Pastor Bankole: the fast should not be religious motion. It should be aligned, fervent, cleansing, revelatory, healing, and spiritually consequential.

Pastor Bankole: boldness before God is possible because of Jesus, but boldness should remain humble and reverent.

Pastor Bankole: one major battlefield is the mind. Arguments, mindsets, imaginations, and beliefs that contradict God's Word must not be allowed to run unchecked.

Pastor Thomas: transformation begins with seeing yourself in Scripture rather than continually seeing yourself through the old condition.

Pastor Thomas: the believer has been made spiritually alive and seated with Christ; prayer should come from that position, not from the identity of spiritual death.

Pastor Thomas: opposition is not simply watched. Psalm 2 and Isaiah 54 become models for rejecting hostile imagination, counsel, and judgment.

Pastor Thomas: he practices speaking ahead over his family; the 'no evil occurrence' prayer is an example of intentionally praying into future months.

Pastor Thomas: Ezekiel 37 becomes a prayer for right connections — people and resources assigned to destiny coming into their proper place.

DAY 3 EVENING PRAYER

DETAILED PRAYER-STUDY GUIDE

Pastor Amelia • Pastor Sam • Pastor George Irabor • Power

Detailed teaching, Scripture context, stories, explanations, and guided prayer points from all three primary teaching/prayer sections.

1. Who Is Speaking

Leader	Focus
Pastor Amelia	Thanksgiving, cleansing, unseen protection, Holy Spirit, glory/goodness, altar, and hunger for the Word.
Pastor Sam	Genesis 18, Hannah and the worthy portion, children, Isaiah 8, and Psalm 91.
Pastor George Irabor	Revelation 5:12 — the first sevenfold blessing: POWER; activation, authority, fear, doors, and strongmen.

2. Pastor Amelia — Preparing the Heart and Spiritual Environment

Pastor Amelia leads the first section by alternating thanksgiving, cleansing, Holy Spirit dependence, and prayers for God's manifest goodness. Her teaching repeatedly emphasizes that fasting is not only about requests; it is also about recognizing protection already received, approaching God with a clean heart, and becoming spiritually hungry for His Word.

Good health and whole-life prosperity — 3 John 1:2

She gives thanks for health and for God's desire that life prosper in a way consistent with the prosperity of the soul. She also alludes to the Isaiah fasting passage in which health springs forth.

> "Father, in the name of Jesus. Thank you for keeping me in good health and prospering me in every area of my life."

Thank God for dangers you never saw — Psalm 124:6-7

Pastor Amelia pauses over a subtle form of protection: things fashioned against a person that the person never even knew were approaching. Her lesson is that thanksgiving should include not only visible deliverances but also the unseen things God silently prevented.

> "Father, in the name of Jesus. Thank you for all the things that we did not see, that you did not allow to happen to us."

Clean heart and renewed spirit — Psalm 51

She says that when believers come before God they should come with clean hands and a renewed spirit so fellowship and prayer are unhindered.

> "Father, in the name of Jesus. Wash my heart from every iniquity, and give me a spirit to walk with you."

Manifestation of the Holy Spirit — 1 Corinthians 12:7

Pastor Amelia teaches that the Spirit is given for profit and help. She therefore thanks God for the Holy Spirit's manifestation specifically to help the church pray effectively.

> "Father, in the name of Jesus. Thank you for the manifestation of your Holy Spirit to help us to pray effectively."

Joseph — love that shows mercy — Genesis 39:21

She uses Joseph to show that God's love, mercy, and favor can remain active even in a hard place. The circumstance may look restrictive, yet God's covenant love has not withdrawn.

> "Father, in the name of Jesus. Thank you for your love that shows us mercy."

Moses — 'show me your glory'

Pastor Amelia recalls Moses asking God to show him His glory. Her application is that Moses knew he could not continue the journey alone; likewise, the church needs the manifest power and presence of God through the fast.

> "Father, in the name of Jesus. Show us your glory in this fasting and prayer program!"
>
> "Father, in the name of Jesus. As I go through this prayer and fasting program, reveal your goodness to me."

The divine altar — Psalm 43:4

She describes fasting, meditation, praise, and worship as alignment that brings the believer toward God's altar.

> "Father, allow me to be able to access your divine altar for spiritual explosions."

Reject hostile altars

After speaking about God's altar, she contrasts it with evil altars and leads a warfare prayer against anything speaking against the fasting and prayer program.

> "Any evil altar speaking against this fasting and prayer program, I command you to burn to ashes."

Hunger for the Word — Matthew 4:4

She closes by asking for spiritual appetite. If man does not live by bread alone, fasting should deepen hunger for the Word rather than simply reduce physical eating.

> "Father, in the name of Jesus. Open my appetite to feast on your word this season."

3. Pastor Sam — Nothing Too Hard for God and Hannah's Worthy Portion

Pastor Sam receives the handoff from Pastor Amelia and begins with confidence in God's ability. He then spends much of his section in 1 Samuel 1, drawing out Hannah's pain, provocation, worthy portion, vow, and the shift from asking only for herself to asking in a way that serves God's glory.

Nothing is too hard for the Lord — Genesis 18:14

Sarah's laughter becomes the starting point. Human age and impossibility did not cancel God's promise. Pastor Sam uses the account to establish confidence before the church asks for anything else.

> "Father, I thank you that there is nothing too hard for you, for you can do all things."

Hannah — a human relationship could not solve the deepest need

Pastor Sam notes that Elkanah loved Hannah and gave her a worthy portion, yet love and material provision did not remove the specific reproach she carried. His lesson is that there are needs people genuinely cannot solve for us; only God can address them.

Pray for God's glory, not merely personal relief

He highlights Hannah's vow: if God gave her the son, she would give the son back to God. Pastor Sam interprets this as a shift in prayer motive. During the fast, he urges the church to ask not only "meet my need," but "do it so Your name will be glorified and the mouths asking 'Where is their God?' will be silenced."

Provocation must not write the final story — 1 Samuel 1:6

Hannah's adversary provoked her. Pastor Sam says the provocation is real, but the prayer is for God to change the situation in a way that ends the reproach and magnifies His name.

> "In the mighty name of your Son Jesus, change my situation and put a stop to the provocation of my adversaries for your name's sake."

The worthy portion

He makes a distinction between receiving "a portion" and receiving a "worthy portion." His repeated phrase is that they are tired of merely a portion; they are asking for what is due and significant enough to mark transformation.

> "Father, release my worthy portion due me in the name of Jesus Christ."
>
> "Father, in the name of Jesus, release my due portion to me in the name of Jesus. My worthy portion, release it to me in the name of Jesus."

Children as signs and wonders — Isaiah 8:18

With schools reopening, Pastor Sam broadens intercession to the children. The prayer is not simply for safety but for their lives to carry visible evidence of God.

> "Father, let signs and wonders be the portion of my children and I for the rest of this year."

No evil counsel or word will stand — Isaiah 8:10

Because "God is with us," Pastor Sam tells the church to reject hostile counsel and words as final verdicts.

> "No counsel, no evil words spoken against my life and the life of my family will stand."

Psalm 91 — safety, freedom from fear, angelic keeping, and long life

> "Father, your word hath said it, therefore I proclaim it. No evil shall befall me, nor plague come nigh my dwelling."

> "I will not fear the terror by night… nor the terror by day."

Pastor Sam explains that fear torments and pulls attention away from God. The prayer is therefore spoken to the self as much as against circumstances: the believer refuses to let fear become the governing voice.

> "Father, thank you for giving your angels charge over me."

He closes the Psalm 91 sequence with long life and salvation, carefully saying that the promise is not merely to live long while suffering, but long life accompanied by God's salvation, peace, joy, provision, and wholeness.

4. Pastor George — The Sevenfold Blessing Begins with POWER

Pastor George thanks Pastor Sam and Pastor Amelia and explains that he will spend successive evenings appropriating the seven things the Lamb was slain to receive in Revelation 5:12. The first is power. His thesis is that transformation requires power, and the power has already been obtained in Christ; the believer must recognize, activate, and operate in it.

> **Pastor George's distinction: believers are not waiting for a different or smaller Holy Spirit. The issue is whether the power already resident in them is dormant or operative.**

Power already works within — Ephesians 3:20

He emphasizes the phrase "according to the power that works within us." He does not frame the prayer as begging for a distant power but as thanking God for what is already deposited and asking that it work with evidence.

> "Father, I thank you for your power that works in me."

Activate what is resident

> "Father, in the name of Jesus. I activate the power of the Holy Ghost within me."

Pastor George then uses Elijah and Elisha to illustrate power expressed in action and speech. He says the believer is a "speaking spirit," and that words are vehicles through which spiritual authority is expressed.

Scorpion in the shirt pocket — Luke 10:19

Pastor George recalls a village crusade. He felt something in his front shirt pocket, pressed it, realized something was inside, and discovered a scorpion. He says he did not know how it got there, but he connects the experience to Jesus' promise of authority over serpents and scorpions and the words "nothing shall hurt you."

> "Father, in the name of Jesus. I decree and declare, starting from today, I put on the garment of the power of the Holy Ghost."

The ritual scepter story — why he says power is necessary

He tells another village-crusade story. He told the driver to stop, took the scepter from her, and brought it home. The next day his grandfather rebuked him and people warned that he would die because nobody did such a thing. Pastor George's retrospective point is that he could not have survived the spiritual environment he describes without dependence on God's power.

> "I decree and declare, and from today, I am clothed in the garment of your power."

Power over fear — 2 Timothy 1:7

> "Every spirit of fear and defeat in my life is destroyed by the fire of the Holy Ghost!"

Power to open doors — Revelation 3:8

Pastor George says the believer should not stare passively at doors that God has empowered him or her to address. He links power with speaking, decreeing, overcoming, and moving into opportunity.

> "Father, in the name of Jesus. I decree and declare every door shut against me and my household, open now in the name of Jesus."

The strong man at the gate — Luke 11 / Colossians 2:15

His final prayer places the believer's authority under Christ's prior victory: Jesus disarmed principalities and powers. Therefore the believer does not negotiate with a strong man as though the outcome is undecided.

> "Father, in the name of Jesus. I pull down and destroy every strong man operating at my gates. Let them be destroyed by fire."

Pastor George closes the section by stressing that power must be exercised from identity in Christ: generate spiritual strength in prayer, then speak and act from the authority God has given.

5. Memory Review

Pastor Amelia teaches gratitude for both visible blessings and unseen dangers God prevented.

Fasting should produce a cleaner heart, deeper dependence on the Spirit, encounter with God's glory, and a greater appetite for His Word.

Pastor Sam's Hannah teaching centers on motive: ask not only for relief but for an answer that glorifies God.

The 'worthy portion' is Pastor Sam's language for moving beyond mere survival into the portion that marks God's goodness.

Psalm 91 is used as both protection and mind-training: speak against fear and remember God's keeping.

Pastor George's power teaching begins from possession, not lack: Christ received power on behalf of His people.

Power must move from dormant deposit to active operation through prayer, faith, words, and obedience.

Pastor George's stories are used to explain dependence on God's power, not confidence in human bravado.

DAY 4 EVENING PRAYER

DETAILED PRAYER-STUDY GUIDE

Evangelist Esther • Pastor Uche • Pastor George Irabor • Divine Riches

Detailed teaching notes, biblical examples, explanations, and guided prayer points from each primary speaker.

1. Who Is Speaking

Leader	Focus
Evangelist Esther	Benefits, fasting for clarity, provision in Christ, spiritual riches, and the finished work.
Pastor Uche	Fasting as transformation/positioning, Jesus, Jehoshaphat, Esther, and five warfare prayers.
Pastor George Irabor	Revelation 5:12 — divine riches, knowing vs. becoming, manifestation, and restoration.

2. Evangelist Esther — Receive and Live from What Christ Has Already Provided

Evangelist Esther opens from gratitude and then develops a strong identity theme: God's provision in Christ is not empty spirituality or something believers must persuade God to invent. The work is already accomplished in Christ; the believer must understand it, receive it by faith, speak in agreement with it, and live in a way that reflects it.

Remember all His benefits — Psalm 103:2

She begins by thanking God for daily benefits, provision, salvation, breath, safe journeys, grace, mercy, lovingkindness, and answers to prayers already offered during the fast.

Fasting as intentional seeking — Daniel 9:3

Evangelist Esther reminds anyone who has not yet joined the fast that it is not too late. She emphasizes Jesus' language of "when you fast," and Daniel setting his face toward God with prayer, supplication, and fasting.

> "Father, for these 10 days, we are seeking you for strength, for direction, for clarity for our next steps in our journey."

Her prayer repeatedly asks to hear God clearly before the season ends — not merely to complete the fast physically, but to receive direction and instruction for the next steps.

All things are yours in Christ — 1 Corinthians 3:21-23

She says the church must see the manifestation of the riches God has already provided in Christ. Her emphasis is recognition: the eyes of understanding must open so believers recognize what has been freely provided and then walk in it.

> "Father, in the name of Jesus, we declare this year that we have received everything that you have provided for us in Christ Jesus, that we will receive the fruit of your provision for our lives in 2026, in the mighty name of Jesus."

Blessed with every spiritual blessing — Ephesians 1:3

Because believers are "in Christ," Evangelist Esther says they cannot walk through life as though they are empty. The way they pray, talk, sing, make decisions, serve in ministry, and work should reflect the reality that God has blessed them.

She repeatedly declares blessing over family, ministry, church, workplace, and decisions, insisting that the blessing should become evident rather than remain only theological language.

What 'rich' means — 2 Corinthians 8:9

Evangelist Esther explicitly broadens riches beyond money. She names grace, mercy, righteousness, power, wisdom, love, favor, forgiveness, peace, joy, health, healing, and deliverance. Christ becoming poor is presented as the basis for the believer receiving His riches.

Her teaching is deeply practical: if believers say they are rich in Christ, their language and expectations should no longer continually contradict that identity.

Draw from what has already been given — 2 Peter 1:3

She says divine power has already given "all things that pertain unto life and godliness." Knowledge of God's Word gives access to what has been provided. Therefore the prayer is to draw from God's wisdom for decisions, His strength for challenges, and His power for a godly and fruitful life.

> "We draw from your wisdom for our decisions. We draw from your strength where we have challenges. We draw from your power as we live this godly and fruitful life."

The finished work must shape speech and conduct

Near the end, Evangelist Esther returns to the finished work of the cross. She says everything God has given through Christ is already theirs, and therefore the songs they sing, the words they speak, and the way they live should reflect understanding of the finished work.

> "This year, I am rich, I am blessed, and I am spiritually walking in the finished work of the cross."

3. Pastor Uche — Fasting, Spiritual Positioning, and Warfare for Transformation

Pastor Uche thanks Evangelist Esther and then gives a substantial teaching on why fasting and prayer matter. He calls fasting and prayer God's instrument for transformation and spiritual victory, but carefully rejects the idea that fasting manipulates God or earns favor.

Fasting repositions us before God — Isaiah 58:6

His key distinction is between prayer and fasting: prayer expresses dependence on God, while fasting quiets physical appetite and helps increase spiritual sensitivity. Fasting is spiritual discipline that repositions the believer; it is not a transaction that forces God's hand.

He says there are seasons when ordinary spiritual routines are no longer enough for what God wants to accomplish in us, through us, and around us. The deepest transformation begins inside: the spirit is strengthened, thinking renewed, spiritual senses sharpened, discernment deepened, and dependence on God increased.

Fasting does not make you more powerful than the devil

Pastor Uche says fasting does not make a believer intrinsically more powerful than the enemy. Rather, fasting and prayer deepen dependence on the God who has already defeated the enemy. This keeps the focus on God rather than on human spiritual performance.

> **One of Pastor Uche's strongest insights: some battles are not only about changing what is around us; they are about preventing what is around us from changing who we are in God.**

Three biblical examples

Jesus — fasting before a new phase — Matthew 4:1-4

Jesus is presented as the example of entering a new mission while facing direct temptation. Pastor Uche says the enemy often challenges a new phase or level. Jesus met temptation with "It is written," showing that fasting must operate together with the Word.

Jehoshaphat — fear becomes direction — 2 Chronicles 20

Pastor Uche does not deny Jehoshaphat's fear; he emphasizes that fear was not his final response. Courage, in this teaching, is not the absence of fear but the proactive decision to seek God in the middle of it. Fasting did not immediately make the enemy army disappear; it changed Judah's spiritual position — fear became seeking, confusion became direction, and dependence on human strength became dependence on divine intervention.

Esther — fasting before an irreversible-looking decree — Esther 4 and 8

The decree against the Jews looked legally irreversible. Esther called a fast and then stepped toward the king even though approaching him was not according to the law. Pastor Uche says fasting strengthened and emboldened her, and the apparently irreversible situation was reversed. His application is that fasting can prepare a believer to face impossible or insurmountable circumstances with courage and divine alignment.

1. The mind is a major battlefield — 2 Corinthians 10:4-5

Pastor Uche teaches that spiritual warfare targets thought. He contrasts Jesus answering Satan with "It is written" against Eve's encounter with the serpent's question, "Hath God said?" His point is that deception often begins by challenging the integrity of God's Word.

> "Father, in the name of Jesus. I cast down every negative thought contrary to Your will and purpose in my life, in Jesus' name."

2. Uproot what God did not plant — Matthew 15:13

Pastor Uche warns that not everything growing in a person's life comes from God. He uses the picture of the enemy planting trees in the pathways of destiny and corridors of victory. His emphasis is not merely trimming bad fruit; the root must be removed so it cannot flourish again.

> "Father, in the name of Jesus. I uproot every tree of the enemy planted in my life and in the pathway of my destiny in Jesus' name."

3. Snares and hidden nets must fail — Psalm 25:15

He uses David and Saul to explain that an enemy may repeatedly set traps, yet God can continually provide escape. The believer's eyes remain toward the Lord, who plucks the feet out of the net.

> "Father, in the name of Jesus. Let every snare and trap of the enemy against me and my household fail in Jesus' name."

4. Guidance through gates — Acts 12:7-10

Pastor Uche carefully follows Peter's release: chains fall, but the angel does not abandon him after the first gate or second gate. The angel keeps leading until Peter reaches the iron gate leading to the city, which opens on its own accord. The lesson is not only release from bondage but divine guidance all the way into the place of destiny.

> "Father, in the name of Jesus. Guide me through the path of my destiny. Let gates open unto me on his own accord, in Jesus' name."

5. God with us in persecution — Jeremiah 20:11

Pastor Uche closes his warfare sequence with Jeremiah and Joseph. Both faced opposition; Joseph was falsely accused and imprisoned, yet Scripture repeatedly says the Lord was with him. The promise is not that there will never be opposition, but that opposition cannot force the believer outside God's purpose when God is with him or her.

> "Father, in the name of Jesus. Let every attempt of the enemy to force me out of your purpose come to naught in Jesus' name."

4. Pastor George — Divine Riches: Knowing What Christ Has Already Put in You

Pastor George thanks Pastor Uche and Evangelist Esther and continues his sevenfold Revelation 5:12 series. He reminds the church that the previous night focused on power; this night focuses on divine riches. He repeatedly says these seven gifts are permanent, non-negotiable realities Christ received on behalf of His people and that prayer is a way of appropriating and activating them.

Riches are larger than money

Pastor George says material provision can be part of riches, but the riches of Christ are fundamentally about identity and inheritance: everything Christ has made available to the believer — grace, glory, power, calling, relationship, revelation, and the capacity to become what Christ intends.

Knowing before becoming — Ephesians 1 and Ephesians 3

He draws a distinction between Paul's prayers in Ephesians 1 and Ephesians 3. Ephesians 1 emphasizes knowing: enlightened understanding, the hope of the calling, the riches of the inheritance, the greatness of God's power, and personal knowledge of God. Ephesians 3 emphasizes becoming: inward strengthening by the Spirit so what is known becomes lived reality.

> **Pastor George's memorable principle: "What you can't comprehend, you can't live out."**

He says one of the greatest Christian dilemmas is not knowing the fullness of what has already been freely given. Ignorance leaves believers spiritually 'bankrupt' in experience even when riches are already theirs in Christ.

The exchange of Christ — 2 Corinthians 8:9

Pastor George explains Christ becoming poor as an exchange: Christ took humanity and gave the believer participation in divine life. He repeatedly describes eternal life as "the life of God" already possessed now, not merely a future duration of existence.

1. Already enriched — 1 Corinthians 1:4-5

The tense matters to him: Paul says "you were enriched," not merely "you will be enriched." Prayer therefore begins with thanksgiving for an accomplished spiritual provision.

> "Father, I thank you for enriching my life with all spiritual blessing in Christ Jesus."

2. Experience the riches made possible by Christ's poverty

> "Father, in the name of Jesus. Because Jesus became poor, I might experience the riches of God the Father."
>
> "Father, I thank you because Jesus became poor that I might experience the riches of Godhead."

Pastor George expands this across health, family, supply, eternal life, and every facet of life. The prayer is for what is doctrinally possessed to become experientially visible.

3. Manifest the riches — Ephesians 3

> "Father, in the name of Jesus. Let your riches be made manifest in my life and my household."

He urges the church not to stop praying until manifestation becomes visible, repeating that the sevenfold realities were deposited in believers when they came into Christ and must not remain dormant.

4. Recover riches swallowed by the enemy — Job 20:15

Pastor George uses Job 20:15 as warfare imagery: whatever the enemy has "swallowed" through ignorance, delay, disappointment, theft, or suppression must be forced back into manifestation. The point is restoration of what belongs to the believer in Christ.

> "Father, in the name of Jesus. I decree that every riches that the enemy has swallowed, I cast them out of his belly now in the name of Jesus."

His closing prayer names riches of peace, health, provision, and restoration and asks that what has been stolen be returned. He ends by telling the church to continue appropriating the sevenfold blessings rather than leaving them as dormant theological information.

5. Memory Review

Evangelist Esther's theme is identity made practical: what Christ has already given should shape prayer, speech, decisions, worship, work, and expectation.

Pastor Uche defines fasting as repositioning and deeper dependence, not manipulation of God.

Fasting can change the believer's spiritual position even before the external army or circumstance changes.

Jesus, Jehoshaphat, and Esther illustrate preparation for temptation, fear becoming direction, and courage before an impossible-looking decree.

The mind is a primary battlefield; the Word answers deception and brings thoughts into obedience to Christ.

Release is not enough; Acts 12 is used to pray for guidance through every gate until the believer reaches the place of destiny.

Pastor George distinguishes 'knowing' in Ephesians 1 from 'becoming' in Ephesians 3.

Divine riches are already given in Christ; the prayer is for understanding, appropriation, manifestation, and restoration.

SEPTEMBER 4, 2026 — EVENING PRAYER SESSION

Detailed Prayer-Study Notes

Pastor Peter • Pastor Gloria • Pastor George | Day 5 of the 10 Days of Prayer & Fasting

1. Session at a Glance

Date: September 4, 2026

Sequence: Pastor Peter opened and led the first teaching/prayer section; Pastor Gloria followed; Pastor George closed with teaching and prayer on divine wisdom.

Monthly Theme: Transformation

Major Flow: Finished work of Christ → transformed identity and mind → prayer and fasting to change level and break limitations → sevenfold blessing of the Lamb: divine wisdom → rejection of the spirit of error.

- Pastor Peter: transformation rooted in Christ's finished work — forgiveness, redemption, new creation, renewed mind, freedom, Christlike character, community transformation and family restoration.
- Pastor Gloria: fasting and prayer as spiritual positioning for change of level; contending with adversaries; accessing opened doors; breaking prolonged problems, curses, stagnation and affliction; speaking life and declaring settlement.
- Pastor George: the third item in the Revelation 5:12 progression — WISDOM — defined as making right decisions and walking in purpose; receiving wisdom experientially and terminating the spirit of error.

2. Pastor Peter — The Finished Work and the Transformed Life

Opening Worship, Holy Spirit, and Cleansing

- Pastor Peter opened from Psalm 104 with worship and gratitude to God as Creator, King and majestic Lord.
- He acknowledged the Holy Spirit and asked Him to direct every part of the session.
- Before the main teaching, he asked God to forgive every sin committed that day and appealed to the blood of Jesus. This set repentance and spiritual readiness before the transformation prayers.

Teaching: "It Is Finished" — John 19:30

- Pastor Peter centered transformation on the finished work of Christ. He explained that "It is finished" means Christ's redemptive mission was completed, yet believers continue to draw on what was accomplished at Calvary.
- He connected Christ's death and resurrection with forgiveness, redemption and new life. Transformation is therefore not self-improvement detached from Christ; it begins from what Christ has already secured.
- He then moved from the finished work to the believer's new identity (2 Corinthians 5:17), renewed mind (Romans 12:2), freedom (John 8:36), fruit of the Spirit (Galatians 5:22–23), progressive transformation, social righteousness and restoration in the home.

Pastor Peter — Guided Prayer Points

Preparation — forgiveness

Scripture / basis: *Opening prayer / cleansing*

> "Father, we ask for forgiveness for every sin that we might have committed today in the mighty name of Jesus."

Prayer Point 1 — Thank God for the finished work

Scripture / basis: *John 19:30*

> "Father, we thank you for the finished work of Jesus Christ on the cross."

Prayer Point 2 — New creation identity

Scripture / basis: *2 Corinthians 5:17*

> "Father, in the name of Jesus … that I am a new creation in Christ. The old me has gone. And the new me has come."

Prayer Point 3 — Renew my mind through the Word

Scripture / basis: *Romans 12:2*

> "Father, in the name of Jesus. Thank you for showing me how to renew my mind through your Word. Help me to think according to your truth and walk in your will."

Prayer Point 4 — Freedom from strongholds and limitation

Scripture / basis: *John 8:36*

> "Father, in the name of Jesus. Because of your victory on the cross, we declare freedom from every stronghold, bondage and limitation."

Prayer Point 5 — Transform us into Christ's image

Scripture / basis: *Galatians 5:22–23*

> "Father, in the name of Jesus. Transform us into the image of Christ. Let your love, joy, peace, patience, kindness, and self-control be evident in our lives."

Prayer Point 6 — From glory to glory

Scripture / basis: *Transformation declaration*

> "I declare that God is transforming me from glory to glory, and His purpose shall be fulfilled in my life."

Prayer Point 7 — Communities and nation

> "Father, in the name of Jesus. Let righteousness, peace, and justice transform our communities and nation in the mighty name of Jesus."

Prayer Point 8 — Homes and relationships

Scripture / basis: *Family restoration prayer*

> "Father, in the name of Jesus, bring healing, unity, restoration, and your presence into our homes, into our relationships."

3. Pastor Gloria — Prayer and Fasting for Change of Level

Opening: Strength and the Help of the Holy Spirit

- Pastor Gloria returned to Isaiah 40:31 and Psalm 84:7, thanking God that waiting on Him renews strength and moves the believer from strength to strength.
- From Zechariah 4:6 she emphasized that persistence through the fast is not by human might or power but by the Spirit of God.

> "Spirit of the Living God, I thank you for empowering me as I wait on you."

Teaching: Why Prayer and Fasting Matter

- 2 Peter 1:3 was her foundational assurance: God has already made available "all things" that pertain to life and godliness. Her question was why believers sometimes do not visibly experience what has been provided.
- Her answer was that forces, limitations, hindrances and adversaries can hold people bound or stranded. The fast is therefore a spiritual setup for a change of level, situation and status.
- Using Matthew 9:14–15 and Matthew 17:21, she taught that there are times when fasting must accompany prayer. Fasting without prayer, she repeated, is a waste of time.
- Isaiah 58:9 framed fasting and prayer as crying to God for an answer. 1 Corinthians 16:9 showed that great doors may be open while adversaries resist access. Deuteronomy 2:24 showed that what God has given may still require active possession and spiritual contention.
- Daniel 2 was used to show that fasting and prayer can bring divine solutions to hard problems. Daniel and his companions sought God for mercy and the mystery was revealed.
- She strongly repeated the morning lesson that prayer is not a substitute for obedience. God may give instructions in prayer; movement to the next level requires obeying what He says.
- Before the prayer points she urged the group to open their mouths and speak. Her emphasis was that the believer must address the mountain rather than only describe it.

Pastor Gloria — Guided Prayer Points

Opening Thanksgiving — Strength

Scripture / basis: *Isaiah 40:31; Psalm 84:7*

> "I want us to lift up our voice again, and I want us to thank God for His strength. If it were not for the strength of God, we would not have made it this far."

Opening Thanksgiving — Holy Spirit Empowerment

Scripture / basis: *Zechariah 4:6*

> "Spirit of the Living God, I thank you for empowering me as I wait on you."

Prayer Point 1 — Destroy prolonged problems / everlasting mountains

> "We are praying to destroy every prolonged problem in our life. … I want you to open your mouth and begin to scatter anything that represents an everlasting mountain in your life … every perpetual hill that has refused to go."

Prayer Point 2 — Avert every evil curse

Scripture / basis: *Proverbs 26:2b; Numbers 23:8*

> "Every curse that has been pronounced over your life and destiny, every curse that has been pronounced over your life and the life of your children … they are averted in the name of Jesus."

Pastor Gloria's Explanation — "Cause" and "Curse"

What she was describing. Pastor Gloria moved from the prayer against prolonged mountains into a prayer against curses because she was describing a pattern in which a person appears to make progress and then repeatedly loses ground. Her words were: "It's like you take one footstep, one step forward, you take time backward. It's like everything you are doing is not working." She then said there was a curse/cause operating and immediately turned to Proverbs 26:2b.

It records phrases such as "a curse without a curse" and "a cross without a cross." Because Pastor Gloria explicitly cited Proverbs 26:2b and then moved directly into Numbers 23:8, the teaching she was communicating was the relationship between a curse and its cause or basis.

What the Scripture meant in her prayer. Her use of Proverbs 26:2b was to say that an evil curse does not have unlimited authority simply because someone speaks it. She paired that thought with Numbers 23:8 — "How shall I curse whom the Lord has not cursed?" — to anchor the prayer in God's verdict rather than in the words of an enemy. In her prayer logic, if God has not placed the curse, the believer should refuse to accept a hostile pronouncement as the final word over life, destiny, children, or family.

How she moved from explanation into prayer. She first named the recurring pattern of resistance; then she identified the possibility of a curse or evil cause behind it; then she brought the issue under Scripture; and finally she prayed that every curse pronounced over life, destiny, and children be averted. Her emphasis was not merely "something is going wrong," but "we will not allow a negative spiritual verdict to stand over what God has said."

Prayer-memory statement. When reviewing this prayer later, remember the progression: recurring setback → ask what is resisting progress → bring the matter under God's Word → reject every curse or hostile pronouncement that God has not authorized → pray that it be averted over you, your children, and your household.

Prayer Point 3 — Every wicked gathering must fall

Scripture / basis: *Isaiah 54:15*

> "Every agent of the devil ganging up against you, fall for my sake! Come on, lift up your voice and declare!"

Prayer Point 4 — Break stagnation and limitation; move forward

Scripture / basis: *Deuteronomy 2:3*

> "Since you have gone round this mountain for too long, it's time to move forward. So you are going to open your mouth and pray, and begin to bind every spirit of stagnation holding you down."

Prayer Point 5 — Continuous open doors

Scripture / basis: *1 Corinthians 16:9*

> "Every great door that God has opened up to us will remain permanently open in Jesus' name. Every door of opportunity, every door of promotion, every door to your next level will remain open permanently in the name of Jesus."

Prayer Point 6 — Affliction must end

> "Father, in the name of Jesus.

Prayer Point 7 — Speak life into the situation

Scripture / basis: *John 11:21–23; Lazarus / "even now" emphasis*

> "I want you to look at that problem in the eyes and begin to speak life into it. … The "even now" God is still in the house."

Prayer Point 8 — Declare settlement

> "That problem that I've prayed about today, it is settled. That challenge, it is settled. … God, I declare my settlement in the name of Jesus."

Closing Thanksgiving

Scripture / basis: *Answered prayer / testimony*

> "Thank Him because He says, call upon Me and I will answer. Thank Him because He has heard, and He has already answered. Testimony upon testimony will be the order of the day."

How Pastor Gloria's Prayer Progression Fits Together

11. Break the long-standing mountain — deal with the problem that has become "normal."
12. Cancel curses and hostile spiritual words — refuse negative verdicts over life and family.
13. Confront hostile gatherings — pray that organized opposition collapses.
14. Break stagnation — stop circling the same mountain and move forward.
15. Secure open doors — pray that adversaries do not block access to opportunity, promotion and next-level doors.
16. End affliction — insist that the temporary trial does not become a permanent identity.
17. Speak life — after pulling down and ending what is wrong, speak resurrection and possibility into what appears dead.
18. Declare settlement — close by receiving God's establishing, strengthening and settling work.

4. Pastor George — The Sevenfold Blessing: Divine Wisdom

Teaching: Wisdom as a Received Blessing in Christ

- Pastor George explicitly thanked Pastor Peter and Pastor Gloria, then moved to the next item in the Revelation 5:12 sequence: wisdom. Previous sessions had addressed power and riches; this section focused on receiving and manifesting divine wisdom.
- He defined wisdom for the evening as making right decisions and walking in purpose. He connected purpose with identity in Christ and dependence on God.
- Ephesians 1:17 was central: the spirit of wisdom and revelation in the knowledge of Christ. Pastor George repeatedly emphasized that Christ Himself is wisdom and that the Holy Spirit reveals Christ.
- Ecclesiastes 10:10b ("wisdom is profitable to direct") supported the directional aspect of wisdom.
- Daniel 1:17 and Luke 21:15 were used to pray for wisdom that enables right decisions, skill and answers that opposition cannot withstand.
- Pastor George then addressed the "spirit of error." His point was practical: wrong decisions produce pain and can undermine what God has provided. Therefore prayer for wisdom should be paired with deliberate rejection of error.
- Colossians 2:3 closed the teaching: in Christ are stored all the treasures of divine wisdom and knowledge. He prayed for activation, direction, insight and freedom from stumbling into error.

Pastor George's Explanation — What He Meant by "Error"

Error was more than a simple mistake in his teaching. Pastor George used "error" to describe wrong judgment, wrong counsel, wrong decisions, and missteps that can move a person away from God's direction. He connected error directly to the need for divine wisdom: if wisdom gives direction, error is what happens when a person chooses, judges, or moves without that right direction.

Why he treated it seriously. He said, "The difference between success and failure is how much error you make — how many wrong decisions you make." He was careful to add that not all suffering comes from wrong decisions, but he said that some suffering does: a wrong decision can create consequences that hurt us even when God has already made provision for us.

Where error can enter. Pastor George said human beings are prone to error because we hear people, listen to people, and live in a world whose corruption can influence us. His concern was therefore not only obvious wrongdoing; it was also accepting the wrong voice, wrong advice, wrong judgment, or wrong influence at a decisive moment.

The examples he gave. He pointed to Absalom and said that wrong advice contributed to his destruction. Later he said the prayer reminded him of "the young prophet that died because of error." His point was that a single wrong counsel or wrong turn can have consequences far beyond the moment in which the decision is made.

Why wisdom and error were prayed together. Pastor George had just taught that Christ is wisdom, that the Holy Spirit reveals Christ, and that wisdom is profitable to direct. He therefore paired the positive prayer — receive and activate the spirit of wisdom for direction — with the defensive prayer — reject and terminate the spirit and influence of error. The goal was not only to know more, but to make right decisions, walk in purpose, and avoid preventable missteps.

His emphasis on past and future decisions. He did not end with "I will not stumble into error." In the closing prayer he also asked God to turn past mistakes and errors for good, and he prayed for ongoing direction: that believers would hear the guiding voice saying, "This is the way," and would walk forward under the influence of divine wisdom.

Prayer-memory statement. When praying this section again, remember Pastor George's sequence: receive wisdom → recognize that wrong counsel and wrong decisions can produce pain → reject the influence and voice of error → pray for ordered choices and discernment → ask God to redeem past mistakes → declare that you will not stumble or misstep going forward.

Pastor George — Guided Prayer Points

Prayer Point 1 — Experiential knowledge of wisdom

> "Father, thank you for the gift of the spirit of wisdom. … I receive the experiential knowledge of the spirit of wisdom in my life."

Prayer Point 2 — Fresh impartation of the spirit of wisdom

Scripture / basis: *Daniel 1:17; Luke 21:15*

> "Father, in the name of Jesus. I receive a fresh baptism, an impartation of the spirit of wisdom in my life."

Prayer Point 3 — Reject and terminate the spirit of error

Scripture / basis: *Wisdom / right-decision application*

> "Father, in the name of Jesus. I reject and terminate every spirit of error operating in my life."

Prayer Point 4 — Activate wisdom for direction; no stumbling into error

Scripture / basis: *Colossians 2:3*

> "Father, I receive and activate the spirit of wisdom for direction. I declare, I will not stumble into error."

Pastor George's Closing Prayer — Key Language

> "Father, we receive insight into the inheritance that we have in Christ by the spirit of wisdom. We receive insight into the finished work by the spirit of wisdom."
>
> "You will guide us. You will deposit, You will activate that deposit of the spirit of wisdom in us … Lord, we will be directed, influenced, tutored by Your spirit of wisdom, in the name of Jesus."
>
> "Those errors we have committed in past, we pray, O God, You will turn it for our good. … From today forward, we walk and operate in the spirit of wisdom, in the name of Jesus."

- He also prayed for renewed strength and refreshing for the next day of the fast, and thanked God for Pastor Peter and Pastor Gloria.

5. Integrated Message of the Evening

- Pastor Peter established the foundation: transformation is possible because of Christ's finished work. The believer prays from forgiveness, redemption and new-creation identity.
- Pastor Gloria moved from identity to spiritual action: if God has provided what pertains to life and godliness, the believer must position through prayer, fasting and obedience to confront what resists manifestation.

- Her prayer sequence moved from removal to possession: scatter prolonged mountains → avert curses → defeat hostile gatherings → break stagnation → keep doors open → end affliction → speak life → receive settlement.
- Pastor George closed by focusing on the wisdom needed to live what has been received: know Christ, make right decisions, walk in purpose, receive divine direction and terminate the influence of error.
- Together the evening message can be remembered as: FINISHED WORK → TRANSFORMATION → CONTENTION / POSSESSION → WISDOM / DIRECTION.

6. Prayer Review — What to Carry Forward

- Thank God for what Christ has already finished before asking for what you need.
- Pray from new-creation identity: the old life does not define the believer.
- Renew the mind through the Word so thoughts and decisions align with God's truth.
- Do not normalize prolonged mountains, stagnation, blocked doors or recurring affliction.
- Combine prayer and fasting with obedience; prayer is not a substitute for doing what God instructs.
- Speak directly to the mountain and speak life into situations that appear dead.
- Pray for settlement after the battle — establishment, strengthening and restoration.
- Ask for divine wisdom in an experiential way: not merely to know about wisdom, but to make right decisions and walk in purpose.
- Reject the spirit of error and pray for guidance, discernment, right counsel and ordered steps.

Scripture Index

Psalm 104 — Pastor Peter's opening worship / God's majesty.

John 19:30 — Finished work of Christ — "It is finished."

2 Corinthians 5:17 — New creation identity.

Romans 12:2 — Renewing the mind.

John 8:36 — Freedom in Christ.

Galatians 5:22–23 — Fruit of the Spirit / Christlike character.

Psalm 33:12 — Cited for prayer over community and nation.

Isaiah 40:31; **Psalm 84:7** — Renewed strength while waiting on God.

Zechariah 4:6 — Not by might or power, but by the Spirit.

2 Peter 1:3 — All things that pertain to life and godliness have been given.

Matthew 9:14–15; **Matthew 17:21** — Prayer and fasting.

Isaiah 58:9 — Cry to God and He answers.

1 Corinthians 16:9 — Great/effectual door and many adversaries.

Deuteronomy 2:24 — Possess what God has given; engage in battle.

Daniel 2:18–19 — Prayer for revelation and solution to a hard problem.

John 14:21 — Obedience to God's commandments.

Psalm 81:10 — Open your mouth wide.

Habakkuk 3:6 — Everlasting mountains scattered / perpetual hills bowed — prayer against prolonged problems.

Proverbs 26:2b; Numbers 23:8 — Prayer against causeless / unauthorized curses.

Isaiah 54:15 — Hostile gatherings fall for your sake.

Deuteronomy 2:3 — You have gone around this mountain long enough — move forward.

John 11:21–23 — Lazarus / "even now" faith and speaking life.

1 Peter 5:10 — The "after you have suffered a while … establish, strengthen, settle" wording.

Revelation 5:12 — Sevenfold blessing of the Lamb — wisdom.

Ephesians 1:17 — Spirit of wisdom and revelation in the knowledge of Christ.

Ecclesiastes 10:10b — Wisdom is profitable to direct.

Daniel 1:17 — Knowledge, skill and wisdom.

Luke 21:15 — Wisdom / utterance adversaries cannot withstand.

Colossians 2:3 — Treasures of wisdom and knowledge stored in Christ.

SEPTEMBER 5, 2026 — EVENING PRAYER SESSION

Detailed Prayer-Study Notes

Pastor Charles • Pastor Thomas • Pastor George | Day 6 of the 10 Days of Prayer & Fasting

1. Session at a Glance

Date: September 5, 2026

Sequence: Pastor Charles led first; Pastor Thomas followed; Pastor George led the final main teaching and prayer section on STRENGTH. After Pastor George completed the main close, he asked Pastor Thomas for a brief final closing prayer.

Monthly Theme: Transformation

Major Flow: Healing and restoration → identity and spiritual transformation → Word-based declarations → good things, joy/peace and open reward → the sevenfold blessing of STRENGTH / MIGHT → total dependence on God rather than self, human ability or borrowed strength.

- Pastor Charles: healing as a covenant promise; authority over sickness and cancer; sending the Word of healing; intercession for souls, the presence of God, ministers and Pastor George for the next-day service.
- Pastor Thomas: thanksgiving for God's goodness; the new birth as spiritual transformation; living from divine nature; giving voice to Scripture; freedom from sin's dominion; God working in us; calling forth good; joy and peace; divine/open reward through prayer and fasting.
- Pastor George: Revelation 5:12 — STRENGTH/MIGHT as something Christ received on our behalf; God Himself as our strength; joy as an evidence of strength; three sources of strength; "Holy Spirit, help me" as the posture of dependence; David refusing Saul's armor; rejecting every substitute for God as strength.

2. Pastor Charles — Healing, Restoration and Intercession

Pastor Charles opened Day 6 by announcing that the first prayer emphasis would be healing. He repeatedly emphasized cancer, but he also widened the prayer to every sickness and disease. His logic was that sickness should not simply be accepted as belonging to the believer; he pointed to Christ bearing infirmities, God's desire for good health, and God sending His Word to heal. He therefore moved the group from thanksgiving into spiritual authority, then into positive declarations of healing and restoration.

Pastor Charles's Talking Section — What He Was Emphasizing

- Healing is a promise to be received and prayed from, not merely a future wish. He described healing as "the bread of the children" and said Jesus had already taken infirmities.
- He treated cancer as a major target of intercession because, in his words, sickness is "cutting lives short". The prayer therefore addressed present sickness and also asked for prevention of sickness that might be "on the way coming."

- He emphasized the authority of the spoken Word. Using the centurion as his example, he said believers should take God's Word seriously: "When you speak, it must be established." The aim was not empty positive speech, but speaking God's healing Word over people who are sick.
- The healing prayer expanded to restoration of bodies and organs and to named conditions such as cancer, diabetes and blood-pressure problems.
- After the healing focus, Pastor Charles shifted to intercession for the next-day service: souls to be released from spiritual blindness, God's presence to take over the service, every minister to be sanctified and used, and Pastor George to receive utterance from above when preaching.

Pastor Charles — Guided Prayer Points

Opening Thanksgiving — Thank God for access to His presence

Scripture / basis: *Thanksgiving / preparation*

> "First of all, let's thank God for the opportunity to come before His presence. Shall we open our mouth and begin to give God thanks, give God praise in the name of Jesus Christ?"

Prayer Point 1 — Come against every spirit behind sickness / cancer

Scripture / basis: *Matthew 8:16 as cited by Pastor Charles*

> "First of all, I want us to pray against every spirit behind any sickness in our lives. … Let us pray and take authority over those spirits. Let us break their powers. Let us destroy their works in the mighty name of Jesus Christ. … especially cancer."

Prayer Point 2 — Release the Word and healing power

Scripture / basis: *Centurion account and God sending His Word to heal; exact verse references were not specified in this portion*

> "We are going to release the healing power into the life of everyone who is experiencing any kind of sickness, especially cancer. Let us pray and speak forth the word of God, the word of healing into their lives. Any member of our family who is down with these kind of sickness, let us pray that the healing power of God will reach them right now in the mighty name of Jesus."
>
> "We pray for healing, we pray for healing … in the name of Jesus."
>
> "Restore them, oh God! … We pray for restoration, oh God!"

Prayer Point 3 — Souls for the next-day service

> "Tomorrow's service, let us pray for souls. … I pray that every blindness will be taken, that their eyes will be opened, their hearts will be opened to receive the gospel tomorrow in the name of Jesus Christ. … the Spirit of God will lead them to church, will lead them to the presence of God tomorrow."

Prayer Point 4 — The presence of God over the service

> "Let us pray for the presence of God tomorrow. Moses said he cannot go without the presence of God. Let us pray that tomorrow the presence of God will take over our worship, our celebration tomorrow."

Prayer Point 5 — Every minister serving tomorrow

Scripture / basis: *Intercession for ministry teams*

> "Let us pray for every minister tomorrow that the hand of the Lord will be upon them. God will use them mightily for His glory."

Pastor Charles specifically mentioned those leading prayer and worship, those welcoming people, media, ushers/greeters and other ministry workers.

Prayer Point 6 — Utterance for Pastor George

> "Let us pray that tomorrow, as he opens his mouth to preach the Word of God, he will not speak of his own, but he will speak what is given to him from above."
>
> "Father, speak through your servant tomorrow."

Closing Thanksgiving — Thank God for answers

Scripture / basis: *Thanksgiving for answered prayer*

> "Let's open your mouth and thank God for answers to prayers."

3. Pastor Thomas — Spiritual Transformation, the Written Word and Divine Reward

Pastor Thomas began with thanksgiving and then developed a long teaching on how the believer should reason and pray from what God has already said in Scripture. A repeated phrase in his section was to "put voice to the written Word of God." His concern was that believers not allow present experience to overrule their identity and inheritance in Christ.

Pastor Thomas's Talking Section — Detailed Progression

Thanksgiving from God's goodness. He used Psalm 34:8, 1 Peter 2:3 and James 1:17 to thank God for His goodness, gracious kindness and every good/perfect gift. This prepared the group to pray from gratitude rather than anxiety.

"Come, let us reason together" — reasoning with God through His Word. Pastor Thomas explained that God's invitation to reason with Him is not an invitation to argue from human opinion. He said the believer reasons with God through Scripture because the Word is God's thought and mind "put in print for us."

New birth is spiritual transformation. He moved to the "new creation" teaching and said regeneration/new birth is the beginning of transformation: a believer is spiritually transformed, renewed and set apart for God's purpose. He strongly emphasized that the believer cannot simply remain what he or she was before Christ.

God is Father, not merely a distant deity. From 1 John 5:1, he stressed that everyone who believes in Christ is born of God. He then connected this to prayer: Jesus taught believers to pray "Our Father," so the new birth changes relationship as well as identity.

Divine nature and escape from corruption. From 2 Peter 1:3–4, Pastor Thomas emphasized that God "has given" what pertains to life and godliness and that believers are partakers of the divine nature. His application was that Scripture says they "have escaped" the corruption in the world; therefore the prayer should affirm what the Word says rather than ask as though it has not been given.

Born of God and the dominion of sin. From 1 John 3:9, he distinguished habitual dominion from self-effort. His point was not "I will conquer by determination," but "I am born of God; therefore sin is not my master." He warned against continually naming oneself by the problem ("I have this problem") and urged the group to speak the Word over experience.

The Word carries power when voiced. Pastor Thomas said the reason the group is given Scriptures to confess is that the Word of God is "quick and powerful." When a believer gives voice to God's Word, he said, that believer is not releasing ordinary words but the power contained in the Word.

God works in us to will and to do. From Philippians 2:13, he taught that the desire and ability to please God are themselves evidence of God working within. That removed self-glory: obedience is not merely "look what I accomplished," but thanksgiving that God is at work in the believer and family.

Acquaint yourself with God and let good come. From Job 22:21, he contrasted chasing good things with knowing God. His memorable line was that many people are chasing good things, but Scripture says to acquaint yourself with God and "good shall come unto thee." He linked that to goodness and mercy following rather than being chased.

Joy and peace as an inheritance. From Isaiah 55:12 he emphasized "joy and peace." He then explained peace in his own words as "nothing broken, nothing missing, nothing lacking." That phrase was his explanation/application; it was not presented as the literal wording of Isaiah 55:12.

Prayer and fasting carry reward. Pastor Thomas closed his section with Hebrews 11:6 and Esther 6:3. God is a rewarder of those who diligently seek Him; Mordecai was remembered and openly rewarded after a period when "nothing" had been done for him. Pastor Thomas connected this to Jesus' teaching that secret prayer and fasting receive open reward.

Pastor Thomas — Guided Prayer Points

Prayer Point 1 — Thank God because He is good

Scripture / basis: *Psalm 34:8*

> "Father, I thank you because you are a good Father. You are a good God."

Prayer Point 2 — Thank God for His gracious kindness

Scripture / basis: *1 Peter 2:3 (Amplified, as cited)*

> "I thank You for Your gracious help. I thank You for being so kind and for Your gracious kindness to me, in my life and in my family."

Prayer Point 3 — Thank God for every good and perfect gift

Scripture / basis: *James 1:17*

> "I want us to thank Him tonight for every good gift that you have received, and every perfect gift that you have received in your life."

Prayer Point 4 — I have escaped the corruption in the world

Scripture / basis: *2 Peter 1:3–4*

> "Tonight I declare I have escaped the corruption that is found in this world."
>
> "Father, in the name of Jesus, I declare by your Word, I have escaped the corruption in this world. All my family, because we are partakers of your divine nature, I decree and declare."

Prayer Point 5 — The desire and dominion of sin is over

Scripture / basis: *1 John 3:9*

> "I declare that the desire and dominion of sin is over in my life. Desire and dominion of sin is over forever in my life."

Prayer Point 6 — I willfully do God's pleasure

Scripture / basis: *Philippians 2:13*

> "I declare, I willfully do your pleasure at all times."

Prayer Point 7 — Let good things come speedily

Scripture / basis: *Job 22:21*

> "Let good things, let good begin to come to my life speedily."
>
> "Every good thing that I need, let them begin to come to my life speedily."

Prayer Point 8 — I live in joy and peace

Scripture / basis: *Isaiah 55:12*

> "I live in joy and peace. My children, we live in joy and peace. Every member of my family, we live in joy and peace."

Prayer Point 9 — Receive divine / open reward

Scripture / basis: *Hebrews 11:6*; *Esther 6:3*

> "Father, I receive divine rewards tonight. … I receive my divine reward tonight."
>
> "Receive your open reward."

4. Pastor George — The Blessedness of Strength / Might

This was the main closing teaching. Pastor George continued the sevenfold blessing of Revelation 5:12. After power, riches and wisdom, he focused on STRENGTH (also described as "might"). His purpose was not simply to add another prayer topic; he repeatedly said he wanted the truth "cemented" in the subconscious: Christ has already received this on our behalf, so the believer should live from it.

A. Strength is not self-generated — God Himself is our strength

Pastor George's central definition was dependence. He said humans make a mistake when they think they possess independent strength. In his language, "We are created weaklings. Why God is strong." His point was not to degrade people; it was to remove self-reliance and place confidence in the right source. The believer is not called to manufacture spiritual strength but to draw from God.

> "We have no strength in ourselves, the way we are wired."
>
> "We are not wired to be strong. We are wired weak. Why God is strong so that we can constantly depend on him."

He connected this with Exodus 15:2 ("The Lord is my strength and my song") and Ephesians 6:10 ("Be strong in the Lord"). Therefore, "being strong" means being strong IN the Lord — living in dependence on Him, not congratulating oneself for being naturally tough.

B. Strength begins in the heart / inner man and produces joy

He said strength "starts from the heart before it extends into the different part of our life." Knowing God and connecting with God are therefore the foundation. He tied Isaiah 12:2–3 to Nehemiah 8:10 and said strength is a spiritual/inner reality before it becomes visible in other areas.

> "A life without joy is a life without strength."

Pastor George treated joy as both fruit and evidence of strength. The revelation that God is present, near, within, loving and faithful produces joy. That joy steadies the believer. He said if a person truly knows God is with them, panic loses its hold. He contrasted this with fear that arises when the heart is not settled in God's presence.

C. The three sources / ways strength is activated

1) Revelation of Him. Pastor George said the first source is revelational knowledge of Christ. Knowing that God is close, loving, faithful and present produces joy. The more the believer knows Him, the more the believer can rest rather than panic.

> "The revelation of Christ is what produces joy."

2) Faith in His promises. His second source was faith that God "cannot fail." Faith in God's promises gives inner peace and strengthens the believer's belief system. Strength grows when the heart settles on the reliability of what God has said.

3) Intimate relationship / waiting on God. His third source was closeness with God. He described coming before God "so weak" and "so fragile," then "soaking in" what God has for us. In that fellowship, strength is renewed, and the believer leaves with confidence that "we can do all things through Christ that strengthened us."

D. "Holy Spirit, help me" — the posture of true strength

Using Psalm 84:7 ("they go from strength to strength"), Pastor George reasoned that people going from strength to strength must continually draw strength from Someone beyond themselves. He warned Christians not to assume they "have the power" for even small tasks. His memorable instruction was that the greatest prayer can be very simple:

> "Holy Spirit, help me."

He said that is the actual position of the believer: constant dependence. Even understanding one verse, making one decision, or completing one ordinary task should remain under the help of the Holy Spirit.

E. David, Saul's armor, and false sources of strength

Pastor George used 1 Samuel 17:38–40 and 45 to make the teaching practical. Saul clothed David in Saul's armor. It looked useful "to ordinary eyes," but David had not tested it and took it off. Pastor George interpreted this as a lesson in refusing to make another person's armor, grace, anointing, human advantage, knowledge or strategy the believer's strength.

> "I'm not making this armor my strength."

David then used what God had trained him with — staff, stones and sling — and faced Goliath in the name of the Lord. Pastor George's point was that what appears insignificant can become mighty when God is the source. David's real strength was not the equipment; it was Jehovah.

> "You come to me with sword … spear … javelin, but I come to you in the name of the Lord of hosts."

Pastor George then made the teaching personal. He said believers, himself included, can rely too heavily on what they know and can calculate. He shared something he believed the Lord had recently been saying to him:

> "You are calculating things too much. Can you just rest in me? Can you make me your strength? … Can you allow me to handle this?"

This is an important memory point for future prayer: the opposite of God's strength is not responsible planning; it is making planning, human help, knowledge, ability, yesterday's victory, or the "arm of flesh" the ultimate source of security. Pastor George's prayer was to remove those substitutes and restore God to the center of trust.

Pastor George — Guided Prayer Points

Prayer Point 1 — Thank God that He is my strength and song

Scripture / basis: *Exodus 15:2*

> "Father, in the name of Jesus. I thank you because you are my strength and my song."
>
> "God, I thank you because I know that you are my strength and my song. … I have no strength in me but you, oh God."

Prayer Point 2 — Refresh and renew my strength

Scripture / basis: *Psalm 84:7; waiting on God / renewal of strength*

> "Father, in the name of Jesus … Refresh and renew my strength as I go through my season of transformation."
>
> "Let the joy of the Lord become our strength. Let our rejoicing be that you are our strength."

Prayer Point 3 — Remove distractions that have taken focus from God as strength

Scripture / basis: *1 Samuel 17:38–40, 45 — David refusing Saul's armor and coming in the name of the Lord*

> "Father, in the name of Jesus. I come against every distraction that has taken my focus away from you as my strength."
>
> "Every distraction, the hand of men, the strength of men … the arm of flesh, the arm of man … I begin to trust you."
>
> "The battle is not between me and you but between you and my God because God is my strength."

Pastor George's Closing Intercession

After the final prayer point, Pastor George prayed especially for anyone who had depended on other things instead of God. He asked that God's strength would enable them to accomplish what they had not been able to accomplish, and he explicitly rejected dependence on "the arm of flesh," weapons, knowledge, ability and "the victory of yesterday."

> "Lord, we are not depending on the arm of flesh, our weapons, our knowledge, our ability, or the victory of yesterday. Lord, You are our strength."

He ended by asking for good rest, ministry of the Holy Spirit during the night, renewal of strength, refreshing in God's presence, and for everyone to know God as their strength.

> "Let your joy be our strength."

5. Scripture Reference Index

Matthew 8:16 — Pastor Charles — authority over spirits associated with sickness; specifically cited.

Psalm 34:8 — Pastor Thomas — taste and see that the Lord is good.

1 Peter 2:3 — Pastor Thomas — having tasted the goodness / gracious kindness of the Lord.

James 1:17 — Every good and perfect gift comes from above.

Isaiah — "Come, let us reason together" — Pastor Thomas cited Isaiah without giving the verse number in this portion.

1 John 5:1 — Born of God / new birth / God as Father.

2 Peter 1:3–4 — All things for life and godliness; precious promises; partakers of divine nature; escaped corruption.

1 John 3:9 — Born of God and freedom from habitual dominion of sin.

Philippians 2:13 — God works in the believer to will and to do His good pleasure.

Job 22:21 — Acquaint yourself with God; be at peace; good shall come.

Isaiah 55:12 — Go/live in joy and peace, as Pastor Thomas framed the verse.

Hebrews 11:6 — God is a rewarder of those who diligently seek Him.

Esther 6:3 — Mordecai remembered for honor / reward.

Revelation 5:12 — Sevenfold blessing — Pastor George's focus: STRENGTH / MIGHT.

Nehemiah 8:10 — The joy of the Lord is your strength.

Isaiah 12:2–3 — God as strength and salvation; drawing water with joy.

Exodus 15:2 — The Lord is my strength and my song.

Ephesians 6:10 — Be strong in the Lord and in the power of His might.

Psalm 84:7 — They go from strength to strength.

1 Samuel 17:38–40, 45 — David refuses Saul's armor and comes against Goliath in the name of the Lord.

6. Prayer-Memory Summary

- Pastor Charles: Do not only name sickness; pray from Christ's provision, confront what is behind it, send the Word of healing, and intercede for the church gathering, ministers and souls.
- Pastor Thomas: Give voice to what Scripture says is already true in Christ. Identity precedes experience: born of God, partaker of divine nature, freed from corruption and sin's dominion, God at work within, good following, joy/peace and open reward.
- Pastor George: Strength is not "trying harder." God is the strength. Dependence is the posture. Revelation of God produces joy; faith in His promises produces inner peace; intimate fellowship renews strength. Refuse borrowed armor and every substitute for God.
- Memorable sentence for future prayer: "Holy Spirit, help me."
- Memorable warning: "You are calculating things too much. Can you just rest in me? Can you make me your strength?"

7. My Personal Notes

HOW TO POSITION FOR GOD'S INTERVENTION

A Combined, De-duplicated Study Guide from the First and Second Sunday Services

Pastor George Irabor • September 6, 2026

Purpose of This Guide
This guide combines Pastor George's two Sunday teachings on the same message into one continuous reference.
Repeated material has been merged rather than repeated. Unique illustrations, explanations, cautions, and Scripture connections from either service have been retained.
The central goal is to present Pastor George's three ways God intervenes, the reasoning behind each one, and the detailed prayer framework he taught from Hezekiah.

Central memory sentence:

> **Before deciding what to do about a difficult situation, discern how God is choosing to intervene: He may tell you to BE STILL, He may give you an INSTRUCTION TO OBEY, or He may tell you to BRING THE MATTER TO HIM IN PRAYER.**

1. The Foundation: Divine Intervention Begins with Alignment

Pastor George begins from the assurance of God's continuing presence. In the first service he used Jesus' promise, "I am with you always," and Psalm 84:7 to emphasize that God's abiding presence is not passive: believers need His help day by day and minute by minute. In the second service he developed the same idea through John 14:17, describing the Holy Spirit as the Spirit of truth who dwells with and in the believer. The point was that the Holy Spirit is present to guide, teach, reveal Christ, and intervene in areas where human capacity is insufficient.

The message therefore is not mainly about persuading a distant God to notice us. It is about positioning ourselves to experience the intervention of the God who is already present. Pastor George repeatedly described the world as difficult and dangerous and said that human beings are not meant to navigate its weight by self-reliance.

The sun-and-earth picture: presence is constant; position affects experience

His clearest picture was the sun. He challenged the ordinary phrase that the sun 'sets.' His teaching point was that the sun continues to shine; what changes is the position of the earth. He then applied that picture spiritually: God's power, gift, and presence are not switching on and off. The issue is whether the believer is properly aligned to receive and express what God is providing.

Pastor George's memorable line:

> **“My people perish for lack of alignment.”**

He used a second illustration involving an object or water placed in one location for someone to receive. The provision can already exist, yet if the person stands somewhere else, he or she does not receive it. The problem is not necessarily a lack of provision; it can be misalignment. That is why, in his pastoral reflection, he said it grieves a shepherd to see people suffer in areas where God has already made provision, yet they are not positioned to access it.

What alignment means

Pastor George defined proper positioning as aligning four areas with God's plan:

- Thoughts — what I am believing, interpreting, planning, and mentally agreeing with.
- Actions — what I am actually doing in response to God.
- Faith — where my trust and confidence are placed.
- Timing — whether I am moving, waiting, or acting in God's time rather than forcing my own timetable.

He emphasized that God is too big to be fitted into our personal plan. We are fitted into God's plan. In other words, divine intervention is not God becoming a participant in a plan we designed without Him; it is our life becoming aligned with His will, purpose, direction, and timing.

Alignment Test
Am I trying to make God fit my plan, or am I asking where I fit in His plan?
Have I inquired of the Lord before acting?
Are my thoughts, actions, faith, and timing saying the same thing?
Am I praying in alignment with God's will, or only asking Him to endorse what I already decided?

David, Joshua, and the danger of self-reliance

Pastor George used David as a positive example because David repeatedly inquired of the Lord before engaging. His practical lesson was simple: if you want to live a more peaceful life, learn to inquire of God. He contrasted this with Joshua after Jericho. Israel had just experienced a major victory by following divine instruction, but the next battle looked small. Pastor George used the defeat at Ai to warn against allowing yesterday's victory to produce today's self-reliance.

The lesson was not that skill, preparation, or action are wrong. The lesson was that previous success is not a substitute for present dependence. Pastor George's governing principle was that when God's instruction is followed, God's power accompanies His instruction.

What Pastor George means by 'intervention' and 'interception'

He defined intervention as God coming between a person and a situation or event. Using the language of interception, he explained that divine intervention may involve God stopping or diverting something, or God causing something to move forward. Therefore intervention is not always the arrival of a new thing; it can also be the prevention, interruption, or removal of a wrong thing.

The Three Ways God Intervenes
1. BE STILL — God says, in effect, “Do nothing; allow Me to handle what is beyond you.”
2. OBEY AN INSTRUCTION — God gives something specific to do and involves you in the process.
3. BRING IT TO GOD IN PRAYER — God requires you to present, explain, and plead the matter before Him.

2. POINT ONE — BE STILL: When God Says, 'Do Nothing'

The first form of intervention is the one Pastor George said many believers find hardest to understand: God may tell you not to act. The command 'Be still and know that I am God' was his primary language for this category. He also connected it with 'the battle is the Lord's' and Exodus 14, where Israel faced the Red Sea with Egypt behind them.

When is 'be still' the right response?

Pastor George's diagnostic was capacity. When what confronts you is bigger than you — you cannot think it through, scheme your way through it, comprehend it, or carry its weight — that may be the point at which God is telling you to stop striving and allow Him to take charge.

He described 'be still' as:

- Ceasing from striving.
- Knowing that God is God in the situation.
- Holding your peace when the battle belongs to God.
- Refusing to manufacture a human solution simply because God's timing feels slow.
- Trusting that a promise does not expire because its fulfillment is taking longer than expected.

Abraham: trying to help God

Pastor George used Abraham as a warning about impatience. God had promised a child and a future, but the waiting became long. Pastor George's point was that when God's timing does not match ours, we are tempted to 'help God.' He emphasized that if God has promised something, God has not forgotten it. The believer's calendar is not God's calendar.

The danger is that human intervention can interfere with divine intervention. Pastor George repeatedly warned that when God is saying 'be still' and we insist on inserting our own schemes, we can complicate what God is doing.

Moses and the Red Sea: the battle was beyond human capacity

Exodus 14 was the major biblical picture. Israel had no natural escape route. Pastor George explained that crossing the Red Sea was beyond Moses' capacity; therefore God stepped in. 'Stand still and see the salvation of the Lord' was not a call to denial but to recognize which part of the battle belonged to God.

He also treated 'Egyptians' as a picture of recurring mountains, troubles, and difficulties that confront a believer. His emphasis was that there are situations God intends to remove in a way that makes clear the victory did not come from human strength.

Not every battle is yours to fight

Pastor George was unusually strong on this point. He warned against a life consumed with fighting, particularly a form of Christianity in which nearly every conversation centers on demons, attacks, and battles. His concern was that constant fighting can keep a believer from growing, building, planning, and moving forward.

He advised pursuing peace rather than pursuing conflict. In one service he used Solomon as an illustration of the productive space that peace creates: instead of spending his reign in constant warfare, Solomon could give attention to wisdom, building, and progress.

He also cautioned against blaming the devil for consequences that are simply the result of our own choices. His driving example made the point bluntly: carelessness is not automatically spiritual warfare. Discernment includes distinguishing a battle God must fight from a responsibility we must own.

Important nuance: 'Be still' does not mean permanent passivity

Pastor George deliberately followed Exodus 14:13-14 with verse 15. After God told Israel to stand still and promised to fight, He then told Moses to move forward. That sequence matters. Stillness is obedience when God says 'wait'; motion is obedience when God says 'go.'

Pastor George's memorable phrase:

> **"Heaven responds to motion."**

He used an automatic-door illustration: a person can stand far from an automatic door and cry for it to open, but the sensor responds when the person moves into the proper position. His point was not that motion earns God's power; it was that faith must obey the next instruction. Once God says move, remaining frozen by fear can become another form of misalignment.

Point One — Memory Summary
BE STILL when God identifies the matter as beyond your capacity.
Stillness means stop striving, scheming, and forcing a human timetable.
Do not fight a battle God has claimed as His.
But listen for the next instruction: the same God who says 'stand still' may next say 'move forward.'

3. POINT TWO — OBEY THE INSTRUCTION: When God Says, 'Do Something'

The second way God intervenes is by giving an instruction. Here, God does not remove the believer from the process; He gives the believer a role. Pastor George repeatedly stressed that an instruction may be simple, may not match human expectations, and may not look dramatic — yet the miracle can be wrapped inside that instruction.

Pastor George's memorable line:

> **"The miracle is wrapped in the instructions that God gives."**

Obedience is the bridge

He described obedience as the bridge to breakthrough and blessing. This means the believer must resist the assumption that every difficult matter is solved by increasing the volume or length of

prayer. Prayer and fasting are important, but Pastor George's warning was that if God has already spoken an instruction, continuing to pray while refusing the instruction can be a way of missing God.

The 40-day fast story: when prayer was not the missing piece

Pastor George told a story he heard directly from a respected minister while the man was preaching. The minister was going through a severe problem and fasted for forty days, yet the situation became worse. A pastor friend eventually took him to a prophet in Akure. After listening, the prophet did not launch into a long prayer. He gave the man specific things to do and told him to go home.

The man was unsettled because he expected prayer. He returned to confirm that the prophet had understood the problem. The prophet's response, as Pastor George recounted it, was essentially: there is nothing more to pray about; do what you were told. The man obeyed, and the situation turned around. Pastor George used the story to teach that there are matters additional prayer and fasting will not resolve if the missing component is obedience to an instruction.

Naaman: the healing did not match his preferred method

From 2 Kings 5, Pastor George used Naaman to show how expectation can fight instruction. Naaman expected the prophet to come out, lay hands on him, and perform something visibly spiritual. Instead, he was told to wash in the Jordan seven times. Pastor George's conclusion was direct: not every divine intervention calls for the same method, and not every intervention calls for someone to pray over you.

The wedding at Cana: obedience created the setting for the miracle

From John 2, he noted that Jesus did not gather the disciples to demonstrate a prayer technique when the wine ran out. The servants were told to fill the jars and then draw from them. Pastor George asked the congregation to consider the obvious counterfactual: if the jars had not been filled and the water had not been drawn, where would the wine have been manifested? His point was that the instruction was part of the intervention.

The ten lepers: 'as they went'

From Luke 17, Pastor George emphasized that Jesus did not heal the ten lepers by one fixed formula. He instructed them to go and show themselves to the priest. The change occurred as they went. This reinforced two themes: God is not mechanical, and obedient movement can be the place where intervention becomes visible.

Do not abandon a God-given instruction before it bears fruit

Pastor George also used Elijah's repeated command to 'go again' as an illustration of persistence. His warning was against receiving an instruction, following it briefly, seeing no immediate evidence, and then dropping it. If God truly gave the instruction, Pastor George taught that obedience should not be treated as a short experiment.

This is different from stubbornly repeating a self-created plan. The key is that the instruction must be God's instruction. That is why the message repeatedly returns to hearing God and inquiring of Him.

Point Two — Memory Summary
When God gives an instruction, prayer must not become a substitute for obedience. The instruction may be simple, humbling, inconvenient, or different from the method you expected. God is not mechanical; His instruction may differ from person to person and situation to situation. If the instruction is truly from God, remain obedient rather than abandoning it simply because visible results are delayed.

4. POINT THREE — BRING IT TO GOD: When God Says, 'Pray It Out'

The third category is the one Pastor George chose to develop most fully because the church was in the middle of its ten-day prayer and fasting period. In this category, God invites the believer to bring the matter to His attention through prayer, supplication, and thanksgiving — to present the case, interact with Him, and ask heaven to intervene.

A critical warning runs through this section: do not assume every situation belongs in category three. Pastor George said he would do the congregation a disservice if he treated everyone as though the answer were simply 'pray more.' Some people may need to be still; some may need to obey an instruction; others may need to pray the matter through. The believer's task is to discern which response God is requiring.

The Hezekiah pattern: SPEAR

To explain how to present a case before God, Pastor George used Hezekiah's response to the Assyrian threat in 2 Kings 19. He also said the same sequence can be seen in Jehoshaphat's crisis in 2 Chronicles 20 and in the apostles' response to threats in Acts 4. He organized the prayer pattern with the acronym SPEAR.

SPEAR — Pastor George's Hezekiah Prayer Framework	
S	Spread the matter before God
P	Praise and acknowledge who God is
E	Express and explain the issue
A	Ask according to God's will
R	Tie the request to God's reputation / glory

S — Spread the matter before God

Hezekiah received the threatening letter, read it, went to the house of the Lord, and spread it before God. Pastor George treated this as the first movement of category-three intervention: take the matter to the secret place before taking it everywhere else.

- Make the prayer altar the first point of call, not the last resort.
- Bring the actual issue — the report, the fear, the situation you are observing, or the threat you have received.

- Do not begin by creating a 'pity party' with people.
- Pastor George explicitly said the first place is not social media, not friends, and not even the pastor; pastors are human and limited. Go to God first.
- Even when you do not fully understand the situation, report the matter to God.

He connected this with Acts 4, where the disciples returned to their own company and reported what had happened before they raised their voices to God. The spiritual principle is to turn the crisis into an altar of prayer rather than merely a topic of conversation.

P — Praise and acknowledge who God is

Pastor George emphasized sequence. Hezekiah did not begin by magnifying Sennacherib; he began by acknowledging God: the God who rules, who made heaven and earth, and who alone is God. Pastor George said the believer should not rush immediately to 'deliver me' without first re-establishing in the heart who God is.

His practical reason was psychological and spiritual: worship stabilizes the heart and redirects focus. Negative news can make the heart fail; praise reorients the mind from the size of the threat to the greatness of God. In his language, worship becomes a stabilizing factor.

Why praise comes before the request
Praise is not denial of the problem.
Praise reminds the heart that the problem is not larger than the God to whom it is being presented.
Acknowledging God restores perspective before the believer begins asking Him to act.

E — Express and explain the issue to God

This was one of the most personal parts of the message. Pastor George contrasted relational prayer with stereotyped prayer language. He was not condemning forceful spiritual prayer; his concern was that believers can repeat phrases they have heard from others without actually telling their Father what is happening inside them.

He encouraged the congregation to speak honestly: tell God that the situation hurts, that it feels heavy, that you are afraid, that you are overwhelmed, that you do not understand what tomorrow holds. His emphasis was not that God lacks information. Rather, conversation deepens relationship, helps the heart unload its burden, and creates room for light, clarity, and faith to rise during prayer.

His practical instructions were:

- Be specific rather than vague.
- Explain both the external problem and your internal response to it.
- Bring fears and worries into the conversation rather than hiding them behind religious language.
- Be expectant: explanation is not hopeless venting; it is conversation with the Father from whom intervention is being sought.

He used Acts 4:29 as an example of specificity: the disciples identified the threat and then asked for what they needed in order to continue God's assignment.

A — Ask according to God's will

After expressing the issue, the request must be aligned with God's will. Pastor George used the apostles' prayer in Acts 4 to show that they did not simply ask for relief from discomfort. They asked for boldness to continue speaking God's Word and for God's hand to confirm His work.

This returns the study to the opening principle of alignment. Category-three prayer is not a blank check for any desire; it is a request brought into agreement with God's purpose. Pastor George also referenced the language of putting God in remembrance of His Word — not because God forgets, but because the believer is anchoring the petition in what God has said.

R — Tie the request to God's reputation and glory

Hezekiah's request was not framed only as 'save me because I am uncomfortable.' He asked for deliverance so that the kingdoms would know that the Lord alone is God. Pastor George called this tying the request to God's reputation.

The prayer therefore shifts from self-centered rescue to kingdom purpose: 'God, change this so that Your lordship is seen. Touch this situation so that Your name is acknowledged. Let the outcome serve Your glory, kingdom, and purpose.' This became one of Pastor George's strongest closing themes.

After SPEAR — REST

Pastor George then added a final principle that is important not to confuse with the R in SPEAR. The R of SPEAR is God's reputation; after the petition is presented, the believer must rest. He said Hezekiah rested in God's promises and stopped laboring. He connected this with Psalm 125:1 and Proverbs 3:5-6.

Rest means refusing to keep carrying the case as though God never heard it. It is trust after prayer: lean on God rather than your own understanding, remain anchored, and let the One to whom you presented the matter become responsible for the outcome.

Point Three — Memory Summary
Bring the matter to God through prayer, supplication, and thanksgiving when He requires you to pray it through.
Use SPEAR: Spread • Praise • Express • Ask • Reputation.
Then rest in God's promise rather than returning immediately to frantic striving.
Do not confuse praying more with obeying God; first discern whether the situation is Point 1, Point 2, or Point 3.

5. How to Discern Which of the Three Applies

This is the practical heart of the entire message.

Pastor George's two services repeatedly return to one question: What is God saying about THIS matter? The three categories are not techniques to be applied mechanically. They require sensitivity to the Holy Spirit and a willingness to inquire of God.

Three-Way Discernment Guide	
If God says BE STILL	Stop striving. Do not manufacture a solution. Trust Him with what is beyond you, and listen for the moment He says move.
If God gives an INSTRUCTION	Obey it. Do not replace obedience with more prayer. Continue in the instruction until its purpose is fulfilled, unless God redirects you.
If God says BRING IT TO ME	Pray it through. Present the case through prayer, supplication, and thanksgiving; use the Hezekiah pattern and rest afterward.

Questions Pastor George's teaching invites you to ask:

- Have I actually inquired of the Lord, or have I already decided what the answer must look like?
- Is this matter beyond my capacity in a way that God is asking me to cease striving?
- Has God already told me what to do, and am I still praying because I do not want to obey the instruction?
- Have I stopped obeying because I did not see results quickly enough?
- Is God inviting me to bring this matter into the secret place and plead the case before Him?
- If I am praying, is my request aligned with His will, timing, and glory?

A crucial synthesis: stillness, obedience, and prayer are all forms of alignment

One of the most helpful ways to reconcile the message is to see that all three points are really one lesson about obedience. If God says be still, movement can be disobedience. If God says move, stillness can be disobedience. If God says bring the matter to Him, refusing to pray can be disobedience. The method changes; the governing principle does not: align with what God is saying now.

6. Pastor George's Closing Framework: Three Ways God Responds

After explaining how the believer positions for intervention, Pastor George ended the second service by describing the kind of response he expected from God when there is proper alignment. This is separate from the three ways God instructs us; it is his closing description of God's response.

1. God responds QUICKLY. He pointed to the overnight destruction of the Assyrian army in Hezekiah's story and to the sudden shaking of the place after the believers prayed in Acts 4.
2. God responds COMPLETELY. He connected this with the total removal of the threat and with the Exodus language that the Egyptians Israel saw would be seen no more.
3. God responds FOR HIS GLORY. The final objective is not merely that the believer gets what he or she wants, but that God's name, lordship, kingdom, and purpose are made visible.

Pastor George's closing emphasis:

> **"The glory of God is the object for the battle."**

7. Scripture Reference Index — What Each Text Was Used to Teach

Scripture	Role in Pastor George's Teaching
Matthew 28:20	Christ's continuing presence — the believer is never abandoned.
John 14:17	The Holy Spirit as the indwelling Spirit of truth, present to guide and help.
Psalm 84:7	Going from strength to strength in God's presence.
Psalm 46:10	Be still; cease striving; know that God is God.
Exodus 14:13-15	Stand still while God fights, then move forward when He gives the next command.
2 Chronicles 20	Jehoshaphat: a battle God claimed as His and a prayer pattern similar to Hezekiah.
2 Kings 5:10	Naaman: intervention through a simple instruction rather than the method he expected.
John 2	Wedding at Cana: fill the jars and draw — obedience participates in the miracle.
Luke 17:14-17	Ten lepers: healing manifested 'as they went' in obedience.
2 Kings 19:14-19	Hezekiah's crisis and the SPEAR prayer pattern.
Acts 4:23-31	Believers report the threat, acknowledge God, ask specifically according to His mission, and God responds.
Acts 16:25-26	Paul and Silas: praise/thanksgiving can be part of presenting the matter to God and can precede sudden intervention.
Isaiah 43:25-26	Pastor George's language of putting God in remembrance of His Word when making the case.
Psalm 125:1	Resting and remaining unmoved in trust after the matter is presented.
Proverbs 3:5-6	Trust rather than lean on personal understanding; acknowledge God for direction.

8. One-Page Memory Review

Use this page when you want to recall the sermon quickly before prayer or decision-making.

THE THESIS
God is present, but the impact of His presence is connected to positioning.
Positioning means aligning your thoughts, actions, faith, and timing with God's plan.

THE THREE POINTS
1. BE STILL — If the matter is beyond you and God claims the battle, stop striving and let Him fight.
2. OBEY — If God gives an instruction, do it. Do not substitute prayer for obedience.
3. PRAY IT OUT — If God tells you to bring the matter to Him, present the case through prayer, supplication, and thanksgiving.

SPEAR — HOW TO PRESENT THE CASE
S — Spread it before God first.
P — Praise and acknowledge who God is.
E — Express and explain the issue honestly and specifically.
A — Ask according to God's will.
R — Tie the request to God's reputation and glory.
After SPEAR: REST in God's promises.

THREE EXPECTED RESPONSES
QUICKLY • COMPLETELY • FOR HIS GLORY

Final reflection:

Before I react to the next difficult situation, I will ask: Lord, which of the three is this? Are You telling me to be still, are You giving me an instruction to obey, or are You asking me to bring this matter before You and pray it through?

SEPTEMBER 6, 2026 — EVENING PRAYER SESSION

Detailed Prayer-Study Notes

Pastor Thomas • Pastor Uche • Pastor George | Day 7 of the 10 Days of Prayer & Fasting

1. Session at a Glance

Date: September 6, 2026

Sequence: Pastor Thomas taught and prayed first; Pastor Uche followed with an extended teaching on spiritual positioning and sustaining transformation; Pastor George led the closing main prayer section for the children.

Day / Theme: Day 7 of the 10 Days of Prayer & Fasting; Month of Transformation.

- Pastor Thomas: divine intervention; knowing God through His Word; wisdom and revelation; inspiration by the Holy Spirit; obedience to instruction; asking God for divine protection.
- Pastor Uche: spiritual positioning after transformation; the mind as the battleground; abiding rather than visiting God's presence; faith above visible contradictions; obedience in daily choices; resisting opposition to transformation.
- Pastor George: three Scripture-based prayers for children — signs and wonders, being taught and fed by God without error or misstep, and advancement in every area of life — followed by broad prayer for protection and preservation.

2. Pastor Thomas — Divine Intervention, Knowing God, Inspiration and Protection

Pastor Thomas's Talking Section — Detailed Teaching to Remember

Pastor Thomas began with thanksgiving for strength. He connected the group's ability to continue the fast with God's strength, not human might. His opening prayer repeatedly thanked God for renewing their strength and for strengthening them by the Spirit.

A. Thank God before moving into requests

Before teaching, he led thanksgiving for two things: strength for the journey and answers to prayer. Using Matthew 7:7–8, he emphasized the certainty of God's response: those who ask receive, those who seek find, and those who knock experience opened doors. His prayer posture was therefore not only asking, but thanking God as though answers had already been received.

B. Three ways divine intervention may come

Pastor Thomas said the morning service had described three ways God may bring divine intervention. He organized his evening teaching around those three responses:

- God may tell you to do nothing — to be still.
- God may give you an instruction — something you must do and obey.
- God may tell you to present your desire in prayer — to ask Him for what you need.

C. "Be still" is connected to knowing God

From Psalm 46:10, Pastor Thomas explained that stillness is not passivity caused by ignorance; it flows from knowing God. His statement was, "when you know God, you will become still." He said instability can reflect inadequate knowledge of God. He then explained how that knowledge grows: not merely by thinking about God, but by knowing Him through His Word.

He referred to Samuel and said Samuel did not yet know the Lord because the Word of God had not been revealed to him.

D. Do not merely read Bible stories — find God in the Word

This was one of Pastor Thomas's strongest teaching moments. He did not want the group simply to read letters and stories. He prayed, "Let me find God in the Bible." His point was that revelation of God through Scripture produces stability, strength, and deeper relationship.

E. Strength is tied to knowing God

He echoed the prior evening's teaching on strength with the statement, "They that know their God shall be strong." He therefore repeated the prayer to know God by His Word and be established in the Word. In his flow, knowing God was not separate from strength; knowing God was a foundation for becoming spiritually stable and strong.

F. Wisdom and revelation must be "in the knowledge of Him"

Using Ephesians 1:17, Pastor Thomas focused on the phrase "in the knowledge of Him." He stressed that wisdom and revelation are not merely for information; they are for knowing God. He led the group to receive the spirit of wisdom and revelation in the knowledge of God.

G. God can give instruction through different channels

For the second form of intervention — God telling you to do something — Pastor Thomas emphasized instruction and obedience. He used 2 Timothy 3:16 and said Scripture includes instruction. He also warned the group not to limit the way God can speak. God can speak directly, but He can also use a vessel, a servant of God, a message in church, or an inward prompting in the heart and mind.

His practical point about church was memorable: going to church is not only to write notes; it is also to listen for what God may be saying through the servant being used.

H. Ask God specifically for the help you need

For the third response — presenting desires in prayer — Pastor Thomas chose divine help and protection. He used Psalm 121 and emphasized that everyone needs help. He contrasted God's protection with human systems: governments and physical systems cannot protect from every evil, especially spiritual dangers.

He urged preventive prayer rather than waiting for trouble to arrive: "Don't allow problem to come and you try to push it out." He prayed for protection over children, parents, spouses, families, going out and coming in, and against evil that may operate by day or night.

Pastor Thomas — Guided Prayer Points

Opening Thanksgiving — Strength

Scripture / basis: *Thanksgiving / strength*

> "Let's lift up our voice tonight and give thanks to the Lord for his strength that he has been giving to us. Let's open our mouth and express our gratitude to God tonight. Let us pray in Jesus name. Father, in the name of Jesus, we thank you tonight."

Thanksgiving for Answered Prayer

Scripture / basis: *Matthew 7:7–8*

> "Let's thank God for answers to all our prayers. Let's thank God for the doors that God has opened. Let's thank God for the things we are seeking we have found. Let us pray in the name of Jesus Christ."

Prayer Point — Revelation of God through the Word

> "Lord, reveal yourself to me by your word. Reveal yourself, not just reading letters or reading stories. Let me find God in the Bible."

Prayer Point — Know God / Be Established in the Word

Scripture / basis: *"They that know their God shall be strong" as quoted by Pastor Thomas*

> "Lord, reveal yourself to me by your word. Let me know you by your word."

Prayer Point — Wisdom and Revelation

Scripture / basis: *Ephesians 1:17*

> "Father, I receive the spirit of wisdom and revelation of your knowledge. I receive the spirit of wisdom and revelation of your knowledge tonight."

Prayer Point — Inspiration by the Holy Ghost

Scripture / basis: *2 Timothy 3:16 / instruction and inspiration*

> "Father, I receive inspiration by your spirit. I receive inspiration."

Prayer Point — Divine Protection / Help

Scripture / basis: *Psalm 121*

> "Lord, I receive help for your divine protection. Help me, Lord, for your… I help my children. I don't want to care where they go, where they didn't go."

The expansion immediately following it clearly prays for God to protect family, children, spouses, parents, going out and coming in, and to preserve them from all evil.

3. Pastor Uche — Spiritual Positioning and Sustaining Transformation

Pastor Uche's Talking Section — Detailed Teaching to Remember

A. One major deliverance is knowledge of the Word

Pastor Uche opened by saying one of the major deliverances is the knowledge of the Word of God. He contrasted this with looking only for a dramatic physical manifestation of deliverance. His point was that truth from the Word changes how a believer thinks, stands, and responds.

B. Spiritual positioning is alignment, not merely physical location

He defined positioning as alignment of thoughts, actions, faith, and timing with God's plan. He then widened it: spiritual position is where the heart, mind, faith, obedience, and priorities are in relation to God. A person can be physically present in church and spiritually out of position; another person

can be going through a difficult season and still be properly positioned because the heart remains aligned with God.

C. Transformation creates a new responsibility

Pastor Uche warned that after God heals, restores, delivers, changes thinking, or creates new spiritual hunger, there is a responsibility to remain positioned. Using Luke 22:31–32, he said the enemy attacks not merely because of where a person is, but because of what that person is becoming.

His wording was especially memorable: the enemy does not merely want you discouraged; he wants you displaced. He explained displacement as being pulled out of the spiritual position where transformation can continue.

D. God intends progressive transformation

From Psalm 84:7, he emphasized "strength to strength." God does not transform a believer so the believer can return to the old place. He described the intended movement as faith to faith, glory to glory, and strength to strength.

E. Position #1 — Position your mind in the Word

Pastor Uche called the mind the battleground. He said if the enemy gains the mind, he can distort or stop the ongoing experience of transformation. Romans 12:2 and Philippians 4:8 framed this teaching.

He said transformation begins when thinking comes under the authority of God's Word, and he warned that a person cannot consistently live above the level of the thoughts continually entertained. He used Jesus in temptation as the model: when attacked during fasting, Jesus answered, "It is written." His practical instruction was to answer attacks against identity or any area of life with what God has already spoken.

F. Position #2 — Abide in God's presence; do not merely visit

Using John 15:4, he made a clear distinction between abiding and visiting. Jesus did not say, "visit me"; He said, "abide in me." Pastor Uche applied that directly to the 10-day fast: if the believer wants to maintain what the fast is producing, continuing fellowship with God is necessary.

He used the branch-and-vine picture to explain that fruit is not manufactured by struggle. A branch attached to the vine bears fruit because it remains connected. Likewise, continuing connection to God allows the fruit of transformation, blessing, and increase to continue.

G. Position #3 — Put faith above what you see

From 2 Corinthians 5:7, Pastor Uche taught that visible contradictions are one of the enemy's strategies against faith. A transformed believer may still see circumstances that appear inconsistent with God's promise. He used Joseph as an example: pit, slavery, false accusation, and prison did not cancel God's purpose.

His instruction was not to let visible realities sow doubt. Faith must remain above the contradiction because the believer walks by faith, not by sight.

H. Position #4 — Obedience must change daily choices

Using James 1:22, Pastor Uche said believers must be doers of the Word. He gave a strong warning: it is possible to hear powerful sermons, pray powerful prayers, and have powerful encounters, yet return to old patterns because daily choices have not changed.

For him, obedience is how transformation becomes progressive rather than temporary. Instruction must produce a corresponding choice.

I. Opposition cannot overturn what God has ordained

Using the account of Jeroboam stretching out his hand against the man of God in 1 Kings 13:4, Pastor Uche taught that opposition may arise after a divine proclamation, but human opposition cannot overturn what God has ordained when a life remains under God's authority. He prayed that every hand stretched against destiny, household, health, career, glory, and transformation would wither.

J. The intensity of opposition cannot exceed God's power to defend

From Isaiah 59:19, he emphasized the word "when": when the enemy comes in like a flood, the Spirit of the Lord raises a standard. He explicitly said the intensity of opposition can never exceed God's ability to defend and preserve. He used Daniel and the three Hebrew men as examples of preservation under extreme pressure.

K. Some battles require deeper dependence, not greater human effort

Returning to the "be still" theme, Pastor Uche used Exodus 14:14 and the Red Sea. Israel had the sea ahead and Egypt behind; the situation was beyond their strength and understanding. He said some battles are won not by greater human effort but by deeper dependence on God. When human effort reaches its limit, the believer must look up for divine intervention.

L. Transformation should become visible evidence of God's goodness

His final teaching used Matthew 5:16. Transformation is not only for private improvement; God wants the changed life to become a testimony that points others to Him. He prayed that changes in character, family, children, work, ministry, relationships, and circumstances would become undeniable evidence of God's goodness, faithfulness, and power.

Pastor Uche — Guided Prayer Points

Prayer Point 1 — Guard the Mind and Thoughts

Scripture / basis: *Philippians 4:8; Romans 12:2*

> "Father, in the name of Jesus. Guide my mind and thoughts from all negative influences that are contrary to your word and promise in my life, in Jesus' name."

Prayer Point 2 — Every Hand Stretched Against Me and My Household

Scripture / basis: *1 Kings 13:4*

> "Father, in the name of Jesus. I come against every hand of the enemy stretched against me and my household in Jesus' name."

Prayer Point 3 — Surround My Household / Establish Your Purpose

Scripture / basis: *Isaiah 59:19*

> "Father, in the name of Jesus. Surround me and my household with your presence and establish your purpose concerning us in Jesus' name."

Prayer Point 4 — Battles Beyond My Strength

Scripture / basis: *Exodus 14:14*

> "Father, in the name of Jesus, fight every battle that is beyond my strength and understanding. Turn impossible situations into testimonies of Your power, in Jesus' name."

Prayer Point 5 — Transformation as Undeniable Evidence

Scripture / basis: *Matthew 5:16*

> "Father, in the name of Jesus. Let the transformation taking place in me. Become undeniable evidence of your goodness in Jesus' name."

4. Pastor George — Three Foundational Prayers for the Children

Pastor George's Talking Section — Detailed Teaching to Remember

Pastor George said he would temporarily pause the sevenfold blessing series and return to the blessing of honor the next day. Because children were returning to school, he devoted the closing section to three Scriptures and three focused prayers for children.

A. Prayer can be "banked" in advance

Before the first prayer, Pastor George widened who should participate. Adult children are still children and should be prayed for. Those who do not yet have children can pray for future children; he said, "Prayer is the only thing you can bank in advance." He told people they could pray five or twenty years ahead. Those who do not plan to have children could pray for someone else's child.

B. Isaiah 8:18 — Children as signs and wonders

Pastor George treated "signs and wonders" as a prayer over destiny and public testimony. He expanded the idea into signs of God's mercy, goodness, wisdom, protection, and lovingkindness. He prayed that children would be wonders to behold rather than wander away, that their hands would prosper, and that they would not become victims of society.

C. Isaiah 54:13 — Taught and fed by God

This prayer was about who teaches and feeds the child spiritually and mentally. Pastor George said, "May they not be lectured by the wicked, but may God teach our children." He connected being taught by God with peace, freedom from error and misstep, wisdom, knowledge, insight, and protection from the pressure of the world.

His expansion repeatedly prayed that the children would be fed by God's Spirit rather than by "the junk from this world," that the Word would be found in them morning and evening, and that they would not be misled or falter. He also prayed for the mind and tongue of the learned and for an excellent spirit.

D. Luke 2:52 — Advancement in every area

Pastor George's third prayer moved from preservation to progress. He repeated, "They will advance." His explanation was that God and the Holy Spirit would be their tutor; an excelling spirit and the spirit of wisdom would be upon them; therefore they would make progress.

He intentionally applied this to more than school. He included children who are working in companies and corporations and prayed for advancement in every dimension and facet of life — wisdom, knowledge, spiritual life, study, career, and favor.

E. The closing protection prayer widened beyond the three guided lines

After the three formal prayer points, Pastor George continued interceding for protection: no sickness, strange disease, kidnapping, molestation, strange bullets, harmful influence, drugs or addiction. He prayed for their going out and coming in, that God's hand rather than the hand of the wicked would rest upon them, that they would be the head and not the tail, and that they would not bring shame but become agents of joy.

Pastor George — Guided Prayer Points

Prayer Point 1 — Signs and Wonders

Scripture / basis: *Isaiah 8:18*

> "Father, in the name of Jesus. I thank you for making my children a sign and your wonder in their generation."

Prayer Point 2 — Taught and Fed by God / No Error

Scripture / basis: *Isaiah 54:13*

> "Father, I decree and declare… That my children will be taught and fed by you, O Lord. Therefore, no error or misstep shall occur in their life."

Prayer Point 3 — Advancement

Scripture / basis: *Luke 2:52*

> "Father, in the name of Jesus. Advance my children in every area of life."

5. Scripture Review — What Each Passage Was Used to Teach

Matthew 7:7–8: Thank God for answers: asking, seeking and knocking are answered.

Psalm 46:10: Stillness comes from knowing God; knowing God stabilizes the believer.

Ephesians 1:17: Receive wisdom and revelation in the knowledge of God.

2 Timothy 3:16: God's Word carries instruction and inspiration; listen for direction.

Psalm 121: Ask specifically for divine help, preservation and protection.

Luke 22:31–32: Transformation may attract attack; remain spiritually positioned so faith does not fail.

Psalm 84:7: Transformation should continue from strength to strength.

Romans 12:2: The mind must be renewed to sustain transformation.

Philippians 4:8: Direct the mind toward what is true, honest, just, pure, lovely and of good report.

John 15:4: Abide in Christ; do not merely visit His presence.

2 Corinthians 5:7: Position faith above visible contradictions; walk by faith, not sight.

Genesis 39:21: Joseph's painful circumstances did not cancel God's presence or purpose.

James 1:22: Transformation must reach daily choices through obedience.

1 Kings 13:4: Opposition stretched against God's purpose is not sovereign over the believer's destiny.

Isaiah 59:19: When the enemy comes like a flood, the Spirit of God raises a standard.

Exodus 14:14: Some battles require stillness and deeper dependence on God rather than greater human effort.

Matthew 5:16: Transformation should become visible evidence that leads others to glorify God.

Isaiah 8:18: Pray for children to be God's signs and wonders in their generation.

Isaiah 54:13: Pray for children to be taught by God, to have peace, and to avoid error and misstep.

Luke 2:52: Pray for children to advance and make progress in every area of life.

6. Memory Review — The Main Teaching I Want to Carry Forward

- Pastor Thomas: Knowledge of God produces stillness and stability. Know God through His Word; receive wisdom, revelation and inspiration; obey instruction; and ask specifically for divine help.
- Pastor Uche: Transformation must be maintained after the encounter. Stay positioned in the Word, in God's presence, in faith above visible contradictions, and in obedience.
- Pastor Uche: The enemy's goal is not only discouragement but displacement from the spiritual position where transformation continues.
- Pastor Uche: Some battles are beyond human strength; deeper dependence on God is the answer.
- Pastor George: Pray over children in advance and continually — signs and wonders, taught and fed by God, free from error, and advancing in every area.
- Pastor George: Protection and progress belong together: pray not only that children are preserved from evil, but that they prosper, learn, grow, advance and become agents of joy.

SEPTEMBER 7, 2026 — EVENING PRAYER SESSION

Detailed Prayer-Study Guide

Pastor Kaycee Abraham • Pastor George Irabor | Day 8 of the 10 Days of Prayer & Fasting

1. Session at a Glance

Date: September 7, 2026

Sequence: Pastor Kaycee Abraham led the first teaching and prayer section. Pastor George Irabor followed with the main teaching and extended warfare and honor prayer section.

Day / Theme: Day 8 of the 10 Days of Prayer & Fasting; Month of Transformation.

- Pastor Kaycee: thanksgiving for answered prayer; mercy and timely intervention; exchanging human weakness for God's strength; the danger of "spiritual civil disobedience"; protection from evil; total transformation and supernatural turnaround.
- Pastor George: fight FROM the victory of Christ rather than FOR victory; prayer and fasting as a means of changing the believer's belief system; the Cross as the decisive battleground; delegated authority; active resistance; forceful decrees from the finished work; uprooting what God did not plant; spiritual discretion; honor and divine remembrance.

> **Major memory thread: the teaching repeatedly moved from what Christ has already accomplished to how the believer thinks, stands, speaks, obeys and prays from that accomplished victory.**

2. Pastor Kaycee Abraham - Teaching and Prayer in Detail

A. Begin by thanking God for answers and progress

Pastor Kaycee opened Day 8 by turning the group back to thanksgiving.

His emphasis was not simply "thank God because the fast is almost finished." He thanked God for answers already given, for progress during the prayer-and-fasting journey, and for the grace that had carried the group to Day 8. He repeatedly described that progress as the work of God rather than human effort.

> "Father, in the name of Jesus. Thank you for answers to our petitions. And for the progress of our prayer and fasting program."

B. Mercy, compassion and timely intervention

From Lamentations 3:22, Pastor Kaycee moved from general thanksgiving to a more specific remembrance of mercy. His spontaneous expansion repeatedly thanked God because a matter could have become worse, but mercy and divine intervention had restrained it. This gave the prayer a protective dimension: mercy is not only pardon after failure; in his prayer flow it is also God stepping into situations before they deteriorate.

> "Father, in the name of Jesus. Thank you for your mercy, compassion, and timely intervention in our lives."

He also treated the ten-day fast itself as an intervention - a period God could use to preempt or interrupt what the enemy had intended.

C. Ask God to take charge and do wonders

His teaching point was that they had not gathered before a human being; they had come before the mighty God who hears prayer.

> "Father, in the name of Jesus. By your mercy! Take charge of tonight. And do wonders in our midst."

He expanded this as "wonders without numbers" and "innumerable wonders," and prayed that what is spiritual would become manifest physically in their midst.

D. Strength - stop counting on yourself and exchange weakness for God's strength

Pastor Kaycee deliberately connected his teaching to Pastor George's earlier message on strength. He recalled the biblical principle that human strength cannot be the believer's final source and then moved into a personal experience from earlier in his Christian journey.

Story to Remember - "I was counting on my strengths"

What is clear is Pastor Kaycee's own conclusion: earlier in his journey he was relying on his own strength, an experience humbled him / "brought me down," and he immediately grounded the lesson in 2 Corinthians 12:9 - God's strength is made perfect in weakness. The memory point is dependence, not self-confidence.

He read 2 Corinthians 12:9 - "My grace is sufficient for thee: for my strength is made perfect in weakness" - and applied it as an exchange. The believer does not glorify weakness as an end in itself; weakness becomes the place where Christ's power rests upon the believer.

> “Father, in the name of Jesus. I decree and I declare tonight that Your strength is exchanged for my weaknesses.”

His spontaneous expansion included, "I'm no longer a weak man" and "I walk in the reality of your strength." The purpose was to move from merely admiring the Scripture to consciously living from the strength God supplies.

E. Obedience - "spiritual civil disobedience"

Pastor Kaycee then used Hebrews 13:20-21 and Philippians 2:13 to show God working within the believer "to will and to do of his good pleasure" and making the believer complete in every good work to do His will. He connected this with Pastor Gloria's earlier emphasis on the grace of obedience.

His striking phrase was that one of the body of Christ's greatest problems is "spiritual civil disobedience." By this he meant a spiritual life in which a believer prays fervently but does not carry out the divine instruction already given. His next story made the point personal.

Story to Remember - praying when God required obedience

The clear lesson is his last sentence: a person can continue praying while postponing the thing God has already required. In that situation, more prayer does not replace obedience. His teaching therefore links spiritual power with responsiveness to divine instruction, not with prayer activity alone.

> “Father, in the name of Jesus. I decree and I declare tonight that my zeal for obedience to divine instructions is renewed and updated by fire.”

He then prayed for capacity to obey: "Lord, renew my zeal for obedience... Update my capacity..." His point was not only desire but spiritual capacity to follow divine patterns and instructions consistently.

F. Protection - kept far from evil and evil kept far from the family

From John 17:15, Pastor Kaycee prayed Jesus' own language of preservation: not removal from the world, but keeping from evil. He made the prayer reciprocal - the believer kept far from evil, and evil kept far from the family. His spontaneous prayer also invoked the blood of Jesus as a boundary of protection.

> “Father, in the name of Jesus. I decree and I declare tonight that I am kept far from evil, and evil is kept far away from my family.”

G. Total transformation and supernatural turnaround

Pastor Kaycee closed his section with Luke 9:29, the month's transformation text: while Jesus was praying, His appearance was transformed. He prayed that the group would not only complete a fast but experience visible, total transformation and supernatural turnaround encounters.

> "Father, in the name of Jesus. I decree and I declare tonight. That I enjoy total transformation. and supernatural turnaround encounters."

3. Pastor Kaycee - Guided Prayer Points in One Place

Thanksgiving for answers and progress

> "Father, in the name of Jesus. Thank you for answers to our petitions. And for the progress of our prayer and fasting program."

Mercy, compassion and intervention

> "Father, in the name of Jesus. Thank you for your mercy. Compassion. and timely intervention in our lives."

God take charge / wonders

> "Father, in the name of Jesus. By your mercy! Take charge of tonight. And do wonders in our midst."

Exchange weakness for strength

> “Father, in the name of Jesus. I decree and I declare tonight that Your strength is exchanged for my weaknesses.”

Renewed zeal for obedience

> “Father, in the name of Jesus. I decree and I declare tonight that my zeal for obedience to divine instructions is renewed and updated by fire.”

Protection from evil

> “Father, in the name of Jesus. I decree and I declare tonight that I am kept far from evil, and evil is kept far away from my family.”

Transformation / turnaround

> "Father, in the name of Jesus. I decree and I declare tonight. That I enjoy total transformation. and supernatural turnaround encounters."

4. Pastor George Irabor - Fight FROM Victory, Not FOR Victory

A. The reset: where are you fighting from?

Pastor George said he wanted the Holy Spirit to "reset" the church's warfare. His key distinction was between fighting FOR victory and fighting FROM victory. When a believer fights for victory, he said fear easily enters because the outcome still feels uncertain. Fighting from victory begins with the conviction that Christ has already won and the believer is standing in what Christ accomplished.

His memorable contrast was: "Religion tells us to fight for. Whereas our relationship with Christ teaches us how to fight from." He repeatedly asked, "Where are you fighting from? Where are you praying from?"

Using Ephesians 6:10-12, he linked this to "be strong in the Lord" - strength is borrowed from the Lord, not manufactured in the believer. He said people often fight "for healing" or "for victory" from the wrong position because they have not settled their true position in Christ.

B. Mark 9 - Pastor George's changed understanding of "this kind"

Pastor George openly described a change in his own understanding. He said that for a long time he read Mark 9:29 - "this kind does not come out except by prayer and fast" - as though Jesus meant a particularly strong class of demons. He said he had "run with that declaration falsely" because he did not know better.

He then read the episode through Mark 9:19 ("O faithless generation") and Mark 9:23 ("If you can believe, all things are possible"). From those verses, Pastor George taught that the "kind" prayer and fasting must deal with is the unbelieving mindset / stronghold in the belief system. His line was that one of the greatest "demons" believers have to deal with is "the mindset... the stronghold in our mind, our belief system."

His application: prayer and fasting are not only directed outward at an enemy. They also confront the inward belief system that keeps the believer praying from fear, inferiority or unbelief. He said, "if we can change the way we believe, we will change what we see."

C. The main battleground is the Cross; the mind must agree with the Cross

Pastor George clarified that he often calls the mind a battleground, but said the decisive battleground was the Cross. The mind is where the believer either accepts or resists what the Cross accomplished. He used Colossians 2:14-15: the record against us was nailed to the Cross; principalities and powers were disarmed; Christ made a public spectacle of them and triumphed over them.

The believer's present warfare, therefore, is not a second Calvary. It is standing firm, affirming, enforcing and bringing into lived reality what Christ has already accomplished. He put it this way: "victory is ours legally, spiritually. But we must learn to possess it realistically. Actualize it."

He shared that when this understanding first broke open to him, he exclaimed to himself that he did not fight FOR victory; he fights FROM the place of victory. He wanted the same insight to change the group's prayer language, confidence and expectations.

D. David and Goliath - transfer the battle to the Lord

Pastor George used David and Goliath to illustrate perspective. David did not treat Goliath as merely Israel's personal problem; he understood the defiance as directed against the Lord of Hosts. In Pastor George's framing, David transferred the battle to God and then stood in confidence. He connected that backward to Christ's finished declaration: "It is finished."

The practical memory: do not make the enemy the largest character in the story. Locate the battle inside what God has already said and done, then act from that position.

E. Seated position and "greater is He that is in you"

Pastor George said a believer can be "seated in heavenly places" yet live mentally like someone on the ground floor if the person does not understand the position. He connected this with 1 John 4:4: believers are of God and have overcome because the One in them is greater.

F. Three things the believer must do to fight from victory

- Renew the mind. Demolish the mentality of disqualification and accept the finished work as the governing reality. Think the way God thinks about the believer rather than from old fear and inferiority.
- Stand in delegated authority. From Luke 10:19, Pastor George taught that spiritual authority is not reserved for pastors, evangelists or apostles. The believer is not begging to be given authority later; in Christ, authority has been delegated.
- Resist actively. From James 4:7, submission to God is followed by an instruction to resist the devil. Pastor George stressed that resistance is not passive; the believer uses prayer, Scripture, declaration and authority to refuse the enemy's operation.

He emphasized equality of access with the phrase "God does not have grandchildren." Apart from differing callings and graces, every believer belongs directly to God. He said the same God who can use a pastor to cast out a demon or minister healing can use another believer who understands and stands in Christ's delegated authority.

G. Prayer and decree are not the same activity in Pastor George's teaching

Before moving into the warfare prayers, Pastor George distinguished fellowship prayer from decree. He described prayer as fellowship in the secret place - hallowing God's name, speaking about kingdom matters, worshiping and communing with the Father. He then described decrees as establishing, commanding, demanding and opposing the will of Satan with the believer's will aligned to God.

His purpose was to change tone and expectation: when making a decree, do not beg as though victory has not been won. Speak with confidence and then expect the manifestation because the declaration is being made from Christ's victory, not as an attempt to create victory independently.

5. Pastor George - Warfare Teaching, Stories and Guided Prayer Points

Prayer Point 1 - End the wickedness of the wicked

Scripture: *Psalm 7:9*

Pastor George told the group to pray with tenacity, fervency and authority. His rationale was that this is not begging God to decide whether Christ won; it is standing in the finished work and making a demand that the opposition still resisting that work cease in the believer's life and family.

> "Father, my father and my God. Let the wickedness of the wicked come to an end in my life and in my destiny."

Prayer Point 2 - Disappoint the craft of the wicked

Scripture: *Isaiah 44:25*

Pastor George read God as the One who frustrates the signs of liars, makes diviners mad, turns wise counsel backward and makes knowledge foolish. That led him to Ahithophel.

Biblical story - Ahithophel's counsel turned to foolishness

> Pastor George recalled Absalom's rebellion and Ahithophel's reputation for extraordinarily precise counsel. When David learned Ahithophel had joined Absalom, Pastor George said David's heart melted because he knew the weight of that counsel. David's response was a targeted prayer: "God, let the counsel of Ahithophel be turned to foolishness."

Pastor George used the story to teach that words, plans and counsel can be spiritually consequential. His application was not to live in paranoia but not to be naive: if people plot or speak destructively, the believer can stand in Christ's victory and pray that the craft and enterprise fail.

> "Father, in the name of Jesus. Disappoint the craft of the wicked against me and my destiny."

Personal story - the former friend who admitted praying against his success

> Pastor George said a woman in the city had once been a friend of his and Pastor Gloria. Before their church began, he would preach and join prayer at her church. Two or three years later she called and asked to meet away from the church at a Dunkin Donuts. Sitting there, she told him directly: "I have prayed for you all this while that you will not succeed." Pastor George said he answered that while she had been praying, God was increasing them - and she was going down - so she should have stopped praying that prayer.

The reason he shared the story was to make Isaiah 44:25 concrete. He was teaching that opposition can sometimes come from people once considered friends; nevertheless, his focus was not fear of the person but confidence that God can frustrate a destructive prayer or plan while advancing His own purpose. He returned the congregation to the same prayer: disappoint the craft of the wicked.

> "Disappoint the craft of wickedness... against me, my household, against my children, my wife, Lord, disappoint."

Personal story - raw eggs in the car and refusing fear

> Pastor George remembered a period years earlier when he was still going to work and found raw eggs in his car. He interpreted the act as connected with voodoo / spiritual opposition. I said, "Sit down, you are a liar. You are a joker."" He said he took anointing oil, anointed / washed it and moved on.

He shared this immediately to illustrate the difference between acknowledging warfare and becoming controlled by fear. His conclusion was that warfare can be real, but "the difference with us is that we are fighting from the place of victory." The event did not deserve to become the center of his life because Christ's victory was the center.

Scripture: *Matthew 15:13*

He called sickness, disappointment, failure, shame and delay "little bugs" compared with the victory already obtained in Christ. His point was not that suffering is trivial to the person experiencing it; he was contrasting the size of the problem with the finished work and delegated authority.

Illustration - mow first, then rake what remains

> Pastor George described a farmer / homeowner after a harvest or after mowing a lawn. The major cutting has already been done; what remains is raking. His phrase was, "rake out all the nonsense that Jesus has already won on the Calvary."

This illustration summarized his entire warfare theology for the night: Calvary is the decisive work. Present prayer is not replacing the Cross; it is removing what still lies around in the believer's lived experience and refusing what contradicts what Christ accomplished.

> "Father, in the name of Jesus. Let every plant and seed that my father did not plant in my life. Be uprooted from my life, my destiny, and my household."

Pastor George deliberately added "seed" to "plant." His explanation: if the visible plant is uprooted but the seed remains, it can grow again. He wanted the prayer to address both manifestation and root / residue.

Spiritual discretion - protect what should not be in the wrong hands

Pastor George then moved into a teaching on discernment, spiritual privacy and information. He used the story to say that a voice can sound complimentary yet come from a wrong spiritual source, so discernment matters.

He then applied the principle more broadly: "No man can read you, no man should read you." He warned that people can become limited when sensitive information is in wrong hands and said he regularly prays that satanic beings cannot "read" him, his children or his family. This led into an unusually practical warning about oversharing plans and personal history.

Personal family lesson - "If you open your mouth, you open your life"

> Pastor George said he had been talking to his children that evening. Anything you want to do in life. Let you and your God know." He then said, "If you open your mouth, you open your life."

He was not teaching isolation from all wise counsel. In the immediate context he was warning against giving one's entire life story or unformed plans to people one has only just met, especially when their intentions are unknown. His spiritual application was discretion: not everyone needs access to every plan, weakness or piece of personal information. He linked this with Jesus not entrusting Himself to everyone because He knew what was in man.

He also used the Wise Men and Herod as an illustration of concealment. Pastor George's lesson was that God can reveal what is needed to helpers while concealing it from wicked intent.

> "Father, in the name of Jesus! Every of my information in the wrong hands. Let those information be dissolved from your hand. Let them not remember it any longer."
>
> Pastor George restated the point more clearly: "Any people that have your information, that can read your destiny, Lord, I delete it from their memory. The name of Jesus."

> He later repeated it this way: "God, any of my information that is out there that the wicked has, Lord, I decree, declare that that information is hereby deleted from their system, deleted from their memory. In fact, they will not remember me again."

6. Pastor George - Honor, Divine Recognition and Remembrance

Pastor George then transitioned from warfare to honor, one of the sevenfold blessings associated with the Lamb in Revelation 5:12. His central idea was that Christ bore shame so the believer can stand in honor. He treated honor as divine recognition - God causing a life, work or calling to be seen rightly and elevated for His glory.

A. The best robe - remove filthy garments of shame

From Luke 15:22, Pastor George highlighted the father giving the returning son the best robe, ring and sandals. He turned the robe into a prayer against every spiritual "garment" of delay, disappointment and shame.

> **Prayer wording:** "Father, in the name of Jesus. Every filthy garment! Live out my life. Be removed by the blood of Jesus."

B. Mordecai - delayed reward does not mean forgotten reward

From Esther 6, Pastor George retold how Mordecai exposed a plot against the king but was not honored immediately. Later the king could not sleep, the records were read, and the question arose: what honor and dignity had been done for Mordecai? Nothing had yet been done.

Pastor George emphasized the reversal involving Haman: the man planning Mordecai's destruction was asked to describe how the king should honor a man and then had to participate in that honor. Pastor George's line was that the one trying to "set you down" can be made part of the process that "sets you up." He also stressed the change in Mordecai's status - from a gate man to number two - as an image of divine recognition.

> **Prayer wording:** “Father, in the name of Jesus, crown me with Your honor. Silence the voice of mockers. Lift me, O God, and qualify me where I am not qualified.”

Church-history story - mocked at the beginning, honored later

> Pastor George told long-time members they would remember how the church was labeled in its early days while they were busy praying, fasting and attending night vigils. He said, "they called us frustrated brothers," "people that were among nothing," and "Rebel." Then he said, "when God placed honor on us," people who had used those names now looked up to them.

This story explained what he meant by honor silencing mockers. He was not describing honor merely as compliments. He defined it as divine recognition - God making the fruit of a life or work visible so that former dismissals lose their power. He immediately added that "this is just the beginning," making the story both testimony and expectation.

C. Divine remembrance - God can stir the right person at the right time

Pastor George returned to Esther 6:1. The king could not sleep and called for the book of records. Pastor George was careful to say the prayer was NOT literally asking God to keep a helper awake all

night. His point was to ask God for remembrance and allow God to choose how to stir the person or circumstance connected to the believer's honor.

Humorous picture - best steak, waterbed, but the king still could not sleep

> Pastor George imagined the king having the best meal - "his best steak" - and sleeping on a waterbed, yet still being unable to sleep because Mordecai had to be honored.

The humor served the theological point: comfort could not cancel the divine moment of remembrance. If God decides to bring a matter back into view, He can interrupt normal routines and direct attention to the record that has been overlooked.

> "Let divine remembrance locate me for honor and promotion. Let your divine remembrance. Locate me for honor and promotion this season."

Pastor George expanded this beyond a title or job promotion. He said the needed "promotion" may be something the person did not even know to ask for - whatever makes the life complete, significant, brings divine recognition and causes people to see God at work. He prayed that God would stir the hearts of the men and women who need to help and that before the season ends, shame would be replaced by honor.

7. Pastor George - Guided Prayer Points in One Place

End wickedness

> "Father, my father and my God. Let the wickedness of the wicked come to an end in my life and in my destiny."

Disappoint the craft

> "Father, in the name of Jesus. Disappoint the craft of the wicked against me and my destiny."

Uproot plant and seed

> "Father, in the name of Jesus. Let every plant and seed that my father did not plant in my life. Be uprooted from my life, my destiny, and my household."

Covering / spiritual concealment

> "Father, I cover myself, my family, my destiny. in the blood of Jesus. that no satan, no evil eyes is permitted to see me through."

Information in wrong hands

> "Father, in the name of Jesus! Every of my information in the wrong hands. Let those information be dissolved from your hand. Let them not remember it any longer."

Filthy garment

> "Father, in the name of Jesus. Every filthy garment! Live out my life. Be removed by the blood of Jesus."

Honor

> **Prayer wording:** “Father, in the name of Jesus, crown me with Your honor. Silence the voice of mockers. Lift me, O God, and qualify me where I am not qualified.”

Divine remembrance

> "Let divine remembrance locate me for honor and promotion. Let your divine remembrance. Locate me for honor and promotion this season."

8. Stories and Illustrations - Memory Bank

- Pastor Kaycee - counting on his own strength earlier in his journey; an experience "brought me down" and led him to 2 Corinthians 12:9.
- Pastor Kaycee - set himself apart to pray, but the Lord was directing him toward obedience; conclusion: "Prayer is not a substitute for obedience."
- Pastor George - his former understanding of Mark 9:29 focused on "strong demons"; he now taught the passage as exposing an unbelieving belief system / mindset.
- David and Goliath - shift the battle from yourself to the Lord of Hosts and stand in what God has already won.
- Ahithophel - David prayed that brilliant hostile counsel be turned to foolishness; targeted prayer against destructive craft.
- Former friend at Dunkin Donuts - she admitted, "I have prayed for you all this while that you will not succeed"; Pastor George testified that God increased the church anyway.
- Raw eggs in the car - he refused fear, dealt with it simply and moved on, illustrating warfare from victory rather than panic.
- Mowed lawn / raking - Calvary did the decisive cutting; present warfare "rakes out" what contradicts the finished work.
- Paul and the divination girl - a flattering spiritual voice still required discernment.
- Talking to his children - keep some plans between you and God; "If you open your mouth, you open your life."
- Wise Men / Herod - God can reveal what helpers need while concealing information from hostile intent.
- Mordecai and Haman - delayed honor, divine reversal, and an enemy made to participate in the honoring.
- Early church mockery - "frustrated brothers" / "people that were among nothing" / "Rebel" gave way to recognition when God placed honor on the work.
- The sleepless king - even after the imagined "best steak" and waterbed, the king could not rest because Mordecai had to be remembered.

9. Scripture Reference Index

- Psalm 92:1-2 - words quoted by Pastor Kaycee for thanksgiving.
- Lamentations 3:22 - mercy, compassion and timely intervention.
- Zephaniah 3:17 - the Lord in the midst is mighty; ask Him to take charge and do wonders.
- 2 Corinthians 12:9 - God's strength made perfect in weakness.
- Hebrews 13:20-21; Philippians 2:13 - God working in us to do His will; obedience.
- John 17:15 - kept from evil.
- Luke 9:29 - transformation through prayer.
- Ephesians 6:10-12 - be strong in the Lord; warfare from His strength.
- Mark 9:19, 23, 29 - Pastor George's teaching on faith, belief system and prayer / fasting.
- Colossians 2:14-15 - the Cross, disarmed principalities and powers, public triumph.
- 1 John 4:4 - greater is He who is in the believer.

- Luke 10:19 - delegated authority.
- James 4:7 - submit to God and actively resist the devil.
- Psalm 7:9 - end the wickedness of the wicked.
- Isaiah 44:25 - frustrate signs / craft / counsel of opposition.
- Matthew 15:13 - uproot what the Father did not plant.
- Lamentations 3:35-37 - subversion / who speaks and it comes to pass without the Lord.
- Luke 15:22 - best robe, ring and sandals; honor replacing filthy garments.
- Revelation 5:12 - honor among the sevenfold blessings of the Lamb.
- Esther 6:1-11 - Mordecai, the book of records, Haman, honor and divine remembrance.

10. Prayer Memory - What to Carry Forward

Pastor Kaycee

My weakness is not a reason to depend harder on myself; it is a place to depend on God's strength.

Prayer cannot be used to postpone obedience. Ask: what has God already told me to do?

Pray for protection from evil and for total transformation, not merely completion of a fasting schedule.

Pastor George

Ask first: Am I fighting FOR victory or FROM Christ's finished victory?

Let prayer and fasting confront unbelief and the belief system that keeps me below what God has said.

Renew the mind, stand in delegated authority, and resist actively.

When decreeing in warfare, speak from what Christ accomplished rather than from panic.

Use discernment with people, plans and personal information; not everyone needs access to everything.

Honor is divine recognition. Ask God to remember, position and recognize me in a way that serves His glory.

One-sentence review: Depend on God's strength -> obey divine instruction -> stand in the finished work -> renew the mind -> exercise delegated authority -> resist from victory -> uproot what contradicts Christ's work -> guard what God entrusts to you -> receive divine honor and remembrance.

September 8, 2026

DETAILED PRAYER-STUDY GUIDE

Pastor Pat • Pastor Gloria

Day 9 of the 10-Day Fast • Month of Transformation

Session at a Glance
Pastor Pat opened the evening prayer and led a sequence centered on God's unchanging nature, transformation into Christ's likeness, Spirit-led direction, standing on God's promises, protection/intercession, and prayer for Pastor George and Pastor Gloria.
Pastor Gloria then led thanksgiving and church intercession, followed by a substantial exhortation on receiving, discerning, and obeying divine instruction.
Her central warning was that the teaching from the fast must not be written down and then forgotten. The Word is given 'for our profiting' and must be observed, obeyed, practiced, and carried forward after the fast.
Pastor Gloria closed with prayers for obedience, spiritual sensitivity, revelation of next steps, turnaround, restoration, removal of shame/disgrace, and movement from glory to glory.

1. Pastor Pat — Opening Prayer and Spiritual Preparation

Pastor Pat's portion was less a long sermon than a carefully ordered prayer progression. Each prayer moved the group from stability in God's character, to inward transformation, to Spirit-led direction, to faith in God's promises, to covering and intercession, and finally to prayer for the pastoral leaders. The repeated pattern was important: the believer is not to be controlled by changing circumstances, personal feelings, or self-strength, but by God's unchanging nature and the leadership of the Holy Spirit.

Prayer 1 — The Unchanging God and a Stable Confidence

> **Prayer wording:** “Unchanging God, thank you, Father, that you never change. Though everything around me shifts, be my constant rock and strong foundation this year. Let my confidence rest in your unchanging nature, not in circumstances. In Jesus' name, I pray.”

Why this prayer followed the teaching: Pastor Pat began with God's character before moving to requests. The prayer relocates confidence from changing conditions to the unchanging God. Her point in prayer was that stability comes from who God is, not from whether the environment feels stable.

Prayer 2 — Transformation into God's Likeness

Scripture / basis: *Transformation theme; the prayer itself does not cite a verse*

> **Prayer wording:** “Father, transform us into your likeness. So as we look to you, change us daily from the inside out. Let us grow more and more like Christ in your character, thoughts and actions. Remove anything in me that does not reflect your glory.”

Why this prayer followed the teaching: The transformation requested was internal before external: character, thoughts, and actions. Pastor Pat's language about the potter and clay in the expanded prayer reinforced surrender — asking God to shape rather than merely improve the surface.

Prayer 3 — Walk in the Spirit and Receive Clear Direction

Scripture / basis: *Spirit-led direction theme*

> **Prayer wording:** "Father God, in the name of Jesus. Help us to walk in the Spirit and clear direction. Holy Spirit, we ask you, take full control of our lives. Help us to live and walk according to your leading, not by my own strength or feelings. Give us clear direction, our lives, work and divine calling. Order our footsteps, your perfect plan. In the name of Jesus."

Why this prayer followed the teaching: Pastor Pat contrasted Spirit-led living with being governed by self-strength or feelings. The prayer asks for direction not only in spiritual matters but in life, work, and calling — with ordered steps rather than impulsive movement.

Prayer 4 — Stand Firm on God's Promises

Scripture / basis: *2 Corinthians 1:20 is the clear biblical allusion behind 'yes and amen,' though Pastor Pat did not state the reference*

> **Prayer wording:** "Standing firm on God's promises. We thank you, Father, that every one of all your promises is yes and amen. Help us to hold on for faith without wavering because you are faithful. Strengthen our trust in your word even when I cannot see the outcome."

Why this prayer followed the teaching: This prayer directly addresses the gap between promise and visible evidence. Pastor Pat asked for faith that does not waver when the outcome is still unseen.

Prayer 5 — Covering, Protection, Intercession and Care

Scripture / basis: *Protection/intercession theme*

> **Prayer wording:** "Cover us, Lord. Protect and support us. Under your beloved protection. Raise up people who will pray for us, just as we pray for others. Surround us with a covering, intercession, and provide care. In Jesus' name."

Why this prayer followed the teaching: Pastor Pat did not pray only for protection from harm; she prayed for a human and spiritual support system — people who will intercede, care, and stand with the believer. The prayer recognizes that those who pray for others also need people assigned to pray for them.

Prayer 6 — Pastor George and Pastor Gloria: Wholehearted Devotion, Family Protection and Clarity

Scripture / basis: *Pastoral intercession*

> **Prayer wording:** "We thank you, Lord. Pastor George and Pastor Gloria will serve you with a whole heart daily. May the singular desire always to serve and to please you alone. Keep the devotion to you so, an undivided, in every season. Protect and keep their children and family members safe. Make the complex things simple for them to understand in Jesus' name."

Why this prayer followed the teaching: The prayer focused first on the pastors' hearts before ministry success: wholehearted service, an undivided devotion, protection over their children and family, and clarity to understand complex matters.

Pastor Pat's Closing Thanksgiving

Pastor Pat closed by thanking the God who hears prayer and naming the outcomes being expected from the fast: breakthrough, open doors, restoration, provision, direction and transformation. Her closing prayer treated answered prayer as something to thank God for before all evidence was visible.

2. Pastor Gloria — Thanksgiving and Church-Focused Intercession

Pastor Gloria took over after thanking Pastor Pat. Before teaching, she spent significant time in thanksgiving and prayer for Fountain of Grace and the affiliated churches. These prayers were not side comments; they set the frame for the teaching that followed: God has sustained, established, multiplied and instructed His people, and the proper response is gratitude plus obedience.

Thank God for goodness and strength during the fast — Psalm 107:1-2

She emphasized that God had helped and strengthened the church through nine days of fasting and prayer. The focus was not endurance by human willpower but God's mercy and sustaining help.

Thank God for wondrous works — Job 9:10 theme

Pastor Gloria said God specializes in great things that are 'past finding out' and wonders without number. She prayed from the expectation that testimonies were already taking place, not that the prayers were merely an exercise.

Thank God for Fountain of Grace — preservation, multiplication and establishment

She repeatedly thanked God that the church has remained standing, continues to hear from God, has not diminished, and is being multiplied spiritually, relationally, numerically and financially. She stressed that not every ministry that starts remains standing, so continued existence and growth should never be treated as ordinary.

Thank God for fulfilled prophetic words — 1 Kings 8:22-24

Using Solomon's temple-dedication language, she thanked God for words spoken through His servant that have been fulfilled by His hand. The emphasis was that God speaks with His mouth and fulfills with His hand.

Pray for Connect Groups — Acts 2:46-47

She prayed for saved souls, new members, relational vitality, discipleship and numerical growth in the Connect Groups.

Pray for the sanctuary renovation — Exodus 35:20-21, 29

She prayed that God would stir willing hearts and also place resources in people's hands, so the work would be supplied by God's people and the church would not be stranded.

3. Pastor Gloria's Main Teaching — The Word Must Be Applied After the Fast

Pastor Gloria's central concern was memory and application. She said the abundance of teaching during the fast was not accidental; she believed God was using His servants to prepare the people for what He had already prepared for them. She tied together many of the themes taught during the ten days — the power of the Word, declaring in faith, spreading the matter before God, and fighting from the place of victory rather than fighting for victory — and said those instructions were for the believers' benefit.

> *"These words that you have heard is not for you to just take notes, and after 10 days of fasting and prayer, you cover your notes, and you forget it, and you wait for next year. No! It's for you to apply it continually."*

Her use of 2 Timothy 3:16 was practical: Scripture is profitable for doctrine, reproof, correction and instruction in righteousness. She repeated the phrase 'for our profiting' to stress that the Word is intended to produce benefit and visible change.

"Observe to Do" — Joshua 1:8

Pastor Gloria slowed down on the phrase 'observe to do.' She defined it as paying close attention so as to actively obey, practice, and act on the instruction given. In her explanation, prosperity and good success are connected not merely to hearing or writing down the Word, but to staying with it until it is acted upon.

What "Observe to Do" Meant in Her Teaching
Pay close attention to the instruction.
Do not treat God's Word as information only.
Actively obey it.
Practice it repeatedly rather than once.
Continue after the fast ends.
Expect the instruction to shift life from where it is now toward where God wants it to be.

Willing + Obedient — Isaiah 1:19

Pastor Gloria connected willingness and obedience to experiencing the fruit of what God has provided. She stressed that listening alone does not profit the believer. The instruction becomes beneficial when it is obeyed.

4. How God Gives Instruction — Pastor Gloria's Three Channels

A. Through His Word — and the conscience responding to the Word

She said God gives specific instruction through Scripture and that the Word can 'prick' the heart as it is read. She treated that inner conviction as something to pay attention to rather than dismiss.

Story / Example: Abraham — Genesis 22

Pastor Gloria used Abraham to demonstrate prompt obedience. God instructed Abraham concerning Isaac, and she emphasized that Abraham did not spend the next morning arguing or negotiating. He got up early and began the journey. Her lesson was direct: divine instruction is not a suggestion. When God speaks, the proper response is obedience.

B. Through Prayer — ask, then wait for the answer

Story / Example: David repeatedly inquired of the Lord

Pastor Gloria used three moments from David's battles to show why a successful past instruction cannot simply be recycled. In 1 Samuel 30:8, David asked whether to pursue and received the instruction to go. In 2 Samuel 5:19 he again inquired and was told to go against the Philistines. But later in the same chapter, when the Philistines returned, God gave a different strategy: do not go up directly; circle behind them and come by the mulberry trees. Pastor Gloria's point was that if David had assumed the previous method still applied, disaster could have followed.

> *“Spread it before Him, and then wait to hear what He has to say. Our problem is that we tell God all our problems, and we are quick to leave His presence.”*

This was one of her most practical instructions: prayer is not complete when we finish talking. After presenting the matter, ask, 'What are You saying?' She applied this to travel, business decisions and investments — should I go, should I not go, should I embark on this, should I invest in this? She said God will minister to the spirit man and show the way.

C. Through His servants and other believers — but test it by the Word

Pastor Gloria said God may speak through a pastor, Christian brother or Christian sister. She referenced the Sunday story of a pastor who sought prayer but received an instruction; when he obeyed the instruction, the situation changed. Her safeguard was equally important: anything spoken through a person must be reconcilable with Scripture because the Word of God is the final authority.

5. Why Obedience Matters — Blessing and Manifestation Follow

Pastor Gloria returned to Abraham and said blessing followed obedience. She then used James 1:22 and 1:25: do not be a hearer only; the one who continues in the perfect law of liberty and acts on it is blessed in what he does. She described a blessing attached to obedience.

From John 14:21 she then developed a second outcome: manifestation. Jesus says the one who keeps His commands is the one who loves Him, and He will manifest Himself to that person. Pastor Gloria explained 'manifest' as display or showcase. Her picture was memorable: God wants to display His glory in a believer's life — to make the believer a 'showcase' or 'billboard' — but obedience is part of that pathway.

Pastor Gloria's Main Teaching in One Line
The fast ends, but the instructions do not end. Hear the Word, discern God's voice, test what you hear by Scripture, obey what He says, and continue in it until the Word profits your life.

6. Pastor Gloria — Guided Prayer Points After the Teaching

Prayer 1 — Grace to Hear and Obey Divine Instruction

Scripture / basis: *Isaiah 1:19; James 1:22, 25; John 14:21*

> **Prayer wording:** "Father, I receive your grace to be attentive to your divine instruction and to obey it."

Why this prayer followed the teaching: This prayer directly answers the teaching: the goal is not more notes but an obedient response to what God has already said.

Prayer 2 — Quicken My Spirit Man

Scripture / basis: *1 Corinthians 2:9-10*

> **Prayer wording:** "Father, in the name of Jesus. Quicken my spirit man. Cause me to be sensitive to the leading of the Holy Spirit."

Why this prayer followed the teaching: Pastor Gloria connected sensitivity to revelation: the things God has prepared are revealed by His Spirit. She prayed for a spirit man that is alive, quickened, able to hear clearly, and ready to obey.

Prayer 3 — Reveal the Steps I Need to Excel and Prosper

Scripture / basis: *1 Corinthians 2:9-10*

> **Prayer wording:** "Father, in the name of Jesus. By your Spirit reveal to me the steps I need to excel and prosper in life."

Why this prayer followed the teaching: This moved revelation into practical direction. She asked not only for knowledge of what God has prepared, but for the specific steps required to walk into it.

Prayer 4 — It Is My Turn for a Turnaround

Scripture / basis: *Psalm 126:1-4; Ezekiel 21:27*

> **Prayer wording:** "Father, it's my turn for a turnaround. Turn that situation around, O God."

Why this prayer followed the teaching: Pastor Gloria applied this to health, family, job, marriage, position and any stubborn challenge. Her repeated language was 'my turn,' 'my time,' and 'my season' for a change of story.

Prayer 5 — Double for All My Trouble / Total Restoration

Scripture / basis: *Joel 2:25-27*

> **Prayer wording:** "Father, in the name of Jesus. I decree and I declare. Double for my trouble."

Why this prayer followed the teaching: She read the promise of restoration of what the locust, cankerworm, caterpillar and palmerworm had eaten, and insisted on total rather than partial restoration. In her prayer expansion she repeatedly asked for restoration of fortune and what had been stolen or consumed.

Prayer 6 — Terminate Shame and Disgrace

Scripture / basis: *Joel 2:26-27; Mark 5:25-29*

Prayer wording from Pastor Gloria's expansion: "Lord, I terminate shame in the name of Jesus. I terminate shame and disgrace in the name of Jesus... Let it come to an end in my life."

She connected Joel's promise that God's people would not be ashamed with the woman who had the issue of blood. Pastor Gloria described the woman as living under social shame and isolation because of her condition. She said the woman had to hide herself and spoke vividly of the burden of trying to clean herself repeatedly before appearing in public. This was Pastor Gloria's explanatory picture; it should not be read as a direct quotation from Mark.

The turning point was Mark 5:27-29: the woman heard about Jesus, came through the crowd, touched His garment and the flow of blood stopped. Pastor Gloria's application was, 'Her shame was terminated instantly.' She then told the group that Jesus was 'in the house' and urged them to hold on to the hem of His garment in prayer concerning anything in health, relationships, children, or life that had produced shame, disappointment or questions such as, 'Where is your God?'

> *"Let the garment of shame and disgrace be removed from my life."*

Prayer 7 — From Glory to Glory

Scripture / basis: *2 Corinthians 3:18*

> **Prayer wording:** "I declare that I'm going from glory to glory. Shame and disgrace has been terminated. Disappointment has been terminated."

Why this prayer followed the teaching: Pastor Gloria defined glory here as the opposite of shame and moved the prayer from merely removing shame to receiving a new spiritual direction: beholding Christ, being transformed into His image, and moving from glory to glory by the Spirit.

7. What to Remember When Praying This Session Later

Prayer Memory
Do not close the notebook when the fast ends; continue applying the Word.
Ask God for instruction, then remain long enough to listen.
Do not assume yesterday's method is today's instruction — David inquired again.
Test instructions received through people against Scripture.
Obedience is not merely duty; Pastor Gloria connected it with blessing and manifestation.
Pray for a quickened spirit and specific next steps, not vague inspiration.
For stubborn situations: pray for turnaround, restoration, the end of shame, and movement from glory to glory.

8. Scripture Reference Index

Scripture	How It Was Used
Psalm 107:1-2	Thanksgiving for God's goodness and mercy during the fast.
Job 9:10	God does great things past finding out and wonders without number.
Jeremiah 30:19-20	Multiplication, increase and establishment.
1 Kings 8:22-24	God speaks promises and fulfills them by His hand.
Acts 2:46-47	Addition to the church and Connect Groups.
Exodus 35:20-21, 29	Willing hearts and provision for the sanctuary renovation.
2 Timothy 3:16	Scripture is profitable for doctrine, correction and instruction.
Joshua 1:8	Meditate and 'observe to do' the Word.
Isaiah 1:19	Willingness and obedience.
Genesis 22	Abraham's prompt response to divine instruction.
1 Samuel 30:8	David inquired and received the instruction to pursue.
2 Samuel 5:19, 22-25	David inquired again and received different battle instructions.
Acts 13:2	Instruction received while ministering to the Lord and fasting.
James 1:22, 25	Doers rather than hearers only; blessing in continued obedience.
John 14:21	Obedience, love and Christ manifesting Himself.
1 Corinthians 2:9-10	The Spirit reveals what God has prepared.
Psalm 126:1-4	Turnaround and restored captivity.
Ezekiel 21:27	Overturning until the rightful time/person comes.
Joel 2:25-27	Restoration and the end of shame.
Mark 5:25-29	The woman with the issue of blood; healing and Pastor Gloria's application to shame.
2 Corinthians 3:18	Transformation from glory to glory.

SEPTEMBER 9, 2026

DETAILED PRAYER-STUDY GUIDE

Pastor Thomas • Pastor George Irabor

Day 10 of the 10-Day Fast • In-Person Closing Service • Month of Transformation

1. Session at a Glance

Date / setting: Wednesday, September 9, 2026 • Day 10 — in-person closing service.

Sequence: Pastor Thomas leads the opening prayer sequence. Pastor George then receives the handoff, gives the final teaching and instructions, completes the sevenfold Revelation 5:12 progression with GLORY and BLESSING, leads the concluding prayers, and ministers communion.

Pastor Thomas: thanksgiving for grace; cleansing and perfection in Christ; good works; good treasure; good seed; the declaration that it will go well with the righteous; and a prophetic "you will be congratulated" close.

Pastor George: write five God-sized matters for which you desire congratulations; place what is beyond your capacity before God; praise and expectation after ten days of seeking; glory as God's manifest presence and the absence of shame; glory centered in the cross; total dependence and warfare from victory; the original blessing of bearing God's image; responsibility to become a channel of blessing; favor; healing of bitter/barren areas; and communion as remembrance of the finished work.

> **Major memory thread: The final night moves from identity ("good," "good seed," "God's image") to manifestation. What Christ has already obtained is to be known, embraced, declared, lived from, and allowed to become visible in the believer's life.**

2. Pastor Thomas — Goodness, Identity and Expectation on the Final Night

Pastor Thomas opens the prayer portion by repeatedly drawing the church back to what God has already done and what Scripture says is already true. His progression is deliberate: grace received through Christ, cleansing and perfection through Christ's offering, creation for good works, good treasure within, good seed identity, assurance that it will go well with the righteous, and finally expectation of visible congratulations.

A. Thank God for the grace given through Jesus Christ — 1 Corinthians 1:4

He begins the final-night prayers with thanksgiving rather than petition. The emphasis is corporate as well as personal: grace over every soul in Fountain of Grace, the affiliated churches, families, and the people represented in the room. The spontaneous thanksgiving widens to goodness, lovingkindness, healing, breakthrough, blessing, and preservation.

Guided prayer: "Father, in the name of Jesus Christ, we thank You for Your grace. We thank You for Your grace upon every soul in Fountain of Grace and all our affiliated churches."

B. Completely cleansed and perfected — Hebrews 10:14

Pastor Thomas then centers the congregation on the once-for-all work of Christ. His prayer does not ask the church to act as though cleansing is uncertain; he leads them to thank God for cleansing and perfection grounded in Christ's single offering.

Guided prayer / declaration: "We thank You because You have completely cleansed and perfected every member of Fountain of Grace forever. We are cleansed forever. We are perfected forever."

C. Created in Christ to do good works — Ephesians 2:10

From identity he moves to conduct. Because believers are God's workmanship created in Christ Jesus for good works, Pastor Thomas tells the congregation not merely to hope for occasional good actions but to see good works as a fitting expression of who they are in Christ.

Declaration: "I will do good works. I am a doer of good works."

Corporate prayer: "Father, in the name of Jesus Christ, we declare that every soul in Fountain of Grace does good work."

D. A good person brings forth good treasure — Matthew 12:35

Pastor Thomas has the congregation speak identity to themselves and to one another: "I am a good man," "I have good treasure in me," and "you are a good man." He then turns the identity statement into expectation: the good treasure within should produce good things that become visible in the life of the believer.

Core declaration: "I am a good man. I have good treasure in me."

Prayer outcome: "Every member of Fountain of Grace will produce good things."

E. The children of the Kingdom are good seed — Matthew 13:37-38

Pastor Thomas uses Jesus' own interpretation of the parable: the good seed are the children of the Kingdom. The prayer therefore becomes another identity declaration. The congregation is not asked to define itself by bad soil, hostile sowing, or past conditions, but by the "good seed" language Jesus gives to the children of the Kingdom.

Declaration: "I am a good seed."

Prayer / confession: "Every member of Fountain of Grace is a good seed. I will live a good life."

F. "It will go well with me" — Isaiah 3:10

Using Isaiah 3:10, Pastor Thomas reassures the righteous. He explicitly frames the statement as encouragement for anyone who may have been losing heart. The declaration expands over self, children, family, spouses, parents, every member of the church, and the affiliated churches.

Guided declaration: "It will go well with me. It will go well with my children. It will go well with my family."

Expanded prayer: "Nothing broken, nothing missing, nothing lacking… it is going well with everything that concerns us."

G. The "congratulations" prophetic close

Pastor Thomas ends his portion by directing people to speak congratulations over seven others for the month. Pastor George immediately takes that moment and turns it into a concrete faith instruction for the rest of the service.

Declaration: "You will be congratulated this month in Jesus' name."

3. Pastor George — Write the Five Things and Give God the Battle

Pastor George thanked Pastor Thomas for leading and built directly on the "congratulations" declaration. He instructs each person to write five things for which they desire to be congratulated. His instruction is not to fill the page with what can be accomplished by ordinary capacity; he specifically points them toward deep desires that agree with God's will and would be unmistakably God's work when they manifest.

- Write five matters that came strongly into your spirit when others spoke congratulations over you.
- Keep one copy and place the duplicate at the altar.
- Do not make the list merely what you can accomplish by yourself.
- Choose deep desires that are in accordance with God's will.
- Treat what is beyond your capacity as a "be still" matter: allow God to fight the battle.
- The prayer team was instructed to keep raising the requests before God during the Thursday prayer meetings until manifestation.

Pastor George's key instruction: "Don't write what you can do… write the deepest desire… that is in accordance to the will of God."

His interpretation of the written matters: "It is God's battle. What you've just written is God's battle… they're beyond your capacity."

Praise before the case

Before moving into the teaching, Pastor George spends time honoring God as the all-sufficient, faithful, glorious One and then speaks of spreading the written requests before God at the altar. This echoes the "spread the matter before God" framework he had already taught during the fast. The emphasis is not that God needs information; rather, the act places confidence and responsibility back in God's hands.

4. Day 10 Thanksgiving — The Ten Days Were Not in Vain

Pastor George thanks God for strength to reach the tenth day and for what God has already done inwardly. He prays for manifestation and joy, and he anchors expectation in God's character as the One who hears and rewards those who diligently seek Him.

Thanksgiving emphasis: "Thank You for seeing us through this 10th day, and thank You for what You have done already in us."

Expectation: The church had poured out its heart, supplications, prayers, and requests for ten days; Pastor George therefore leads them to remain expectant rather than treat the fast as an empty exercise.

Faith posture: "Our eyes, our heart is expectant… we are confident that You never lie. You can never fail."

5. The Sixth Sevenfold Blessing — GLORY

Pastor George says the first five items in the sevenfold Revelation 5:12 progression had already been addressed during the fast — power, riches, wisdom, strength/might, and honor. On the final night he turns to the last two: glory and blessing.

A. Glory is the manifest presence of God

Pastor George defines the glory Christ obtained on behalf of believers as the manifest presence of God in the believer's life. He points to Moses' hunger for God's presence and stresses that presence is not a future possession for the believer who has Christ; the issue is manifestation and recognition of what is already carried.

Pastor George's definition: "Glory is the manifest presence of God… and is the absence of shame."

Identity emphasis: "That's what we have. It's not what we will have… what comes with our identity in Christ is God's presence, God's glory."

B. Shame is incompatible with the glory Christ obtained

Because Pastor George frames glory as God's manifest presence and the opposite of shame, he repeatedly tells the church not to normalize shame as an enduring identity. He connects this with the new-creation identity in 2 Corinthians 5:17 and says the new creation is a "species" that carries glory.

Prophetic emphasis: "The glory of God will be made manifest in the name of Jesus."

C. Glory must be centered on the Cross

A major caution follows: Pastor George does not define glory by cars, possessions, or ordinary status. He says the glory of the believer must be centered on the Cross — the sacrifice of Christ, the finished work, and everything Christ obtained through it. His repeated concern is that believers can possess spiritual realities but fail to see manifestation when attention is centered on the mundane rather than Christ's finished work.

Meaning of "glorying in the Cross": Make Jesus and His sacrifice the center of faith, hope, identity, and boasting.

Clear biblical allusion: Galatians 6:14 — Paul's boasting/glorying in the Cross.

D. Glorying in the Cross means total dependence

Pastor George makes "total dependence" his second explanation of glorying in the Cross. He says the real battle was won at the Cross and returns to the finished-work language of Christ triumphing over what was contrary to the believer. The practical result is that spiritual warfare is conducted from victory rather than for victory.

Pastor George's memorable line: "We don't fight for victory. We operate from the place of victory."

He then connects this with the believer's heavenly position in Christ: do not spend life searching for another spiritual realm as though the believer has not already been seated with Christ. His warning is that continual "looking for" what Scripture says is already yours creates unnecessary labor; the instruction is to live and operate from that position.

6. The Seventh Sevenfold Blessing — BLESSING

A. The original blessing is the privilege of bearing God's image — Genesis 1:27-28

Pastor George begins the final blessing with creation itself. Before "be fruitful, multiply, replenish and subdue," he emphasizes the first privilege: humanity was created in God's image and likeness. He calls this the "original blessing" and urges the church to let that identity take root deeply enough to change prayer, confidence, and the way life is engaged.

Core statement: "The original blessing is that we carry the image of God. We are in His likeness."

B. Blessing also carries responsibility

Pastor George says the blessing is not merely a possession; it brings responsibility to manage what God entrusts and to become a channel through which blessing reaches others. He cites Deuteronomy 16:17 and then invokes Abraham's call to be blessed so that others are blessed, followed by Acts 20:35.

Pastor George's principle: "The blessing comes with… responsibility that it does not rest or end with you."

Another key line: "You cannot be blessed if you are not a channel of blessing."

He illustrates the principle with Fountain of Grace's charitable activity, including wells in Nigeria and support for people in need. This is included because it is part of his teaching on the responsibility attached to blessing.

Receiving and giving: "Receiving and giving go hand in hand."

Scripture: *Acts 20:35 — "It is more blessed to give than to receive," as quoted in the service.*

7. Pastor George — Final Guided Prayer Points and Declarations

Prayer 1 — Daily Transformation by God's Glorious Presence

Scripture / basis: *Exodus 33; glory/presence theme*

Guided prayer / declaration: "God, transform me daily by Your glorious presence. Lord, transform me daily by Your glorious presence."

Why this matters in the session: The first prayer applies the glory teaching inwardly: the goal is not a one-night emotional experience but daily transformation through conscious fellowship with God's presence.

Prayer 2 — Clothed with Power and Glory

Scripture / basis: *Exodus 33:18; Judges 6:34*

Guided prayer / declaration: "Father, in the name of Jesus, as I enter this new season, clothe me with Your power and glory. Let my life be a carrier of Your presence."

Why this matters in the session: Pastor George links glory with visible divine empowerment. Gideon being clothed by the Spirit becomes a picture of entering a new season as a carrier of God's presence and power.

Declarations surrounding Prayer 2

- "May glory separate you."
- "You have entered into your season of separation."
- "The glory of God will radiate from your life."
- "What cannot stop God cannot stop you."

Prayer 3 — Favor and Gladness Will Not Run Dry

Scripture / basis: *Psalm 5:12; favor as a shield*

Guided prayer / declaration: "Father, in the name of Jesus, I declare that the oil of favor, the oil of gladness, will not run dry over my head… will not depart from my life and will not depart from my family."

Why this matters in the session: Pastor George stresses that the prayer is for manifestation of what God has already given, not repeated begging for a gift that has already been placed in the believer's "package."

- "We run on favor."
- "I walk in favor."
- "I am a child of favor. I am destined for favor."

Prayer 4 — Bitter Water and Barren Ground Turned Sweet and Fruitful

Scripture / basis: *2 Kings 2:19-20; renewal-of-mind application*

Guided prayer / declaration: "Father, in the name of Jesus, I decree and declare, by the blood of Jesus, let every bitter water and barren ground in my life and family be turned to sweet water and a fruitful ground."

Why this matters in the session: Pastor George uses Elisha's new bowl and salt as a picture of renewed thinking. He tells the church to renew the mind by the Word, see themselves through the privilege of carrying God's image, and then speak in agreement with that renewed picture.

Related declaration: "Everything God does is good. Therefore, everything in my life will be good."

Seeing and speaking: Pastor George connects right spiritual sight with right declaration: when the believer sees in agreement with God's Word, the believer can speak from that position rather than from the old barren picture.

8. Communion — Remembering the Covenant and the Finished Work

Pastor George deliberately connects the final communion to the entire ten-day series. He moves from Genesis 17 and Abraham's covenant story to the Cross, teaching that the covenant and the sevenfold blessings find their decisive fulfillment in Christ. He tells the church not to take communion as an

empty ritual, but in remembrance of what Christ accomplished and as an act of agreement with the finished work.

A. Covenant and the sevenfold blessings

Pastor George reflects on Abraham's covenant account and interprets Abraham's deep sleep as a picture of God taking responsibility for the covenant, ultimately fulfilled through Christ. He then says the blood of Jesus "sealed" the seven things the Lamb received on behalf of believers. He presents this as part of his teaching on covenant and the Cross.

Communion instruction: Take the bread and cup "with the understanding" of what Christ has received on the believer's behalf and in remembrance of the victory won at the Cross.

B. Prayer of agreement with the sacrifice

Guided prayer: "Father, I thank You for Your blood. Thank You for Your broken body. I embrace the sacrifice of Your Son, and I say amen to everything that is wrought on my behalf."

Manifestation prayer: "Lord, I open my eyes for the manifestation of all the blessings that Jesus has obtained on my behalf."

C. Pastor George's communion declarations over the people

- No more shame; the believer's life is glorious.
- Freedom from the enemy's enchantment and a walk in righteousness and victory.
- Operation from the place of victory, with the power and might of God resident within.
- The garment of honor and surrounding favor.
- The goodness and riches of God made evident.
- The blood of Jesus speaking on behalf of the believer and the family.

D. The bread — wholeness rather than brokenness — 1 Corinthians 11:23

As he ministers the bread, Pastor George emphasizes Christ's body being broken and then prays wholeness over the congregation. He applies the prayer to life, mind, spirit, and body.

- "I pray wholeness to your mind."
- "I pray wholeness to your spirit."
- "I pray wholeness to your body."

E. The cup — a new season, restoration and healing

Before the congregation drinks, Pastor George declares that the final day marks a new season and new era. He returns to several themes from the ten days: doors opening, possession of city gates, no lack, restoration of what was stolen, healing, and wholeness by the sacrificial blood of Jesus.

- "Today marks a new season for you."
- "You are in a new era."
- "Doors will open to you at their own accord."
- "God will give you the possession of the city gates."
- "Anything that the enemy has stolen will be restored in sevenfold."
- "I pray healing in your body. I pray healing in your mind… You are made whole."

F. Immediate thanksgiving after communion

Pastor George does not rush the congregation out of the moment. He tells them to spend time worshiping and thanking God. His own closing thanksgiving names healing, breakthrough, a new season, joy, power, presence, and recognition of who believers are.

Closing thanksgiving theme: "We usher a new season — a season of joy, a season of breakthrough, a season of Your power and Your presence in our life."

9. Prayer & Declaration Quick Reference

Leader	Prayer / Declaration
Pastor Thomas	Thank You for Your grace upon every soul in Fountain of Grace and the affiliated churches.
Pastor Thomas	We are cleansed forever and perfected forever through Christ's offering.
Pastor Thomas	I am a doer of good works.
Pastor Thomas	I am a good man; I have good treasure in me; my life will produce good things.
Pastor Thomas	I am a good seed; I will live a good life.
Pastor Thomas	It will go well with me, my children, and my family.
Pastor Thomas	You will be congratulated this month in Jesus' name.
Pastor George	Write five God-sized matters, keep a copy, and place a duplicate before God as matters beyond your capacity.
Pastor George	God, transform me daily by Your glorious presence.
Pastor George	As I enter this new season, clothe me with Your power and glory; let my life carry Your presence.
Pastor George	The oil of favor and gladness will not run dry over my life and family.
Pastor George	Let every bitter water and barren ground in my life and family become sweet water and fruitful ground.
Pastor George	I embrace the sacrifice of Christ and say amen to everything wrought on my behalf.
Pastor George	Open my eyes to the manifestation of all the blessings Jesus obtained on my behalf.

10. Scripture Reference Index

Scripture	How It Was Used
1 Corinthians 1:4	Pastor Thomas — thanksgiving for grace given through Jesus Christ.
Hebrews 10:14	Pastor Thomas — Christ's single offering; cleansing and perfection.
Ephesians 2:10	Pastor Thomas — created in Christ Jesus for good works.
Matthew 12:35	Pastor Thomas — good treasure producing good things.
Matthew 13:37-38	Pastor Thomas — the good seed are the children of the Kingdom.
Isaiah 3:10	Pastor Thomas — reassure the righteous that it will go well with them.
Revelation 5:12	Pastor George — completes the sevenfold sequence with glory and blessing.
Exodus 33	Pastor George — Moses and the presence/glory of God; presence as the distinguishing mark.
2 Corinthians 5:17	Pastor George — new-creation identity as a life that carries glory.
Galatians 6:14	Clear allusion in Pastor George's teaching on boasting/glorying only in the Cross.
Colossians 2:14-15	Clear allusion in the finished-work/victory teaching: what was contrary was nailed to the Cross and Christ triumphed.
Ephesians 2:6	Pastor George — believers seated with Christ; operate from that position.
Genesis 1:27-28	Pastor George — the original blessing: bearing God's image, then fruitfulness and responsibility.
Deuteronomy 16:17	Pastor George — blessing carries responsibility; give according to the blessing received.
Genesis 12:2-3	Clear allusion: Abraham blessed to become a blessing to others.
Acts 20:35	Pastor George — "more blessed to give than to receive"; receiving and giving go together.

Scripture	How It Was Used
Judges 6:34	Pastor George — Gideon clothed by the Spirit; prayer to be clothed with power and glory.
Psalm 5:12	Pastor George — favor surrounds the righteous as a shield.
2 Kings 2:19-20	Pastor George — bad water/barren ground; prayer for bitter and barren areas to become sweet and fruitful.
Jeremiah 1:11-12	Clear allusion in the “see right / God performs His Word” explanation.
Genesis 17	Pastor George — covenant teaching leading into communion.
1 Corinthians 11:23-26	Pastor George — communion in remembrance of Christ’s broken body and blood.

11. Day 10 Memory Review — What to Carry Forward

- The final night begins with identity before manifestation: grace, cleansing, good works, good treasure, good seed, and the assurance that it will go well with the righteous.
- Pastor Thomas’s “congratulations” declaration becomes Pastor George’s practical instruction to write five God-sized, God-aligned matters that are beyond ordinary capacity.
- Pastor George completes Revelation 5:12 with GLORY and BLESSING.
- GLORY is taught as the manifest presence of God and the absence of shame, rooted in what Christ obtained rather than in material display.
- Glory must remain centered on the Cross: Christ’s sacrifice, the finished work, total dependence, and warfare from victory rather than for victory.
- The original BLESSING is the privilege of bearing God’s image, but blessing also carries responsibility to serve, give, and become a channel through which others are blessed.
- The final prayers ask for daily transformation by God’s presence, clothing with power and glory, continuing favor, and healing of every bitter or barren area.
- Communion closes the ten days by remembering and agreeing with the finished work, with declarations of wholeness, restoration, healing, open doors, and a new season.

POST-FAST CLOSING REFLECTION

Pastor Busayo • Morning Dew • September 10, 2026

CARRY IT FORWARD

The fast has ended, but the spiritual work does not end with it. Pastor Busayo encouraged the church to carry forward the hunger, clarity, discipline, and dependence on God cultivated during the ten days. Using Peter's encounter with Jesus in Luke 5, he emphasized that divine intervention follows a life that keeps Christ at the center and gives God's Word greater authority than feelings, past experiences, or present circumstances.

- **Keep Christ at the center.** Peter did not allow disappointment or an empty night of fishing to become the center of his attention. He made room for Jesus and responded, "Nevertheless at Your word." Keep prioritizing Christ and His Word over circumstances.
- **Do not lose the spiritual momentum.** Galatians 6:9 reminds us not to grow weary. Pray that the spiritual momentum and clarity gained during the fast will remain, and that every seed sown will produce a harvest of breakthrough, alignment, and answered prayer.
- **Walk with clear direction.** Trust the Lord with all your heart. Ask Him to order your steps, make your path clear, and guide every decision so that your life remains productive and aligned with His will.
- **Expect God's provision and favor.** Stand on Philippians 4:19. Ask for open doors of divine provision and for God's favor and abundance to be evident in every area of need—spiritually, physically, and financially.
- **Remain covered and whole.** Continue to pray God's protection over your family, work, going out and coming in, and receive Christ's healing and wholeness for body, mind, and spirit.

A PRAYER TO CONTINUE THE JOURNEY

Father, in the name of Jesus, let the spiritual momentum and clarity from these ten days remain with us. May every seed sown produce a full harvest of breakthrough, alignment, and answered prayer. Keep Christ at the center of our lives. Order our steps and give us clear direction in every decision. Open doors of divine provision, surround us with favor, shield our families and our work, and watch over our going out and coming in. Let the finished work of Christ be evident in our lives, and bring complete wholeness to our body, mind, and spirit. Give us grace not to grow weary or give up, but to continue in faith until we see the fruit of what You have begun. In Jesus' name, Amen.

Scripture anchors: Matthew 5:6 • Luke 5:1–11 • Galatians 6:9 • Proverbs 3:5–6 • Philippians 4:19 • Psalm 121:7–8 • Matthew 8:16–17