



global

Perspectives

a global leadership, inc. series

Prayer
That Makes A
Difference

Dr. Martín P. Sanders

Global Leadership, Inc.
Volume 1-Number 1

PRAYER THAT MAKES A DIFFERENCE

Various surveys have asked Christians across the continent what one dimension of their spiritual life they feel needs to be strengthened or developed. Prayer has been the area most often identified. What if you were one of those Christians being surveyed? It may well be that you would give the same answer—that you would identify prayer as the one area of your spiritual life that you feel most needs to be strengthened.

It's safe to say that prayer is one area that is hard to assess. How do you know if you are doing well enough in your prayer life? How do you know if your prayers are accomplishing anything? It seems like most of our conversations and the messages preached about prayer rest on one point—to “do more.” This perception creates unrealistic expectations and sets up a difficult standard to reach.

“But I should pray more!”

I've begun to ask people, “Is your prayer life accomplishing anything?” They respond as if they haven't understood the question: “But I should pray more.” The Korean church is known for their long, early-morning prayer meetings. Even so, when I put the same question to my Korean students, they tell me that they should pray more. How much does one have to pray in order to be praying “enough”? The answer is always, “More.” It's like when you ask people how much money they need in order to have enough.

They answer is almost always the same-just a little more.

A Canadian pastor in the Alliance who speaks on renewal and revival, and conducts renewal services in churches around the world, reports that the number of people coming up to the altar at the end of a service is greatest when he preaches about prayer. He has come to the same conclusion the survey results uncovered: prayer is the one dimension in people's lives where they feel like they need the most help.

Expectations About Prayer

It seems like most Christians have adopted the expectation that they should pray a lot and that the prayer should be long. I often hear people say, "I can't pray that long." "Well, how long do you pray?" I ask. "I don't know. But it never seems to be long enough."

The expectations for long prayers are ingrained. Deeply rooted, they lead to feelings of frustration and inadequacy and defeat. Ironically, these expectations are entirely unnecessary. Think about how short the prayers in Scripture really are. They often stand in marked contrast to the expectations in our minds.

Another unrealistic expectation has resulted from preachers habitually stressing from the pulpit just how early people of faith have awakened to pray. You've all heard it-

the great prayer warriors throughout the ages got up at four o'clock in the morning to fight their spiritual battles. What preachers don't tell you most of the time is that these people lived long before electricity became part of everyday life. They went to bed soon after dusk. If you read their journals, you'll find that they considered rest to be an important part of their spiritual development. For many of them, spiritual dryness directly related to a lack of rest. When preachers focus on the sections of their journals that talk about how early they got up to pray, they forget to mention how early they went to bed. There were no late night shows for them. They didn't watch the eleven o'clock news. They didn't read the newspaper after dinner. They went to sleep.

Speakers also tend to take one or two isolated events and present them as normative. Allow me to use myself as an example. Not long ago, I woke up at five o'clock. I sensed the Lord woke me up. I had about two and a half hours of great communion with God that morning. Now I could preach that as if it were normative, but it's not! Most of the time, I sleep in. I like to sleep in.

Speakers don't tell you that part, however. We may have awakened early to pray only once, but we give you the idea that you should do it all the time. In a sermon, I don't tell you that I prayed that long early in the morning that one time. I tell you that's my life. The zealotry of preachers to spur you

on to love and good deeds, has resulted in a disservice to you, the members of our churches. With expectations like these before us, Christians in general have had serious difficulty with the results of our prayers. How are we supposed to measure their results anyway? If we would simply look at the kind of life we have, very often it would seem that our prayers are being effective. The degree of their effectiveness, however, is hard for us to gauge. Consequently, we're left to quantifying effectiveness in terms of huge results, and again, it seldom measures up.

Ingredients of Effective Prayer

Set aside the expectations. Don't be bound by them any longer. This is one area in which Christ longs to set you free. Take some time to read the prayers in Scripture. It's amazing how brief they often are. Notice, for example, Jesus' prayers for healing. He says things like, "Arise!" Sometimes He says, "Come out!" (That's the long way to word it.) He doesn't spend a great deal of time in all kinds of rhetoric. He gets to the point, and He addresses things that only God Himself can do.

Prayer directly addresses things that only God Himself can do. This is a key element of prayer. In Jesus' prayers that are recorded in Scripture, He doesn't spend a lot of time talking about whatever he is asking God to do. His prayers are pointed and specific. Jesus is not the only one in the New Testament to pray this way; Paul does it too. Paul doesn't use a lot of

flowery language in his prayers. He is fairly direct. What we might consider to be “spiritual talk” in Paul’s prayers really does have some pointedness to it.

Prayer often deals with the realms of the spirit. The prayers recorded for us in Scripture get past human experience and engage the spirit world—a world we know very little about. We often ask God for strength, health and hope, but we tend to make our requests in terms of what we can do in our own strength. The prayers in Scripture, however, engage the forces of the spirit realm. That is where the battles are fought—the spiritual battles that Jesus has already won. Our job is to participate in these spiritual battles, to engage in the way through prayer on a level that addresses the realms of the spirit.

Prayer involves trusting God for the results. Results are often not measurable. They are nebulous in Scripture because in many cases they are confined to the realms of the spirit—the work that God is doing. It’s often a process. Don’t get caught up in trying to measure or quantify the results of your prayers. Trust those results to God.

Paul’s Prayers as Models

Three of Paul’s prayers are especially helpful as models for prayer (Ephesians 3:14-19, Philippians 1:9-11, and Colossians 1:9-12a). They deal with matters that go far beyond the things that we can do for ourselves in our

own strength. All of them are very brief prayers. Added together, they come to a grand total of about eleven verses. That's three of Paul's prayer put together. It's clear that he was not interested in quantity when he prayed.

Paul's prayers are the kind of prayers I want to be praying. They are the kinds of prayers God longs to hear His people praying for each other as a church. These are prayers that make a difference.

Ephesians 3:14-19

The first of these prayers is found in the third chapter of Ephesians. Beginning at verse 14, Paul writes,

For this reason I kneel before the Father, from whom his whole family in heaven and on earth derives its name. I pray that out of his glorious riches he may strengthen you with power through his Spirit in your inner being, so that Christ may dwell in your hearts through faith. And I pray that you, being rooted and established in love, may have power to gether with all the saints, to grasp how wide and long and high and deep is the love of Christ, and to know this love that surpasses knowledge-that you may be filled to the measure of all the fullness of God.

“I pray that He may strengthen you with power.” Paul’s actual prayer begins in verse 16, and there he prays that the Christians in Ephesus will have power. Imagine what your own church would be like if your whole congregation followed a regular pattern of praying this kind of prayer for each other.

Diana and I have experimented with our children. We’ve taken a number of these prayers seriously as we prayed for them. We have consciously focused far less on behavior, and more on the state of their souls. Paul prays some amazing things for the believers in Ephesus, and it is these kinds of substantive qualities that we wanted to see developed in the lives of our children.

As a pastor I realized that one of the weaknesses of the people who were under my care was their lack of familiarity with some of what our Christian culture has come to recognize as acceptable Christian “stuff.” They didn’t always use the “right” words for theological ideas or common church practices, and they would have lost for sure if another church had challenged us to a game of Bible Trivia. This apparent deficiency didn’t bother me, however, because they were developing spiritual insight and integration. When they felt it necessary, they could pick up on the content in some of those other “Christian” areas. Those things were peripheral, but we found the focus of Paul’s prayer to be of central importance: spiritual power.

Almost five years ago, I preached this sermon in the church my family presently attends. At the time we were looking for a new pastor. I asked the congregation to imagine what it would be like if a new pastor walked in there and found a church truly empowered with the Holy Spirit of God. We would have had a long list of people wanting to come, to say the least. Picture your own church strengthened with power through God's Spirit working in the lives of individuals. That's what Paul prayed for the Ephesians. That's how we can pray as well. It's part of God's dream for the church.

Notice how this truth is laid out for us here: "that...he may strengthen you with power through his Spirit in your inner being." We tend to focus on external things. We want to know how well we are doing according to certain standards that everyone can see. Paul, however, talks about being strengthened with power internally. His reason is incredible: "so that Christ may dwell in your hearts"-here is another key phrase-"through faith."

We noted early on that prayer is a difficult thing to judge. Spiritual development falls into the same category. Both prayer and spiritual development are almost impossible to measure. One of the reasons becomes clear at this point. How do we gauge whatever Paul means by through faith? The traditional method has been to look at how many people attend church services, how much we

give in offerings, and all sorts of other external things that, in and of themselves, are not bad.

The problem develops when we focus solely on these outward indicators to measure how well we are doing spiritually. As individuals we look at how long we pray, how many people we lead to Christ; as a church we count how many children attend Sunday school, how many conversions are recorded, how many youth sign a commitment to keep themselves pure. All of these things are good. At the same time, however, there is another dimension to this thing we call the Christian life. It is the foundation for all the rest: how Christ lives in our hearts through faith.

As I understand it, there are two ways to gauge this kind of faith. Neither of them is easy to judge. One is the measure of your own love and passion for Christ. The other is the discernment and the affirmation of the people of Christ as they recognize the presence of Christ in your life. Christians tend to be weak in this second area.

We come to church on Sunday morning and greet each other with the usual question, "How are you?" The answer invariably comes back: "Fine, just fine." There are so many "fine" people in church! Sunday evenings and Wednesday nights, the same scenario is repeated. Imagine if we spent time before or after services or during the week in a deeper level of conversation.

Picture what would happen if we said, “You know, I’ve been praying for you this week and here’s what I’ve been praying. My sense is that God is doing a work in you, and as I pray for you I would like to affirm that.” What if you heard four, five, or six of those kinds of comments a week from people in your church? What might that do for you faith?

Unfortunately, that’s not always what is happening. We are left to ourselves to gauge how we’re doing. In this race of faith we often feel like we’re running alone. We know there are other people around us, but they don’t say much to us. It’s as if the coaches, cheerleaders, and fans at the championship game all showed up to support their team but sat through the entire game in stony silence—even when their team made some really great plays.

One of the great things about being a pastor is having a congregation nurturing and praying for you. There were many times when I was in the pastorate that I would go into the Wednesday night meeting, and say, “Please do not feel any guilt from what I am about to say. But I realize that you have all been pretty busy and preoccupied this week.

“Am I right?”

“Yeah,” they would say. “How did you know?”

“This week I’ve sensed no spiritual power coming my way through prayer.”

Surprised, they would ask, “How did you know that?”

I'd say, "Just tell me, have you prayed for me this week as much as usual?"

"No."

"I can tell. Don't feel guilty, but please pray."

Most of us have never experienced that privilege-that joy-of having a few or dozens or even hundreds of people praying for us. It does make an incredible difference.

What if there were a pattern in your congregation of individuals or families taking the church directory and praying through a page a day? Every day you would know that you had around a dozen people praying these kinds of prayers for you. Imagine what that would do to your faith. If your church is going to become the church God dreams it to be, this would be a good dimension to add. Let the pattern start with you.

"May you be established in love." Look at the text again. Paul says, "I pray that you, being rooted and established in love, may have power, together with all the saints..." One of the key elements that we will find repeated throughout Paul's prayers is the fact that he wants the believers to be people of love.

John Wesley, founder of Methodism in the eighteenth century, once said that when he experienced the real, regenerating, sanctifying power of God, all he felt was perfect love for God and for His people.

This is one of the key ideas of Scripture: The love of Christ empowers us. I have also found in seeking after God that the closer I walk with God, the more I love other believers. The more busy and preoccupied I am, the less they remind me of something favorable, and the easier it is to be irritated by them. Let Christ's love empower you.

“May you be filled with the fullness of God.” The passage goes on. Paul wants his readers “to grasp how wide and long and high and deep is the love of Christ, and to know this love that surpasses knowledge” –here is his crescendo–“that you may be filled to the measure of all the fullness of God.” One of the prayers that Paul prays for these believers in Ephesus is that they will have in them the reflection of God and of Christ Himself.

The Christian life was never intended to be lived in a vacuum, completely by ourselves. An approach like that comes from the individualistic American ideal. On the contrary, faith is to be lived out in community. Community is to be affirming. We are to note the presence and reality of Christ in one another.

As a professor, I get a steady stream of students who stop by my office to talk. During the course of our conversations, I say things like, “I watched you this week, and I really saw the reality of Christ in you when you did this.”

They often just stare, and then literally

dozens upon dozens of them say to me, “No one has ever said anything like that to me before.”

“Come on. You have been attending church for ten years, and no one has ever said anything like that to you?”

“Never!”

Something is missing here! God has a dream of what He wants the Church to be, but we are not cooperating. He has designed things so that the Church will truly become the Church when it is functioning in community, as each of the members works to build the others up. Affirm the presence and the reality of Christ in one another.

Faith works best when the church is a discerning community—a group of believers, first of all, who know and love and care for each other, and secondly, who are somewhat spiritually insightful. My sense is that we are kind of spiritually insightful already, but we don’t feel comfortable expressing our insights. Take a risk. Let people know the spiritual growth and reality of Christ’s presence you see in them. This is the kind of thing Paul was praying for people in Ephesus.

Philippians 1:9-11

Let’s turn now to Paul’s prayer for the believers in Philippi. This prayer jumps out from the rest of the letter:

And this is my prayer: that your love may abound more and more in knowledge and depth of insight, so that you may be able to discern what is best and may be pure and blameless until the day of Christ, filled with the fruit of righteousness that comes through Jesus Christ—to the glory and praise of God.

Now there's a prayer to pray for each other! Notice, Paul wants his readers to abound in love. We've talked about that element of prayer already. He also wants their love to abound with "depth of insight." Literally, he's praying that they would have discernment. We've touched on that, too, but we will look at it again in more detail. In addition, Paul prays that they will be holy people. This is God's great dream for His people—that they will be holy. God wants us to be people of holiness.

“May you be pure and blameless.” A.B. Simpson, the founder of the Christian and Missionary Alliance, understood that part of God's dream for His people. His understanding of holiness in the lives of believers is the reason Simpson stressed the fact that Christ is our Sanctifier. It was so important to him that he included that truth as one of the foundational doctrines in what has come to be known as the Four-Fold Gospel.

There are high expectations placed on Christian people. If we are going to embrace and teach a doctrine of sanctification, it has

to be real in our lives. Be holy people. The Christian community around us will hold us accountable to our own doctrine. Simpson expected holiness of those who joined the Alliance. More importantly, however, holiness is God's expectation for us as part of His family. Don't just talk about sanctification. Live it.

Paul's prayer is that his readers will be people who are "pure and blameless." He goes even further by praying that they might be "filled with...righteousness that comes through Jesus Christ." The focus is on Christ-not you doing better. The holiness Paul is talking about comes through your relationship with Jesus Christ so that your life will be "to the glory and praise of God." Let Christ live out His holiness in you.

How do you measure that? The ambiguity is what makes this process difficult. If we're going to pray all these prayers for our fellow believers, how are we going to know if God answers? For one thing, we will know by continuing to pray and by loving them the way the text calls us to love. We will see God answering when we observe other believers, not with a measuring stick, but with lots of grace. We will see God answering when we affirm them, saying things like, "I see Christ in these ways. I love you in these ways. I see the reality of Christ flowing out of you in these ways."

Take your pastors, for example-or music ministers, or Sunday School teachers.

You may already be praying for, loving and affirming them, and you may be doing it well. My sense, however, is that they wouldn't mind some more affirmation, love, and prayer. The same goes for the rest of your congregation.

How do you gauge progress? You don't. Instead, you expect and affirm progress in one another. Treat one another the same way you want God and Christ to treat you—in that accepting, affirming, nurturing way. Make that your attitude toward each other as you pray for one another. Think about the things you so appreciate about God, and pray that they might become a reality in your fellow believers. Measure the results by affirming believers as they come through faith.

“May you be able to discern what is best.”
Let's come back to this matter of “insight” and spiritual discernment. In the church, we've reduced this faith thing to our own strength so much that we have reached the point where we are not highly discerning. We don't even know what “discernment” means. As I talk about discernment in churches, people come to me and say, “I don't think I've ever heard about this.” Nobody talks about spiritual discernment. Instead we rely on our measuring stick of external behaviors, and we talk about how we should do better and do more. The key to identifying true development and holiness in each other, however, is to have this spiritual insight.

It was the summer between my junior and senior years at Toccoa Falls College, and I was convinced that God was doing things in my life. He was gifting me in particular ways. However, in one three-week period I had four people come to me and tell me that I was the most uncaring person they had ever met. That didn't bother me because I thought God was grooming me to be a prophet.

Prophets don't have to be nice; they just set the record straight. So when people pointed out my lack of compassion, I actually took that as a good sign. Since I was thinking God was gifting me as a prophet, this was affirming to me. I was much better at kicking people's backsides than nurturing their souls. It's my strength.

Even so, the more I thought about the comments I'd been receiving about being uncaring, the more it rang true that Christ wasn't that way. He was known for His compassion as well as His strength. I realized I needed to explore this further. I blocked off a three-day period of time and went away into the woods, just above Toccoa Falls. The waterfall there is about 190 feet high. In that beautiful place, I sat up on the hillside on a rock for three days with my Bible, my notebook, and a hymnal--fasting and praying.

At the end of those three days I said, "Okay, Lord. I want to be like You. I want to see things the way You see them. I want to see people the way You see them."

The heavens did not open up, there was no voice thundering words of affirmation, nothing spectacular happened-but this quiet sense came. I gathered up everything and left, knowing that I was going to be different.

When I asked God to see people the way Christ did, I thought that meant seeing them with compassion. It took only a few hours, however, for me to realize that I had been given something else-a gift of discernment. That experience has been foundational to how I have lived out faith in ministry ever since.

To see things that aren't revealed in any way other than by the Spirit-that's discernment. Paul prays that such will be the experience of the people in Philippi. He wants them to have discernment. He longs for them to be able to see things far beyond what they've ever sensed before. Can we start praying that for each other? When we exercise discernment and follow the Spirit's leading in our lives, operating in His power, we tend to be less critical and far more insightful.

Colossians 1:9-12a

Paul's final prayer is in the first chapter of Colossians. He writes:

For this reason, since the day we heard about you, we have not stopped praying for you and asking God to fill you with the knowledge of his will through all

*spiritual wisdom and understanding.
And we pray this in order that you
may live a life worthy of the Lord
and may please him in every way:
bearing fruit in every good work,
growing in the knowledge of God,
being strengthened with all power
according to his glorious might so that
you may have great endurance and
patience, and joyfully giving thanks to
the Father...*

“We have not stopped praying for you”- isn’t that a great phrase? Consider the different elements of this prayer-that the believers will have the knowledge of God’s will; that they will have spiritual wisdom and discernment; that they will, literally, walk like Christ. Those are big requests. Then Paul tops it off with his desire that God would strengthen the believers with all power. That idea is in all these prayers. All of this is Paul’s dream and his prayer for people.

In this prayer, Paul asks that God’s people will know what to do with their spiritual blessings. The people are to know God’s will; live a life that pleases Him; and bear fruit. Those are the expectations of an effective Christian life. But, again, please note the absence of those time honored phrases like “pray harder,” “be better,” “do more.” Rather, the prayer is for strengthening with God’s power in order that they may have great endurance and patience.

Strengthened by God's Power

A few summers ago, our family traveled several thousand miles across North America as I spoke at conferences and family camps. The majority of places where I spoke had a theology of sanctification with an emphasis on holiness. That summer I kept track of several hundred conversations about people's understandings and experiences with the work of the Holy Spirit in their lives. Among the numerous questions that I asked them, one in particular was striking to me. I asked, "When you ask for the fullness of God's presence through the Holy Spirit in your life, do you also ask for the Spirit's power?" In those conversations, I only had a handful of people who said "Yes." I asked them to clarify, because "within the book of Acts it talks about receiving the Holy Spirit and power, why was that not a part of what they sought God for? The responses were varied, and in three general categories: the vast majority said, "I never thought about asking for power;" a second and significantly smaller group said, "I guess I assumed the Holy Spirit and power;" and a third group was either confused or distrustful as to why I was inquiring about spiritual power.

At the end of the summer, as I summarized the details of these conversations, it was striking to me that in theological circles where we embrace the sanctifying work of Jesus Christ and exhort people to lead lives of holiness that we have not given them a corresponding understanding of the difference God's

power makes in their lives. It seems as though we have reduced even the committed Christian life to what we can do in our own strength. This may be where phrases like “do more,” “try harder,” and “be better” are rooted. These are not Paul’s prayers for the people in Colosse. Paul prays that they will know God’s power and that through it they will live out a spiritual life with “great endurance and patience joyfully giving thanks to their Father.” Please imagine with me, one more time, what the Christian life could be for people who sit in our churches who really had an understanding of God’s power and knew that people were praying that prayer over them day after day. It would make a difference. It does make a difference.

The logical outcome of these prayers is that people’s lives will be different. The picture is becoming very clear; these prayers actually affect how people live their lives and how God’s power is lived out within them.

Making A Difference

Notice how short these three prayers are. Notice how direct and pointed the different elements are. Notice that Paul is not addressing behavior in these verses. He’s addressing core inner issues-matters of the soul. He’s addressing things that only the Spirit of God can do in believers. Finally, he’s asking that they would be willing to let these things happen.

There is another aspect that is important here as well. Paul is not just presenting these things to God and leaving the matter there. He's also writing to the people involved and saying, "This is what I'm praying for you." As I said earlier, affirmations have to be verbalized in order to be effective. If they are not spoken, the would-be recipients are left on their own. Unfortunately, that has been the general pattern in the church, and consequently most of us have grown up thinking that we don't quite have it. Pray for each other the kind of prayers that make a difference, but don't stop there. Tell one another what you are praying, and how you are seeing God answer your prayers in their lives.

In summary, there are five key things Paul seems to be praying for his readers in the various churches.

1) Power. This is basic. You can't become the person God dreams for you to be in your own strength. Let me say that again: You're not doing this in your own strength. We're talking about God's power in your life. That is the Christian life in its simplest form. It is not you. It is Christ in you.

2) Wisdom, insight, knowledge, discernment. Paul prays this for his readers in a number of different ways, but the underlying idea is basically the same: It is in keeping with God's will for you to have some sort of spiritual enlightenment beyond what you can muster on your own.

3) Holiness. God wants believers to be holy-blameless and pure. May we make a habit of approaching one another and saying, “You know, you remind me of Someone. You’re an awful lot like His Son.” We don’t say that very often-but what a difference it could make in the life of someone in our church! “You remind me of Someone. It’s a striking resemblance.” I sense that may be true more than we say.

4) Love. Paul prays that his readers will have real love-love for God, love for one another. This is a big idea. Love the Lord with all your heart and with all your strength, and love other people as yourself. Jesus said that sort of sums up God’s will for our lives. How do you really love God and love people with all your heart? Ask God to teach you. Ask Him to make that kind of love real in your life and in the lives of other believers.

5) The fullness of God. Paul prays that his friends in the different churches will be filled with the fullness of God. Picture that for a moment-the height and breadth and depth of the love of God. The fullness-that’s Paul’s desire for believers. May your life be full of God. Pray that for one another.

Passing it On

The best time of my spiritual life was when I was praying regularly with three other men. It wasn’t really set up as an accountability group, as such, but we prayed for each other. We phoned each other. We faxed each other. I would be sitting at my desk, and my phone would ring. I’d pick it up to hear one

of them say, “Martin, here’s the verse that I’m praying for you today.” I’d go to my box and pick up my mail, and there would be a fax right on top. It would have three words, “Praying for you,” and a verse.

That was absolutely the best time in all my years of faith. It wasn’t so great because I was praying more than before. It probably wasn’t because my devotions were longer. It wasn’t because I witnessed to more people and led more people to Christ or preached more sermons. It was because I had three men who loved me and affirmed me. They prayed for me and held me accountable-but mostly they just nurtured me, encouraging me to be like Him.

Your own church has some really great people. Imagine-just dream for a moment-what your church could be if you were to pray these prayers and address one another in this way. Imagine what the Body of Christ would like if this were how we treated one another on a regular basis.

Watch God Work

Jesus prayed brief prayers. The shortest one was, “Arise!” His long version of that was, “Come out!” Paul, who comes across as being a bit long-winded in comparison at times, took five verses for his long prayer, and three or four verses for the shorter ones. With this in mind, go ahead and get up at four o’clock in the morning. Pray for three hours. It is a good thing to do. As you are doing it,

however, be sure to nurture the inner side of your soul, and open your life for other people to nurture you as well.

Take some time to meet with your God. Pray a few of these brief prayers. Look for opportunities to affirm the way you see Him working in the lives of your fellow believers in answer to your prayers. Like Paul, develop the habit of praying the kind of prayers that make a difference. And your life will make a dramatic difference in the kingdom of God.



Dr. Martin P. Sanders has served as Associate Professor of Pastoral Theology at Alliance Theological Seminary since 1991. He taught for several years at Canadian Theological Seminary and has served in pastoral ministry. He is a frequent guest speaker at churches, colleges, and organizations around the world.

Dr. Sanders is also the founder and president of Global Leadership, Inc., a ministry organization designed to develop the next generation of effective Christian leaders for the church in North America and around the world through intentional mentoring and leadership development.

Martin and his wife Dianna have been married for thirty-two years and have four children: Bo and his wife Christie are ministers, Amie works with the urban poor, Eric is a writer, and Lauren works in human resources.



“as emerging leaders are mentored through stages of development, character formation takes center stage. It is the primary component and a constant in mentoring”

Global Perspectives is a publication of Global Leadership, Inc. The contributors and editorial staff hope that the meditations and reflections enclosed in this booklet will help you in your journey through life as a follower of Christ.

Global Leadership exists to see life change among people in under resourced parts of the world through the intentional development and empowerment of leaders as mentors.

If you'd like to contact Global Leadership, Inc.
please write to:

Global Leadership, Inc.
350 North Highland Ave.
Nyack, NY 10960

or visit us online at:
<http://www.globalleadershipinc.org>