



God's Heart for Restoration

A 40-DAY DEVOTIONAL

Praying First for First Nations

MAY 25TH – JULY 3RD 2026



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God's Heart for Restoration of First Nations

A 40-Day Devotional

Praying First for First Nations

May 25th – July 3rd 2026

Based on Justice and Judgment by Ivan G. Doxtator

- in honor of America's 250-year anniversary



God's Heart for Restoration of First Nations

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Based on ***Justice and Judgment*** by Ivan G. Doxtator



Introduction

This heart cry comes from the depths of the earth, from the blood of the Host People, the First Nations, the Indigenous peoples, of all nations.

Jason and I have only heard this cry because of deep covenant friendships with [Ivan and Linda Doxtator](#), Art George, and [Jean Steffenson](#). Many others have made this Fast possible, too many to name, such as Jay Swallow (deceased), Neigel Bigpond, Larissa Koenig, and many unsung heroes of the First Nations, past and present.

It is a sound coming up from the bowels of the earth like the wailing of Abel's blood spilling because of the hardened heart of Cain, a wailing that the Father of all Creation endures day and night.

And a simple question came from the heart of the Father, "Where is Abel your brother? And he said, I do not know. **Am I my brother's keeper?**" ¹⁰ And [the Lord] said, What have you done? The voice of your brother's blood is crying to Me from the ground." Genesis 4: 9-14

A remnant across Canada, USA, and Mexico, referred to as 'Turtle Island' by many tribes, have heard this cry, asking for the healing ministry of Jesus Christ through the power of the Gospel! Movements of Repentance and Reconciliation have swept over the land since the 90's. First Nation leaders have graciously released forgiveness to the Church, Government, and Marketplace leaders, before any sign of contrition on their part.

Repentance by First Nation leaders for their vile offences to their Creator because of their false worship, and idolatry; and reconciliation toward one another because of their own history of murder and hatred between each other for territory, resources, enslavement and sexual abuse from one to another.

Yes, to Repentance...Yes, to Reconciliation...Yes to Forgiving...all advances for the Kingdom!

During this season of prayer on behalf of our First Nations family, we are asking for continued breakthrough of the Gospel, healing of wounds, and justice to be released on their behalf. We are praying for a deeper Yes! For us, His Body, to lay down our lives to be 'Our Brother's Keeper,' growing in friendship with our First Nations family and learning to love them as the Lord Jesus shared with us in the parable of the Good Samaritan.

"But a certain Samaritan,...**when he saw him**...moved with pity *and* sympathy ...went to him-dressed his wounds, pouring on [them] oil and wine...set him on his own beast-brought him to an inn and took care of him...took out two denarii [two day's wages] and gave [them] to the innkeeper, saying, Take care of him-whatever more you spend, I [myself] will repay you when I return. **And Jesus said to him, "Go and do likewise."** Luke 10:25-37

During these 40 days, let's join in prayer and intercession on behalf of our First Nations family, asking God for genuine Repentance, Reconciliation and Resourcing - UNTIL they are Fully Restored to their God-Given Destinies as the Host Peoples of our Nations.

Holy Spirit, use these 40 Days to break us, mold us, fill us, and use us to be the answers to our prayers in every way you lead us. In Jesus name we pray, AMEN

**On behalf of the IPC Regional Prayer Council of North America,
Wesley Tullis, Dr Jason Hubbard**

The Foundation of God's Throne

Justice and judgment are the habitation of thy throne. — Psalm 89:14 (KJV)

Every structure requires a foundation. A house built on sand shifts and crumbles, but a house built on rock endures. So too does God's very throne rest upon an unshakable foundation. The Psalmist declares what that foundation is: justice and judgment.

The Hebrew word for habitation is *makown*, meaning basis. Justice and judgment are not decorations on God's throne; they are its bedrock. They are the very essence of who He is and how He rules. This means that wherever God is truly present, justice is actively at work.

This truth has profound implications for the church today. If we desire God to visit our communities, our churches, our nation, we must build where He chooses to dwell. A gathering that ignores injustice, that turns a blind eye to the oppressed, that refuses to do the right thing, has not prepared a place for the King of kings to sit.

The author Ivan Doxtator opens his book with a penetrating question: Why are not our prayers for societal change being answered? Many intercessors have cried out for years for national transformation. Yet heaven feels silent. Could it be that we have been building our assemblies, our worship experiences, our prayer meetings — but neglecting the very foundation God requires?

Consider how our prayers sound to a God who is passionate about justice. We ask Him to fix broken systems while refusing to examine broken places within us. We ask Him to bring order to a chaotic nation while the church itself has left ancient wounds unaddressed. Psalm 37:28 tells us that God loves justice. He will not sit where injustice is excused.

But there is great hope here. If justice and judgment establish the throne, then pursuing justice is not merely a social concern — it is an act of worship. It is an invitation for God to come and dwell among His people. Every step toward doing the right thing is a stone placed on the foundation of His throne.

Without an active effort by the church to ensure justice and judgment prevail, no throne is established for God to dwell in our midst. His presence becomes a fond memory, and we are left yearning for yesterday's manna. Some try to conjure His presence through religious ritual — but ritual without justice is empty performance before an empty seat.

The invitation of this first day is simply to take the question seriously: Have we been building without the right foundation? The answer is not despair — it is recalibration. It is returning to what God has always said matters most.

Reflection: *Is there an area in your life, your community, or your church where justice has been neglected? What would one step toward doing the right thing look like today?*

Prayer: *Lord, let justice and judgment be the foundation of everything I build in Your name. Show me where I have built without You, and teach me to construct a dwelling place worthy of Your presence. Amen.*

Prayer Points — Day 1: Building on the Right Foundation

Father, we come before You in humility, acknowledging that we have often built our churches, our ministries, and our prayers on foundations other than the one You require. You have declared that justice and judgment are the habitation of Your throne, yet we have frequently constructed our gatherings around comfort, tradition, and performance while neglecting the cries of the oppressed.

Grace us to build relationships with First Nations leaders where we listen and learn from them what their priority needs are - in order to serve and love their people.

Lord, we repent for every prayer meeting held, every worship service conducted, and every ministry program launched without first asking whether justice was its foundation. We confess that we have sought Your presence on our own terms rather than Yours.

Stir within us a holy discontent that refuses to settle for lesser foundations. Teach us to build only where You choose to dwell. Let justice and righteousness be the bedrock of everything we construct in Your name, so that when You come to inhabit our praise, You find a throne prepared for You. Establish Your kingdom through a church that finally builds the way You have always required. Amen.

Intercession for the Algic Nations

Cheyenne · Shawnee · Ojibwe · Delaware · Illini (Peoria) · Potawatomi · Blackfoot · Arapaho

Heavenly Father, we ask that You pour out the power of the Holy Spirit upon every believer called to be a witness among the Algic peoples. Let the Cheyenne, Shawnee, Ojibwe, Delaware, Illini, Potawatomi, Blackfoot, and Arapaho nations encounter witnesses who move in genuine Holy Spirit authority — people who speak not from obligation but from a Spirit-filled overflow of love for these nations (Acts 1:8).

Lord, pour out Your Spirit on all flesh within the Algic nations. Let sons and daughters prophesy, let young men see visions, let old men dream dreams. Bring the deep conviction of the Holy Spirit — concerning sin, righteousness, and judgment — into every reservation, every community, every home where Algic peoples dwell. Let the longing that drove the Ghost Dance be answered at last by the true Spirit of the living God (Acts 2:17; John 16:8–11).

God's Passionate Love for Justice

For I, the LORD, love justice. — Isaiah 61:8

We speak often about God's love for people, for His creation, for the lost. But do we speak with equal conviction about God's love for justice? Isaiah leaves no room for ambiguity: I, the LORD, love justice. This is not a polite preference or a theological afterthought. It is a declaration of divine passion.

The Psalmist echoes this throughout Scripture: He loves righteousness and justice (Psalm 33:5). God loves justice (Psalm 37:28). The LORD executes righteousness and justice for all who are oppressed (Psalm 103:6). Over and over, the inspired writers paint a portrait of a God who is not neutral on the matter of justice — He burns for it.

This means injustice is never a minor offense in God's eyes. When a child is exploited, when the poor are crushed, when the innocent suffer while the powerful escape accountability — God sees it. He is moved. His heart is stirred. The God who executes justice for the oppressed is not watching from a comfortable distance; He enters the story on behalf of those who have no advocate.

For the church, this should be both convicting and energizing. Convicting, because we have too often treated justice as optional — a social cause some Christians care about and others do not. But justice is not a niche concern. It is close to the heart of God. When we dismiss it, we dismiss something He loves deeply.

And it should be energizing, because God does not leave the work of justice to chance. He has called His people to pursue justice, and He has committed Himself to its ultimate victory. Isaiah 42:4 declares that God will not fail nor be discouraged, till He has established justice in the earth. We partner with a God who does not give up.

Consider what it means to align yourself with something God passionately loves. When you pursue justice, you are not swimming upstream against a disinterested God — you are moving with the very current of His heart. His passion becomes your fuel. His authority backs your effort.

God's desire for justice is so strong that He requires His people to carry it out just as He would. His prophets thundered this message repeatedly. Amos declared that God refuses our praise when justice is absent: But let justice run down like water, and righteousness like a mighty stream. God adamantly insists justice be carried out instead of pious religious activity. Without active implementation — without real deliverance of real people from real oppression — we are only fooling ourselves.

Reflection: *How does knowing that God passionately loves justice change the way you think about injustice around you? Does your concern for justice match His?*

Prayer: *Father, let my heart beat with Yours for justice. Teach me to love what You love and to grieve what grieves You. Give me courage to act on behalf of the oppressed, knowing You are already moving on their behalf. Amen.*

Prayer Points — Day 2: Aligning with God's Passion for Justice

Lord God, You have declared with unequivocal certainty: I, the LORD, love justice. Yet we confess that our love for justice has been selective, occasional, and often self-serving. We have grieved over injustice that affects people like us while remaining unmoved by injustice visited upon those who are different.

We repent for treating justice as an optional ministry emphasis rather than a core expression of who You are. We confess the times we have praised Your love and Your mercy while quietly setting aside Your burning passion for the rights of the oppressed.

Ignite within us the same fire that burns in Your heart. Let our indignation rise at what outrages You. Let our compassion flow toward those You run to. Calibrate our hearts to move in the same direction as Yours — toward the exploited, the forgotten, the crushed. We declare that we will not be discouraged until justice is established, because You are not discouraged. We partner with Your passion. Amen.

Intercession for the Algonic Nations

Cheyenne · Shawnee · Ojibwe · Delaware · Illini (Peoria) · Potawatomi · Blackfoot · Arapaho

Father, we ask You to draw the Cheyenne, Shawnee, Ojibwe, Delaware, Illini, Potawatomi, Blackfoot, and Arapaho peoples to Your Son. No one can come to Jesus unless You draw them — so we ask You to draw with irresistible, tender love. Let the lifting up of the cross speak a better word than Sand Creek. Let the outstretched arms of Christ be what these nations see when they look at the church (John 6:44; 12:32).

God, remove the veil that the enemy has pulled over the eyes of the Algonic nations — the blindness formed through centuries of violence done in Your name. Let them see clearly the light of the gospel of the glory of Christ. Let Jesus appear to them not as the God of their oppressors but as the God who wept for them, who died for them, who rose for them. Open their eyes, Lord (2 Corinthians 4:4).

When God Refuses to Show Up

I hate, I despise your feast days... But let justice run down like water. — Amos 5:21,24

These are some of the most startling words in all of Scripture. God speaks to His own people — those who are gathering for worship, offering sacrifices, singing praises — and says, I hate this. Not I am mildly displeased. He hates it.

Why? Because they were performing the rituals of religion while ignoring the practice of justice. Their worship gatherings had become theater — impressive to human observers, but hollow before heaven. They sang their songs while the poor were oppressed and the vulnerable were trampled. They brought their offerings while refusing to do the right thing in their communities.

God's response is unmistakable: He will not receive worship offered by those who disregard justice. The noise of songs, the smell of sacrifices, the formality of sacred assemblies — none of it moves Him when justice is absent. He would rather hear justice run down like water than receive a thousand perfectly performed worship services built on a foundation of injustice.

This is a direct challenge to the contemporary church. Many of our gatherings are polished, our worship bands skilled, our programs well-organized. But what happens outside the building? Are the poor being cared for? Are the marginalized being defended? Are we doing the right thing, or are we performing religion?

Psalms 89:14 tells us that justice and judgment are the very foundation of God's throne. Without an active effort by the church to ensure these things prevail, no throne is established for God to dwell with His people. His presence becomes a fond memory. We are left yearning for yesterday's anointing, reminiscing about the last time God truly moved.

In the absence of His presence, some try to conjure a substitute — repeating religious rituals that once drew Him, hoping the formula will work again. But God is not looking for a formula. He is looking for a people who will let justice flow like water through every dimension of their lives and communities.

What does this look like practically? It looks like a church that knows its neighbors by name — especially the poor, the immigrant, the forgotten. It looks like leaders who challenge injustice even when it is costly. It looks like communities that measure their health not by attendance figures but by the flourishing of the most vulnerable among them.

Reflection: *Are there ways you have been performing religious activity while neglecting justice in your daily life? What would it look like to let justice flow freely in your sphere of influence?*

Prayer: *God, forgive me for the times I have brought Your religious performance while neglecting the things that matter most to Your heart. Strip away the hollow and fill my life with genuine justice and righteousness. Be pleased with what You find here. Amen.*

Prayer Points — Day 3: From Performance to Genuine Justice

God of Amos, Your words are severe and they are true: You despise our religious gatherings when justice is absent from our lives. We confess that the contemporary church has mastered the art of impressive worship while the poor in our cities go unvisited and the wounds of the oppressed remain unaddressed.

We repent for every polished service conducted while the marginalized remained marginalized. We repent for the comfort we have drawn from singing about Your heart while refusing to carry it. We confess the sin of performance — of

appearing before You and before the watching world as though we love what You love, while our actions have told a different story.

Strip away every hollow thing. Let what remains be real, costly, and pleasing to You. Let justice flow through our communities the way running water flows — naturally, persistently, life-giving. May the watching world see in us not a performance but a people genuinely transformed by the God who is never satisfied with ritual divorced from righteousness. Amen.

Intercession for the Algonic Nations

Cheyenne · Shawnee · Ojibwe · Delaware · Illini (Peoria) · Potawatomi · Blackfoot · Arapaho

Lord, let Your kindness lead the Algonic peoples to repentance — not the false kindness of charity offered from a distance, but the genuine kindness of God Himself, extended through those who will cross the road and stay. Let every act of restitution and repair be an expression of Your kindness that softens hearts and opens them to the gospel (Romans 2:4).

Father, open doors among the Algonic nations for the Word to be declared. Raise up Native believers from within the Cheyenne, Ojibwe, Potawatomi, and other Algonic communities to carry the good news to their own people with cultural authority and spiritual power. Send non-Native believers who will work alongside them — not in front of them — as servants of the harvest. Open every door (Colossians 4:3).



Shall not the Judge of all the earth do right? — Genesis 18:25

Abraham's prayer for Sodom and Gomorrah contains one of the most profound questions in Scripture. He is appealing not merely for mercy but to the very character of God. Shall not the Judge of all the earth do right? It is a question built on bedrock certainty: God is just, and His justice will always align with what is truly right.

This verse gives us the beginning of a biblical definition of justice. At its most foundational level, justice means doing the right thing. But whose definition of right? That is where everything becomes critical.

Fallen humanity attempts to do the right thing according to its own perception — shaped by culture, self-interest, limited knowledge, and a nature bent toward sin. Judges 21:25 describes this condition: everyone did what was right in his own eyes. When justice is based on individual or cultural perception, it inevitably becomes distorted. Solomon warns, There is a way that seems right to a man, but its end is the way of death (Proverbs 14:12).

True biblical justice is doing the right thing according to the truth found in the Holy Scriptures and the revealed will of God. It is not shaped by popular opinion, political convenience, or personal benefit. It flows from God's eternal perspective of righteousness — pure, virtuous, and founded upon the unwavering truth of His Word.

Justice has additional dimensions. Contemporary sources define it as conformity to moral rightness in action or attitude, and the use of authority and power to uphold what is right, just, or lawful. These definitions together point to a justice that is both principled and active — one that does not merely evaluate situations but intervenes in them.

God's acts of justice are based upon His eternal perspective of righteousness — a righteousness that is pure, virtuous, and founded upon the steadfast truth of His unfailing eternal Word. Therefore, true justice will always align with God's eternal values, which spring from His righteous, holy, and everlasting nature.

Cries for justice fill our culture and our conversations. Many of these cries are legitimate — they arise from real pain and real injustice. But the solutions offered often draw from wells other than the Word of God. The church has an irreplaceable role: to hold up the standard of true biblical justice in a world desperate for it.

Reflection: *When you pursue justice in your own life, what standard are you using? How can you better ground your understanding of justice in the Word of God rather than cultural definitions?*

Prayer: *Lord, You are the Judge of all the earth, and You always do right. Ground my understanding of justice in Your truth, not in the shifting sands of human opinion. Let me be a carrier of Your justice in every arena of my life. Amen.*

Prayer Points — Day 4: Grounding Justice in God's Truth

Judge of all the earth, who always does right — we confess that we have been shaped by cultural definitions of justice rather than biblical ones. We have borrowed frameworks from political movements, absorbed assumptions from our ethnic communities, and called the result justice, when in truth we had not consulted You.

We repent for the ways we have allowed public opinion to define what is right. We repent for the times we have called just what is merely convenient, and called unjust what merely disrupts our comfort. We confess that we have been people who do right in our own eyes rather than people who do right in Your eyes.

Recalibrate us. Root us in Your Word. Let the eternal perspective of Your righteousness become the lens through which we evaluate every situation. Let us be willing to call just what You call just, even when our culture disagrees. And let us be willing to call unjust what You call unjust, even when our tradition has blessed it. You always do right. May we follow You. Amen.

Intercession for the Algonic Nations

Cheyenne · Shawnee · Ojibwe · Delaware · Illini (Peoria) · Potawatomi · Blackfoot · Arapaho

Lord Jesus, we pray for the unsaved family members of every Algonic believer. For the grandparent who turned away from Christianity because of the boarding schools. For the young man on the Blackfoot reservation who has never seen authentic faith. For the Arapaho mother carrying generations of unhealed grief. Bring them to Yourself — by name, with specific love, through people who will not stop praying (Matthew 18:14).

Father, let the gospel of the Kingdom — the full gospel of healing, deliverance, restoration, and eternal life — be proclaimed among the Algonic nations. Give Your people genuine compassion for these communities, not pity. And send laborers: Native evangelists, teachers, healers, and intercessors who will not treat this as a mission field but as a family. The harvest is plentiful among the Algonic nations. Send the workers (Matthew 9:37–38).

Lord, confirm the proclamation of the gospel among the Cheyenne, Shawnee, Ojibwe, Delaware, Illini, Potawatomi, Blackfoot, and Arapaho with mighty signs and wonders. Let healing break out. Let the oppressed be delivered. Let miracles be performed through the name of Your holy servant Jesus in these communities, so that the watching nations know that You are real, You are present, and You are for them (Acts 4:29–31).

Judgment Begins at the House of God

For the time is come that judgment must begin at the house of God. — 1 Peter 4:17

The word judgment can sound ominous — we associate it with condemnation, punishment, an angry God bringing down His gavel. But a deeper look at the Hebrew word mishpat reveals something richer. Mishpat means a verdict — either favorable or unfavorable — pronounced judicially. Judgment simply means evaluating evidence carefully and rendering a just decision. It is inherently fair.

Peter's declaration that judgment must begin at the house of God is not a threat — it is an invitation. If the church is going to have the authority to see God's justice established in the world, it must first submit itself to His judgment within. The author received a remarkable answer when he asked God why judgment begins in His house. God replied: Because authority begins at the house of God.

This is one of the most important principles in the entire book: the church's authority in the earth is directly tied to its willingness to judge itself — to honestly examine its failures, confess its sins, and realign with the Word of God. When the church refuses to do this, it loses its authority to confront the powers of darkness. It becomes an anemic spiritual force.

We see this pattern clearly in Scripture. In Joshua, Israel's defeat before the city of Ai came not because of military weakness but because of hidden sin within the camp. God told Joshua directly: Israel has sinned — and the sin was Achan's private transgression, hidden under his tent. One man's undealt-with iniquity cost the entire army its victory.

Paul understood this principle when he wrote that those who judge themselves will not be judged by God (1 Corinthians 11:31). He connected the prevalence of weakness, sickness, and premature death in the Corinthian church to their failure to examine themselves. God's judgment, when it begins at His house, is meant to be remedial — to correct, cleanse, and restore — not to destroy.

When the church fails to adequately judge itself, its authority gradually erodes. When this happens, the enemy can have his way in the affairs of men and Christ's church becomes powerless to thwart his onslaughts. The prayers of God's people fall on deaf ears not because God is distant but because His people have not done the prior work of self-examination and repentance.

The good news is that the path of restoration is always open. If My people who are called by My name will humble themselves, and pray and seek My face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sin and heal their land (2 Chronicles 7:14).

Reflection: *Is there an area where you or your community have resisted God's corrective judgment? What would it look like to submit to it with humility and hope?*

Prayer: *Lord, begin in me. Search my heart. Let Your judgment bring cleansing and correction, not condemnation. I want to be a vessel through whom Your authority flows freely. Amen.*

Prayer Points — Day 5: Submitting to God's Corrective Judgment

Lord, we receive the sobering truth that judgment must begin at Your house — and we welcome it. We confess that we have too often treated self-examination as spiritual optional content, coming to You with requests for national breakthrough while refusing to submit to the interior work You require first.

We repent for the hidden things: the patterns we have not addressed, the corporate sins we have minimized, the history of the church that we have explained away rather than confessed. Like the Corinthian church, we have been weak and defeated in ways that trace directly to our failure to judge ourselves honestly.

We open ourselves now to Your corrective judgment. Search us. Reveal what is hidden. We receive Your verdict not as condemnation but as the mercy that leads to restoration. Bring cleansing to Your house. Restore to us the authority that flows from a people who have been searched, found willing to be corrected, and brought into alignment with Your truth. Begin here. Begin now. Amen.

Intercession for the Algonic Nations

Cheyenne · Shawnee · Ojibwe · Delaware · Illini (Peoria) · Potawatomi · Blackfoot · Arapaho

Father, give Your intercessors the gift of tears for the Algonic peoples. Break our hearts with what breaks Yours. Let us weep over the Cheyenne dead at Sand Creek, over the children buried at Carlisle, over the youth on the Blackfoot reservation whose names we will never know. Let those who sow in tears reap in joy — let weeping intercession produce a harvest of souls among these nations (Psalm 126:5–6).

Lord, the Algonic nations are Your inheritance. We stand on Psalm 2:8 and ask: give Your Son the Cheyenne, Shawnee, Ojibwe, Delaware, Illini, Potawatomi, Blackfoot, and Arapaho as His heritage. They belong to Him. He died for them. Let the full measure of His redemption be released into every Algonic community in this generation.

Father, we pray by name for all Algonic peoples — for every chief, elder, tribal council member, school principal, community health worker, pastor, and young person of influence. We ask according to 1 Timothy 2:1–4 that all of them come to a knowledge of the truth. You desire all people to be saved. We agree with Your desire for the Algonic nations. Hear our prayer. Amen.

The Lesson of Achan: When Sin Breaks Authority

Neither will I be with you anymore, unless you destroy the accursed from among you. — Joshua 7:12

The story of Achan is one of the most sobering in the entire Old Testament. Israel has just witnessed the miraculous fall of Jericho. God's power has been displayed in spectacular fashion. And then one man's hidden sin brings everything to a halt.

Joshua leads the army against the small city of Ai — and they are routed. Men die. The army flees in shame. Joshua falls on his face before God, devastated and confused. God's response is direct: Israel has sinned. There is an accursed thing in your midst, and you cannot stand before your enemies until you take it away.

Achan had secretly taken a Babylonian garment, silver, and gold — items devoted to God and forbidden to individuals. His sin was private, hidden under his tent. But its consequences were public and catastrophic. The entire community suffered because one person's hidden transgression opened a spiritual gate for the enemy.

The principle is vital: sin within the camp destroys the camp's authority. It does not matter how anointed the leader, how sincere the prayers, how great the past victories. When there is an accursed thing among God's people that is not addressed, the enemy gains legal ground. Authority crumbles. Prayers go unanswered.

The author draws this principle into the present with urgency: Is it possible the church's prayers are not being answered because it refuses to judge itself? The accursed thing in our midst may be the unconfessed, unrepented history of the church's participation in centuries of injustice — through the Crusades, the Doctrine of Discovery, Manifest Destiny, and the Indian Boarding School system. As long as the church refuses to acknowledge and deal with these realities, it relinquishes the authority needed to govern effectively in the earth.

As long as the accursed thing remains in the camp, we will continue to experience defeat before our spiritual enemies. The enemy has been given legal ground. The spiritual gates have been opened. And until they are honestly closed through confession and repentance, the outcome of spiritual warfare remains uncertain.

But the good news is that God gave Joshua a path to restoration. Sanctify yourselves. Remove what is accursed. Take initiative. God's instruction for healing is always specific and actionable. He does not abandon His people — He calls them back.

Reflection: *Is there something hidden under your tent — a pattern, an attitude, an unaddressed sin — that may be limiting your spiritual authority? What would it mean to bring it into the light today?*

Prayer: *Father, I choose today to bring everything into the open before You. Search me, show me what needs to go, and restore to me the full authority You intend for my life. Amen.*

Prayer Points — Day 6: Removing What Is Accursed from the Camp

Father, we come with the seriousness of Joshua before You. We know there is an accursed thing in our midst — unconfessed, unrepented corporate sin that has given the enemy legal ground and stripped the church of the authority its prayers require. We will not pretend otherwise.

We repent for the accursed things we have allowed to remain: the church's participation in the Doctrine of Discovery, Manifest Destiny, the boarding schools, the endorsement of leaders shaped by darkness. These are not ancient abstractions. Their consequences live in communities we pass on our way to Sunday services.

We choose today to sanctify ourselves. We remove the hidden things. We bring them into the open, name them as sin, and renounce the enemy's legal claim over them. We declare that the accursed thing will not remain in our camp. Restore to us the authority to stand before our spiritual enemies. Reopen the heavens over our prayers. Let the God of Joshua arise in a church that has finally done what He required. Amen.

Intercession for the Iroquoian Nations

Mohawk · Oneida · Onondaga · Cayuga · Seneca · Cherokee

Heavenly Father, clothe every believer called to the Iroquoian nations with Holy Spirit power to be an effective witness. The Mohawk, Oneida, Onondaga, Cayuga, Seneca, and Cherokee peoples deserve to encounter the gospel carried by those who move in genuine spiritual authority — not in the strength of programs or platforms but in the power You promised to those who wait on You (Acts 1:8).

Lord, pour out Your Spirit on all flesh within the Iroquoian nations. The Oneida who saved Washington's army at Valley Forge and were repaid with scorched earth — let their descendants be repaid instead with the outpouring of Your Spirit. Let conviction come: concerning sin, righteousness, and judgment. Let prophetic voices rise from within the Six Nations that declare Your glory (Acts 2:17; John 16:8–11).

Self-Governance: The Gateway to Greater Authority

Because you were faithful in a very little, have authority over ten cities. — Luke 19:17

Authority in the kingdom of God is never seized — it is entrusted. And the pathway to entrusted authority begins in the most unglamorous place imaginable: with how we govern ourselves.

Jesus' parable of the minas presents a master who distributes resources among his servants and then goes on a journey. When he returns, those who have been faithful with what they were given receive a remarkable reward: authority over cities. The one who cultivated faithfulness in small things was elevated to govern large things. The principle is unmistakable — the capacity to govern externally flows from the practice of governing internally.

Self-governance is the daily discipline of bringing your thoughts, words, actions, and appetites under the Lordship of Jesus Christ. It is choosing truth over convenience, integrity over ease, righteousness over temporary comfort. It is the quiet, largely unseen work of a person learning to rule their own spirit before attempting to influence anything around them.

Proverbs 25:28 says, He who has no rule over his own spirit is like a city broken down, without walls. Without internal governance, we are spiritually vulnerable. The enemy walks right in through gaps in our character. But when we develop the practice of judging ourselves — examining our motives, repenting quickly, living transparently — we build walls of spiritual authority that protect not only ourselves but those around us.

Ruling in the government of God begins with governing ourselves. This is a kingdom principle with no shortcuts. You cannot lead a family, a church, a community, or a nation in godly ways if you are not first a student of self-governance. The leader who cannot control his own tongue, manage his own time, or discipline his own appetites will eventually see those failures leak into every area of influence.

Judging ourselves and doing the right thing as a habitual spiritual discipline increases our spiritual authority over God's enemies. Consider David's example with the Gibeonites. He did not inherit the problem — Saul created it. But as the succeeding gatekeeper, David took responsibility for what his predecessor left unresolved. He governed, he acted, he closed the gate. And as a result, he pleased the heart of God, broke the curse of famine, and gained greater authority to defeat his enemies.

This is what self-governance and faithful stewardship produce: expanding authority. Not authority seized by ambition, but authority granted by a God who watches faithfulness in the small things.

Reflection: *In what area of your life do you most need to strengthen self-governance? How might growing in that area open new doors of kingdom authority and influence?*

Prayer: *Lord, I want to be faithful in the little things. Teach me to govern my own spirit well, so that You can trust me with more. Let every area of my inner life come under Your authority today. Amen.*

Prayer Points — Day 7: Growing in Self-Governance

Lord, we confess that we have sought authority in the earth while neglecting the foundational work of governing ourselves. We have wanted influence in cities while our own spirits remained ungoverned — our tongues untamed, our appetites undisciplined, our inner lives unexamined.

We repent for the shortcuts. We repent for seeking platform without cultivating character. We repent for the ways that ungoverned leaders — in the church and in the nation — have caused devastation because they were never trained in the discipline of ruling their own spirits first.

Teach us self-governance as a spiritual discipline. Let us be faithful in the little things — in the daily choices, the private moments, the small responsibilities entrusted to us. We want to be the servants who receive the words: well done, faithful one — have authority. Build that faithfulness in us. We submit our inner lives to Your Lordship today, trusting that authority in the kingdom always begins at home, in the hidden places, with You. Amen.

Intercession for the Iroquoian Nations

Mohawk · Oneida · Onondaga · Cayuga · Seneca · Cherokee

Father, draw the Iroquoian peoples to Your Son by the power of the cross. The Haudenosaunee — the People of the Longhouse — built one of the most sophisticated democratic confederacies in human history. You placed remarkable gifts and governance wisdom in these nations. Draw that wisdom into the Kingdom by drawing every Iroquoian person to Jesus, who is the source of all true wisdom (John 6:44; 12:32).

God, remove the spiritual blindness over the Mohawk, Oneida, Onondaga, Cayuga, Seneca, and Cherokee communities — blindness formed by the scorched earth policies, the forced removals, the church's silence. Let them see the true Christ: the one who confronted unjust authority, who sided with the vulnerable, who promises restoration to all that was stolen. Lift the veil, Lord (2 Corinthians 4:4).

Generational Iniquity: The Weight of the Past

They stood and confessed their sins and the iniquities of their fathers. — Nehemiah 9:2

We live in an age that celebrates the individual. Our culture insists we are defined only by our own choices, our own identity, our own story. But the Bible presents a more complex reality: we are not only individuals. We are heirs.

We inherit genetic traits from our parents, cultural frameworks from our communities, and economic conditions from our ancestors. And according to Scripture, we can also inherit the spiritual consequences of sins committed by those who came before us. This is not God being unfair — it is God being honest about the interconnected nature of human history and family lineage.

Numbers 14:18 makes clear that iniquity can travel across generations: visiting the iniquity of the fathers on the children to the third and fourth generation. We see this pattern throughout Scripture — cycles of idolatry, violence, and broken covenants rippling through family lines and national histories, producing consequences long after the original transgressor has died.

But this is not a counsel of despair. The same Scripture that warns of generational iniquity reveals the remedy. Nehemiah 9:2 shows the Israelites recognizing their corporate responsibility: they stood and confessed their sins and the iniquities of their fathers. They did not argue that they were personally uninvolved. They understood that as heirs of a lineage, they had both the authority and the responsibility to confess, repent, and interrupt the cycle.

This principle is central to what the author calls identificational repentance — standing in the gap not only for our own sins but for the sins of our spiritual fathers. The history of the church contains chapters of profound injustice: the Doctrine of Discovery, Manifest Destiny, the Boarding School era. These were not committed by people alive today. But their consequences are very much alive.

The church has authority to confess these sins, renounce these patterns, and ask God to heal the wounds they created. This is not about guilt — it is about healing. It is about breaking chains so that future generations can walk free. Isaiah 59:1-4 presents God's heart clearly: the LORD's hand is not shortened that it cannot save; nor His ear heavy that it cannot hear. But iniquities have separated His people from God. The separation is not permanent. The iniquities can be addressed.

Reflection: *Are there patterns in your family or community that seem to recur — cycles of behavior, broken relationships, struggles that never fully resolve? Could identificational repentance play a role in breaking those cycles?*

Prayer: *Lord, I stand before You as an heir of both blessing and failure. Where my ancestors have sinned, I confess on their behalf and ask for Your mercy. Break every generational chain and let Your healing flow forward. Amen.*

Prayer Points — Day 8: Confessing the Iniquities of Our Fathers

Lord God, we stand in the tradition of Nehemiah and confess on behalf of our spiritual fathers the sins they committed and left unaddressed. We are heirs of their blessing and their failure, and we choose today to acknowledge both with honesty.

We repent for the generations of church leaders who participated in, enabled, or were silent during the systematic dismantling of indigenous peoples, families, and communities. We confess that iniquity has traveled through institutional

lineages, producing consequences that live in real communities today — poverty, broken families, epidemic grief, lost identity.

Break every generational chain that these unconfessed iniquities have forged. Let the cycle end here, in this generation, with this act of honest repentance. We do not stand in guilt — we stand in authority, the authority of heirs who have the power to confess, renounce, and ask for healing. Let Your mercy overwhelm the curse. Let what has flowed in darkness now flow in light. Restore what the years of silence consumed. Amen.

Intercession for the Iroquoian Nations

Mohawk · Oneida · Onondaga · Cayuga · Seneca · Cherokee

Lord, let Your kindness — not obligation, not guilt, not program — lead the Iroquoian peoples to repentance and salvation. Let the kindness of God flow through the church into Cherokee communities still carrying the grief of the Trail of Tears, into Mohawk communities still navigating the wounds of colonial disruption. Let kindness be the aroma of the gospel among these nations (Romans 2:4).

Father, open supernatural doors for the gospel to be declared among the Iroquoian nations. Raise up Cherokee evangelists, Mohawk intercessors, Onondaga teachers of the Word. Give non-Native believers the humility to follow Native leadership in these communities. Let the Iroquoian nations hear the good news spoken in culturally resonant, Spirit-anointed ways that go past the mind and reach the heart (Colossians 4:3).

King David and the Gibeonites: Closing Ancient Gates

It is because of Saul and his bloodthirsty house, because he killed the Gibeonites. — 2 Samuel 21:1

Three years of famine. Crops failing, people suffering, the nation in distress. King David is burdened and perplexed. He goes to God and receives a remarkable answer: the suffering is not due to weather patterns or natural cycles. It is the consequence of something that happened a generation earlier — a broken covenant, innocent blood shed, a gate left open.

King Saul had murdered the Gibeonites in violation of a 340-year-old covenant that had guaranteed their safety and protection. Saul broke it out of misguided zeal, and his breach had consequences that outlasted him by decades. David was not personally involved in Saul's crime. Yet as the succeeding gatekeeper — as the one holding authority over the nation — he inherited the responsibility of addressing what his predecessor had left unresolved. Authority comes with accountability, even for the past.

This is one of the most important principles in the book: leaders inherit the consequences of their predecessors' actions, whether they deserve to or not. The question is not whether we caused the problem. The question is whether we have the authority and the willingness to close the gate.

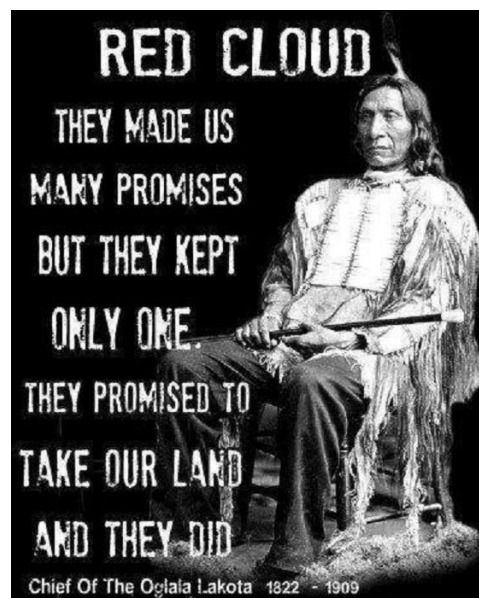
David's response is a model of restorative justice. He did not minimize the offense or assume it would eventually sort itself out. He inquired of the offended party — the Gibeonites — asking what would be required for justice to prevail. He listened. He acted. He carried out the judgment they declared. And when he did, the famine ended and God's blessing returned to the land.

Five things David accomplished: he pleased the heart of God; he established a throne for God to revisit Israel; he facilitated reconciliation with the Gibeonites; he broke the curse of famine; and he gained greater authority to defeat the enemies of Israel.

This story has direct application for the church today. Like David, the church has inherited the consequences of its predecessors' actions — the Crusades, the Doctrine of Discovery, Manifest Destiny, the Boarding School era. Like David, the church did not personally commit those crimes. But like David, the church carries the authority and therefore the responsibility to inquire of the offended parties, to ask what justice requires, and to act. The famine will end. The blessing will return. But not before the gate is honestly closed.

Reflection: *Is there an unresolved breach in your personal history, family line, or church community — a broken covenant, a wrong not made right — that may be silently affecting the present?*

Prayer: *Lord, give me David's discernment and courage. Where gates have been opened by past failures, show me how to close them. I want nothing to hinder Your presence and blessing. Amen.*



Prayer Points — Day 9: Closing the Gates Our Predecessors Left Open

Father, like David before the famine-stricken nation, we come before You to inquire: What ancient gate was left open by those who came before us? What broken covenant, what shed innocent blood, what violated oath is still producing consequences in our communities and our church?

We confess that the church has inherited the responsibilities of its predecessors without inheriting their accountability. We have enjoyed the structures built on broken treaties and stolen land, while declining to reckon with how those structures were built. We have not asked the offended parties what justice requires.

Give us David's discernment to hear Your diagnosis and David's courage to act on it. Show us the specific breaches in our corporate history that must be addressed. Lead us to the Gibeonites of our generation — those still waiting for the wrong to be righted — and give us the wisdom to ask them what justice would look like. We want the famine to end. We want Your blessing to return. We will close the gates. Show us how. Amen.

Intercession for the Iroquoian Nations

Mohawk · Oneida · Onondaga · Cayuga · Seneca · Cherokee

Lord Jesus, we pray for every unsaved family member of Iroquoian believers. For the Seneca grandfather who associates Christianity with the loss of his language. For the young Cherokee woman on a university campus who has never seen the church take justice seriously. For the Cayuga father carrying generations of silent grief. Bring each one to Yourself by name, with specific mercy (Matthew 18:14).

Father, let the full gospel of the Kingdom be proclaimed among the Six Nations and the Cherokee with compassion and power. Send true laborers — not tourists or short-term mission teams, but covenant-keepers who will remain. Give them a shepherd's heart for people who have been, as Jesus said, harassed and helpless like sheep without a shepherd. The harvest is ready in the Iroquoian nations. Thrust forth the workers (Matthew 9:37–38).

Lord, let signs and wonders confirm the proclamation of Your word among the Iroquoian nations. Let the sick be healed, the oppressed be freed, the captives released in the name of Jesus. Let these miraculous works testify that the God of the Bible is not the God of their colonizers — He is the God who sees, who heals, and who restores all things (Acts 4:29–31).

The Doctrine of Discovery: When the Church Lost Its Way

And in vain they worship Me, teaching as doctrines the commandments of men. — Matthew 15:9

In 1095, Pope Urban II delivered a speech that would echo across centuries. He called for a crusade — a holy war — promising absolution to those who died fighting. From that moment, a chain of events was set in motion that would ultimately produce one of the most damaging doctrines in church history: the Doctrine of Discovery.

By the 15th century, this doctrine had codified a chilling framework: Christian nations had divine authority to claim sovereignty over any discovered lands inhabited by non-Christians. The pope could grant titles to territory. Indigenous peoples were classified as less than fully human. The mere act of a European ship arriving on a shore gave that nation legal and spiritual rights over everything it surveyed.

What followed was centuries of murder, theft, deception, and enslavement — all carried out under the banner of the cross. Columbus arrived in the Americas and performed ceremonies of possession over lands already occupied by millions of people. Conquistadors read proclamations to indigenous populations in Spanish — a language they did not understand — declaring that the pope had given their king this land, threatening death or slavery for non-compliance.

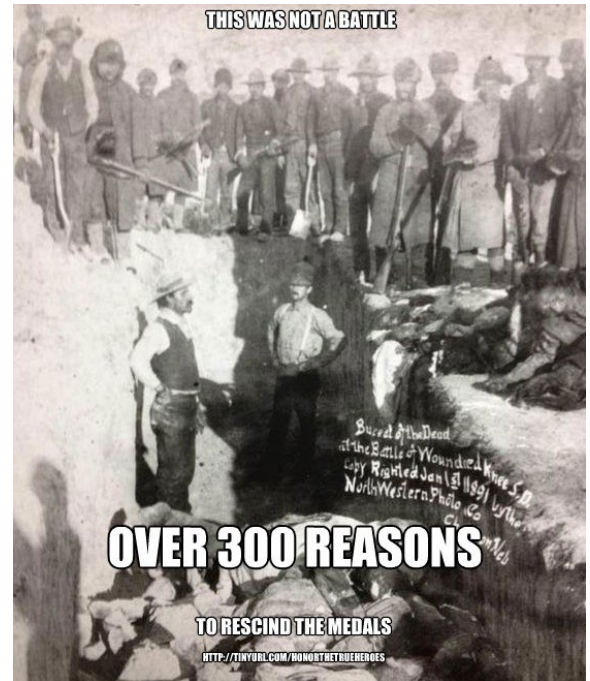
The church did not merely observe these atrocities. In many instances, it blessed, enabled, and directly participated in them. Papal bulls authorized the seizure of lands and the enslaving of people. Church officials provided the theological framework that justified what would otherwise be recognized as naked evil. Matthew's warning rings across the centuries: they were teaching as doctrines the commandments of men.

This is a chapter in church history that demands honest reckoning. Not self-flagellation or paralyzing guilt, but honest acknowledgment. The church used the name of God to do things that broke God's commandments — to murder, to steal, to bear false witness, to covet. And the spiritual consequences of those actions have not simply evaporated with the passage of time.

Understanding this history is not optional for a church that wants to walk in authority. We cannot close gates we refuse to acknowledge. We cannot repent of what we will not face. And we cannot be healed of wounds we insist on hiding beneath a comfortable narrative. The church that honestly faces its history is positioned for genuine healing, renewed authority, and a credibility before the nations that no amount of polished programming can manufacture.

Reflection: *How do you respond emotionally when you encounter this part of church history? What might genuine acknowledgment — rather than defense or dismissal — look like?*

Prayer: *Lord, give me courage to face the truth about the church's history without flinching. I do not minimize it and I do not despair. I bring it to You, trusting that where there is honest confession, You bring healing. Amen.*



Prayer Points — Day 10: Repenting for the Doctrine of Discovery

Lord Jesus, we come before You to name what the Doctrine of Discovery truly was: a theology of conquest dressed in the language of mission. We repent that the church provided the theological framework that gave colonial powers permission to murder, enslave, and dispossess the peoples of this land.

We repent for the papal bulls that authorized seizure and enslavement. We repent for the church leaders who blessed explorers departing for conquest. We repent for every missionary who, however sincerely, built his work on a foundation of forced assimilation rather than genuine love. We confess that the name of God was used to authorize what the character of God forbids.

Dismantle the spiritual structures the Doctrine of Discovery erected. Revoke every claim it made in Your name that You never authorized. Let the peoples who were declared sub-human by this doctrine experience instead the full weight of Your declaration: they are made in Your image, they are loved by You, and the church owes them a genuine accounting. Let this repentance be the beginning of that accounting. Amen.

Intercession for the Iroquoian Nations

Mohawk · Oneida · Onondaga · Cayuga · Seneca · Cherokee

Father, give intercessors a Spirit-born love and grief for the Iroquoian nations. Let us weep in prayer over the Oneida dead from Sullivan's winter. Let us weep over the Cherokees who died on the Trail of Tears. Let that weeping become the seed of a harvest — that those who go out carrying tears of intercession shall return with sheaves of souls rejoicing (Psalm 126:5–6).

Lord, the Mohawk, Oneida, Onondaga, Cayuga, Seneca, and Cherokee are Your inheritance. Psalm 2:8 is a promise — ask of Me, and I will make the nations Your heritage. We ask. We claim these nations for Your Son. He paid for them. Let the full measure of that payment be realized in salvations, healings, restorations, and communities transformed by the presence of the living God.

Father, we pray by name for every leader among the Iroquoian nations — every tribal council member, every elected official, every chief, every school superintendent, every pastor, every mother and father raising children in these communities. We ask according to Your Word that all of them come to a saving knowledge of the truth. You desire all people to be saved. We stand in agreement with Your desire for the Iroquoian nations. Amen.

You Shall Not Murder: The Sixth Commandment Broken

You shall not murder. — Exodus 20:13

The sixth commandment is perhaps the most intuitive of all: you shall not murder. Every civilization acknowledges that human life is sacred, that taking an innocent life is among the gravest of wrongs. And yet the history of the Doctrine of Discovery reveals a church that found theological justifications for mass murder on a scale almost impossible to comprehend.

Columbus arrived in Hispaniola and was welcomed by the Taino people — peaceful, generous, and hospitable. Within four years, his men had killed or enslaved and exported one third of the original population. Ships carrying enslaved Tainos saw hundreds die at sea, their bodies thrown into the Atlantic. Children were taken from parents, families torn apart, and the people who had welcomed him were hunted for sport and profit.

And this was only the beginning. Nicolas de Ovando reduced the native population of Hispaniola by ninety percent in fifteen years. In Cuba, Spanish conquistadors slaughtered thousands in a single afternoon without provocation. A Dominican priest named Bartolome de las Casas, who witnessed these atrocities, identified their ultimate motivation: Their reason for killing and destroying such an infinite number of souls is that the Christians have an ultimate aim, which is to acquire gold, and to swell themselves with riches in a very brief time.

What is most devastating about this history is not simply that it happened — human beings have committed atrocities throughout history — but that it was done in the name of Christ, blessed by the church, justified by theological constructs, and largely unconfessed. The sixth commandment was not merely broken in the heat of battle; it was systematically violated as a matter of policy, dressed in religious garb, and handed down as a legal precedent.

When the church endorses, enables, or turns a blind eye to murder — even the murder of those considered pagans or savages — it gives Satan tremendous leverage. Every act of violence carried out in Christ's name provides the enemy with ammunition to slander the character of God before the nations. It creates spiritual precedents that authorize darkness to advance.

The church must face this honestly if it is to recover the moral authority its Lord intends for it to carry.

Reflection: *What does this history ask of us today? What responsibility do we carry as heirs of this story?*

Prayer: *Lord, I confess the horrific violations of Your commandments committed in the name of the church. I do not excuse them. I bring them before You in sorrow and repentance, asking You to heal the wounds that remain open to this day. Amen.*

Prayer Points — Day 11: Repenting for Mass Murder Done in Christ's Name

God of all flesh, who sees every life taken and registers every act of violence in the courts of heaven — we come before You in deep grief and repentance over the mass murder perpetrated against indigenous peoples in the name of Your Son.

We repent for the Taino people, who welcomed the colonizers and were repaid with slaughter and enslavement. We repent for every indigenous nation reduced, hunted, killed, and exported for profit under the banner of the cross. We confess that the sixth commandment was not merely broken in passion, but deliberately violated as policy, blessed by the church, and defended by its theologians.

We grieve that these crimes gave Satan ammunition to slander Your name before the very peoples You died to save. We ask You to testify in the spiritual courts on behalf of the innocent blood that cries from the ground. Let the blood of Jesus speak a better word. Let healing come where atrocity was committed. Let the gospel once again be good news in communities where it was twisted into a weapon of destruction. Amen.

Intercession for the Muskogean Nations

Seminole · Creek · Chickasaw · Choctaw

Heavenly Father, fill with Holy Spirit power every witness You are sending to the Muskogean nations. The Seminole, Creek, Chickasaw, and Choctaw peoples — the Five Civilized Tribes who built schools and farms and adopted the ways of the settlers, only to be removed at gunpoint — deserve witnesses who carry genuine authority, genuine love, and genuine repentance. Let the Holy Spirit go before and behind every one of them (Acts 1:8).

Lord, pour out Your Spirit on all flesh within the Muskogean nations. Let the sons and daughters of the Creek Nation prophesy. Let Choctaw young people see visions of a restored future. Let Seminole elders dream dreams of what You have planned for their communities. And let the Holy Spirit bring the deep conviction that leads not to despair but to the freedom found in Jesus Christ (Acts 2:17; John 16:8–11).

You Shall Not Steal: The Inheritance of the Nations

You shall not steal. — Exodus 20:15

God declared in Deuteronomy 32:8 that He divided an inheritance among the nations. Acts 17:26 tells us He determined the pre-appointed times and the boundaries of each nation's dwellings. This means every people group on earth has an inheritance, a territory, resources, and a destiny specifically arranged by God for them to fulfill their redemptive purpose.

Stealing another person's inheritance, then, is not just an economic crime. It is a spiritual assault on the purposes of God. It severs people from the provision He arranged for them to walk out their calling. It is, as the author writes, an act conceived in hell, aligning the perpetrators with the purposes of the Prince of Darkness.

The story of Naboth's vineyard makes this vivid and personal. Naboth refused to sell his inheritance to King Ahab, declaring, The Lord forbid I should give the inheritance of my fathers to you. He understood that this land was not merely real estate — it was linked to his family's future, their calling, their flourishing. Jezebel conspired, fabricated accusations, arranged his murder, and handed his land to her husband. God's response through Elijah was swift: Have you not murdered a man and seized his property? I am going to bring disaster on you.

Between 1500 and 1650, at least 200 tons of gold was transferred from the Americas to Europe. Nations that had stewarded their resources for centuries — resources God had placed in their territory for their destiny — were stripped bare. The inheritance God ordained for hundreds of indigenous nations was looted under the theological cover of the Doctrine of Discovery.

The transfer was staggering: within the first fifty years of plundering the Americas, the quantity of gold and silver circulating in Europe tripled. Europe was transformed economically, while the peoples from whom that wealth was taken were left in generational poverty. Their inheritance was gone. Their destiny was crippled. The resources God placed in their land — intended to fund their flourishing and fulfill their assignment — were shipped across an ocean to decorate cathedrals and line the pockets of those who called themselves servants of God.

The sowing and reaping principle embedded in this history has never been adequately addressed. The plundering of indigenous wealth contributed directly to the poverty in which many of their descendants still live. Understanding this is not about assigning blame — it is about understanding the spiritual mechanics at work so that genuine healing can begin.

Reflection: *What does it mean to you that God arranged a specific inheritance for every people group? How does this change the way you view indigenous communities and their history?*

Prayer: *Lord, forgive the theft committed in the name of Christianity. Begin the work of restoration. Let me be part of returning what has been stolen, in whatever form that is possible today. Amen.*



Did You Know?

Native Americans lost their history, their land, their culture and is one of the least discussed genocides in world history.

Conspiracy   

Prayer Points — Day 12: Repenting for the Theft of Nations' Inheritances

Lord, You appointed the boundaries of the nations and arranged the inheritances of each people. What was taken from indigenous peoples was not merely land or resources — it was the provision You arranged for their destiny, their calling, their flourishing as peoples made in Your image.

We repent for the 200 tons of gold stripped from the Americas in the first century of conquest. We repent for the tripling of European wealth built on the emptying of indigenous storehouses. We repent for the churches built with stolen gold, the cathedrals decorated with plundered jewels, and the theological institutions funded by inherited injustice.

Begin the work of restoration. We do not know the full measure of what is owed — but You do. Lead Your church toward specific, costly acts of restitution. Give us the openhanded spirit of Zacchaeus, who returned fourfold without being asked. May what was stolen for the purpose of empire be redirected toward the flourishing of those from whom it was taken. Let the inheritances of the nations be restored. Let destiny be recovered. Amen.

Intercession for the Muskogean Nations

Seminole · Creek · Chickasaw · Choctaw

Father, draw the Seminole, Creek, Chickasaw, and Choctaw peoples to Your Son through the lifting up of the cross. Let these nations — who experienced Naboth's vineyard taken by force on a national scale — discover in the cross the God who does not steal but restores, who does not remove but establishes, who does not break covenant but keeps every promise He has ever made (John 6:44; 12:32).

God, remove the spiritual blindness over the Muskogean communities — the blindness forged by the Trail of Tears, by Andrew Jackson's betrayal, by the sight of the church blessing what the Supreme Court condemned. Let the Seminole, Creek, Chickasaw, and Choctaw peoples see Christ as He truly is: the champion of the dispossessed, the restorer of stolen inheritance, the just Judge who never endorsed their removal (2 Corinthians 4:4).

You Shall Not Bear False Witness: The Lie of Superiority

You shall not bear false witness. — Exodus 20:16

The ninth commandment forbids more than lying in a courtroom. It forbids constructing a false narrative about another person or people — one that distorts reality, undermines dignity, and creates conditions for exploitation.

The Doctrine of Discovery required a foundational lie to function: that non-European, non-Christian peoples were somehow less than fully human. They were called heathens, pagans, savages, infidels — labels designed not merely to describe but to dehumanize. If you could convince yourself and others that a people group lacked full humanity, you could justify taking their land, enslaving their bodies, and destroying their cultures.

Europeans told themselves they were bringing civilization to barbaric peoples. They told themselves their God-given superiority entitled them to dominion over those they deemed inferior. They told indigenous peoples forcefully and systematically that they were lesser: intellectually, spiritually, morally. And after enough generations of such messaging, some began to believe it.

This was one of the most profound and long-lasting violations of the ninth commandment in human history. A false testimony was issued against hundreds of peoples, and the world arranged itself around that testimony as if it were true. Legal systems were built on it. Educational curricula repeated it. Church doctrine reinforced it.

The consequences linger to this day. Many descendants of colonized peoples still carry the internalized wounds of that false narrative — a subconscious agreement with the lie that their ancestors were lesser. Many descendants of colonizers still carry, often unconsciously, assumptions of cultural superiority that shape their engagement with those who look, worship, or organize life differently.

Proverbs 19:5 declares, A false witness will not go unpunished. The false witness borne against the world's indigenous and non-European peoples has not gone unaddressed in heaven's courtroom. The reckoning may be slow by human timekeeping, but God's justice is thorough and certain.

The remedy for false witness is true testimony. The church is called to tell the truth about history, to tell the truth about the image of God in every human being, and to tell the truth about the crimes committed in Christ's name. This is not a comfortable calling. But it is a holy one.

Reflection: *Where might you carry subtle assumptions about cultural or racial hierarchy? How might you begin to challenge those assumptions with truth?*

Prayer: *Lord, I repent of every false narrative I have accepted or promoted. Let the truth of Your creation — that every person bears Your image — reshape the way I see my neighbors and my history. Amen.*

Prayer Points — Day 13: Repenting for the Lie of Racial Superiority

Father, we repent for the foundational lie upon which colonial expansion was built: that non-European, non-Christian peoples were less than fully human. We confess that this false testimony was issued against hundreds of peoples, was reinforced by church teaching and doctrine, and was embedded in legal and educational systems that still shape our world.

We repent for every theology of superiority that permitted one people to enslave, dispossess, and destroy another. We repent for the curricula that taught inferiority as scientific fact, the sermons that called conquest divine blessing, and the silence of the many who knew the lie but chose their comfort over truth.

Let the truth of Your word replace the lie in every community that internalized it: every human being is made in the image of God. No created person is lesser. No people group is expendable. We declare the image of God in the Cheyenne, the Lakota, the Apache, the Aleut, the Cherokee, and every other nation. Let the church become the most vocal truth-teller about the dignity of all peoples. And let that truth undo what the lie has built. Amen.

Intercession for the Muskogean Nations

Seminole · Creek · Chickasaw · Choctaw

Lord, let Your extraordinary kindness lead the Muskogean peoples to repentance and salvation. After centuries of receiving evil in return for good, let them now receive genuine goodness — the inexplicable kindness of God expressed through a church that has finally turned around. Let that kindness be the key that unlocks hearts long hardened by betrayal (Romans 2:4).

Father, open wide the doors for the gospel to be proclaimed among the Muskogean nations. Raise up Choctaw preachers, Creek evangelists, Chickasaw intercessors, Seminole teachers of the Word. Give the church in Oklahoma, Alabama, Mississippi, and Florida the courage to cross the road, to enter these communities as servants, and to stay long enough to see the harvest come in (Colossians 4:3).

You Shall Not Covet: When Greed Drives History

You shall not covet. — Exodus 20:17

The tenth commandment is unique among the ten. All the others address outward actions — murder, theft, lying. But the tenth strikes at something invisible: the internal condition of the human heart. You shall not covet — you shall not crave what belongs to another.

God includes this commandment because He knows that all external injustice begins in an internal place. The murder of Naboth began with Ahab's covetous desire for his vineyard. The slave trade began with covetous desire for cheap labor and the wealth it would produce. The conquest of indigenous nations began with eyes fixed covetously on their gold, their land, their resources.

The Hebrew word translated covetousness in Jeremiah 22:17 is *betsa*, which literally means to plunder. Covetousness, pursued to its logical end, always produces plundering. The heart that longs for what is not its own will eventually reach out and take it — through manipulation, force, or theological justification.

Between 1500 and 1800, the Americas produced approximately 75 percent of the world's total supply of gold and silver. That wealth flooded into European economies, transformed the global financial system, and funded the building of cathedrals and palaces. Churches in Toledo, Spain had new windows installed so sunlight could shine on their vast collections of gold and jewels from the Americas. Meanwhile, the peoples from whom that wealth was taken were left in generational poverty.

The fulfilling of a nation's potential, assignment, and destiny is directly linked to the provision flowing from God's ordained inheritance. When that provision is stolen, destiny is deferred. Hope withers. And the spiritual consequences of that theft ripple forward through generations.

God's response to Ahab's covetousness and Jezebel's theft was a death sentence upon their whole house. He holds in the same regard those who steal inheritance — especially when it is done in His name. The church that participated in this plundering, or looked the other way while it happened, carries an accountability it has yet to fully face.

The beginning of facing it is acknowledging the covetousness that drove it. Not just theirs — ours. The same acquisitive hunger for more that drove the European conquest of the Americas is alive and well in the modern world. Naming it, confessing it, and choosing generosity over covetousness is a daily act of kingdom resistance.

Reflection: *How does awareness of this history shape your understanding of economic inequality today? What might restitution, at whatever scale, begin to look like?*

Prayer: *Lord, I confess the covetousness that has shaped so much of human history. Let my hands be open, not grasping. Let me be a restorer of what has been plundered rather than a participant in plunder. Amen.*



**THE TRAIL OF TEARS:
GOVERNMENT-APPROVED
ETHNIC CLEANSING THAT
REMOVED 100,000 NATIVE
AMERICANS FROM THEIR
ANCESTRAL LANDS**

*"Bound in chains and
marched double file," the
Native Americans were
forced to endure floods and
sub-zero temperatures in
their perilous journey to
their designated lands in the
west.*

Prayer Points — Day 14: Repenting for Covetousness and Plunder

Lord, we confess the covetousness that drove the conquest of the Americas — the insatiable hunger for gold, land, and resources that caused the suffering of millions. We repent that this greed was baptized in Christian language and carried under the banner of the cross, making it one of the most brazen violations of the tenth commandment in human history.

We repent that churches were built with plundered wealth. We repent that the pursuit of seventy-five percent of the world's gold and silver was given theological cover by institutions claiming to represent You. We repent for the generational poverty engineered into indigenous communities when their God-ordained inheritances were looted.

We confess that this same covetous spirit is not dead — it lives in the economic systems we benefit from today. Turn our hands from grasping to giving. Let the church lead the way in voluntary redistribution, in advocacy for economic justice, in concrete restitution toward the communities whose destinies were deferred by plunder. Let us be restorers, not plunderers. Amen.

Intercession for the Muskogean Nations

Seminole · Creek · Chickasaw · Choctaw

Lord Jesus, we pray for every unsaved member of Muskogean families. For the Creek elder who watched the church look away while his community suffered. For the Choctaw teenager who has never been told that Jesus loves her specifically, by name, with full knowledge of her family's history. For the Seminole father who carries a grief he cannot name. Draw each one to Yourself (Matthew 18:14).

Father, send laborers into the Muskogean harvest — believers with genuine compassion, who see not a mission project but a people. Let the gospel of the Kingdom be proclaimed among the Seminole, Creek, Chickasaw, and Choctaw with healing and deliverance accompanying the Word. Let these nations be moved from the margins to the center of the church's attention and resources (Matthew 9:37–38).

Lord, confirm Your Word among the Muskogean peoples with signs following. Let the sick be healed in Jesus' name in Creek communities. Let the bound be delivered in Choctaw homes. Let the miraculous be the normal experience of Muskogean believers, and let those miracles draw in the skeptical and the grieving and the searching. Stretch out Your hand to heal, Lord (Acts 4:29–31).

Consequences: When the Covenant Is Broken

Therefore the curse has devoured the earth. — Isaiah 24:6

Isaiah's vision is sobering: a defiled earth, a devouring curse, desolation spreading across the land. What provoked this catastrophic condition? Not a military invasion or a natural disaster, but a spiritual one: the transgressions of the earth's inhabitants. They changed God's ordinances. They broke His everlasting covenant.

We live in a world full of consequences. Not all suffering traces directly to specific sin — Jesus addressed this in John 9 when He corrected simplistic thinking about a blind man. But Isaiah is pointing to something corporate and structural: patterns of transgression embedded in institutions and histories, releasing consequences on a civilizational scale.

The Doctrine of Discovery and Manifest Destiny represent precisely this kind of civilizational transgression. They were not merely personal moral failures — they were institutionalized, legally codified, theologically justified violations of God's laws. They changed His ordinances by replacing His commands with human decrees. They broke His everlasting covenant with the nations by systematically violating the rights and inheritance God placed in each people group.

The consequences that followed were not random. They were the built-in result of a moral universe in which actions have lasting effects. Broken covenants release curses — not because God is vindictive, but because He designed the universe to respond to moral and spiritual realities. You cannot violate the foundations of God's order and expect everything to continue as normal.

The author makes a striking observation: the Hebrew word translated curse in Isaiah 24:6 is *alah*, pronounced aw-law — remarkably similar to the name Allah. He raises the question of whether the current global struggle with militant Islamic terrorism is connected, through centuries of spiritual cause and effect, to the seeds of violence and injustice sown by the Crusades and Discovery Doctrine. This is not a political statement — it is a spiritual observation about sowing and reaping.

What is not debatable is the principle: civilizations that transgress God's laws, that break His covenants, reap consequences. And the cure is always the same: honest confession, genuine repentance, and a turning back to the foundations God intended. God's goodness desires that violators repent. His grace gives room to come to our senses and accept His offer of escape through deliverance and salvation.

Reflection: *What patterns of civilizational sin — things larger than individual choices, embedded in systems and histories — do you feel most called to address or intercede over?*

Prayer: *Lord, the earth carries wounds from generations of transgression. You are the Covenant-Keeper, and where covenants have been broken, You can restore. Begin that work today, and use me as part of it. Amen.*

Prayer Points — Day 15: Repenting for Broken Covenants and Their Consequences

Covenant-keeping God, we stand before You as a people whose history is full of broken covenants — with You and with the peoples You entrusted to our care. The Doctrine of Discovery broke Your everlasting ordinances. Manifest Destiny broke the treaties made with hundreds of nations. The boarding school system broke the most basic covenant of all: the protection of children.

We repent for changing Your ordinances. We repent for the 374 treaties broken with indigenous nations, for the Supreme Court decisions defied, for the laws passed that protected colonizers while stripping indigenous peoples of legal recourse.

We confess that these were not merely political failures — they were spiritual transgressions with consequences still rippling through every generation since.

Heal the earth of the curse that broken covenants release. You are the God who keeps every promise and honors every covenant. Lead us to become a covenant-keeping people in a world of covenant-breakers. Let the church model the faithfulness You have always modeled toward us — and let that faithfulness become the foundation on which genuine national healing is built. Amen.

Intercession for the Muskogean Nations

Seminole · Creek · Chickasaw · Choctaw

Father, give Your people the gift of tears for the Muskogean nations. Let intercessors weep over the Trail of Tears — over every Choctaw and Creek child who died on that march. Let those tears become seeds. Let the sorrow of intercession give way to the joy of harvest as souls from among the Seminole, Creek, Chickasaw, and Choctaw nations come home to their Father (Psalm 126:5–6).

Lord, the Muskogean nations are Your Son's inheritance. We ask according to Psalm 2:8 that the Father give the Son the Seminole, Creek, Chickasaw, and Choctaw as His heritage. They were the first displaced — let them be among the first fully restored. Let their redemption be a sign to every nation that watches: this God keeps His covenant, repairs what was broken, and brings the exiled home.

Father, we pray by name for every leader among the Muskogean nations — every principal chief, every tribal council representative, every mayor, teacher, pastor, and parent. We ask according to 1 Timothy 2:1–4 that all of them come to a saving knowledge of the truth. No name is unknown to You. No life is beyond Your reach. Save them, Lord. Amen.

Manifest Destiny: Pride Dressed as Providence

Woe to him who covets evil gain for his house. — Habakkuk 2:9

In 1845, the phrase manifest destiny entered the American vocabulary. It was used to justify the expansion of the United States across the North American continent. The language was lofty — divine ordination, providential calling, the spread of liberty and civilization. But beneath the rhetoric was something far more familiar: the desire to take what someone else possessed.

Manifest Destiny united expansionism with American exceptionalism, Romantic nationalism, and a belief in the superiority of the Anglo-Saxon race. It assumed that the United States possessed unique moral virtues, that it was divinely called to redeem the world by spreading its values, and that this destiny was God-ordained. These ideas sound noble in isolation. In practice, they produced something horrific.

Senator Benton of Missouri, when asked whether expansion would cause the extinction of Indian tribes, replied that he could not murmur at what seems to be the effect of divine law. A newspaper in Wyoming in 1870 declared that Native people must stand aside or be overwhelmed — the doom of extinction is upon the red men of America. A minister in 1874 stated that Native peoples were unfit to be lords of this broad land, and were righteously doomed to pass away.

This was not fringe opinion. It was mainstream Christian American thought. Ministers, senators, generals, and journalists all drew from the same well: God had chosen the Anglo-Saxon civilization for greatness, and anything or anyone standing in the path of that greatness was expendable.

Habakkuk's woe is addressed to exactly this kind of thinking: Woe to him who covets evil gain for his house, that he may set his nest on high. The Manifest Destiny movement built America's nest on the ruins of indigenous nations. It covetously seized land, resources, and futures — and called the whole enterprise the will of God.

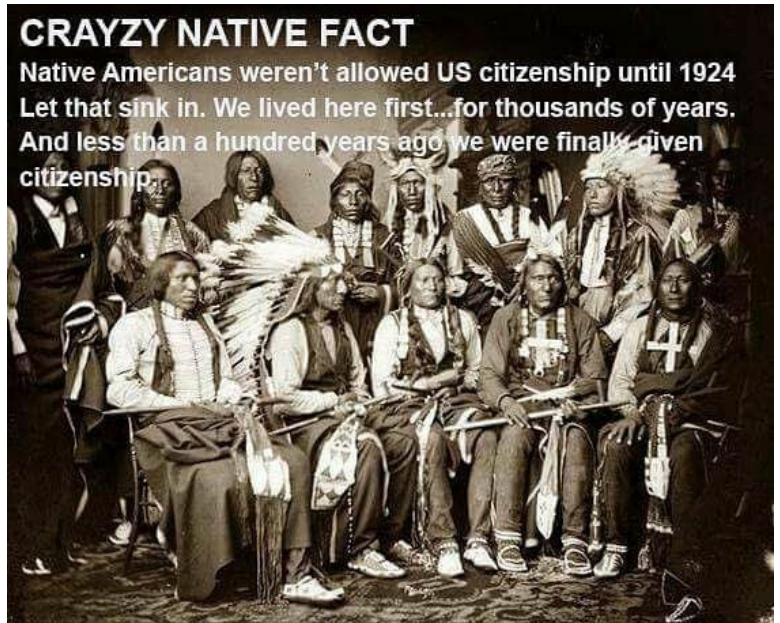
The church that participated in this — blessing removals, running boarding schools, endorsing the rhetoric of racial superiority — bears responsibility for confessing that Manifest Destiny was not manifest destiny at all. It was manifest pride, dressed in the language of Providence. And until the church honestly names it as such, the spiritual consequences it activated will continue to bear fruit.

Reflection: *Are there ways in which Christian nationalism today echoes the theological errors of Manifest Destiny? How do we distinguish genuine faith from the pride that calls divine what is merely human?*

Prayer: *God, forgive me for every time I have confused my culture's ambitions with Your will. Let me be a citizen of Your kingdom first, one whose loyalty to Your values supersedes every national story. Amen.*

CRAYZY NATIVE FACT

Native Americans weren't allowed US citizenship until 1924. Let that sink in. We lived here first...for thousands of years. And less than a hundred years ago we were finally given citizenship.



Prayer Points — Day 16: Repenting for Manifest Destiny's Theological Errors

God of all nations, we repent for the doctrine of Manifest Destiny — for the arrogant belief that You had ordained one race, one culture, and one national project above all others, and that anything standing in its path could be righteously destroyed.

We repent for the ministers who preached this doctrine from pulpits. We repent for the senators and generals who cited Scripture to justify ethnic cleansing. We repent for the newspapers and magazines that trumpeted the doom of the indigenous peoples as divine law. We confess that Christian nationalism in the 19th century was not Christianity — it was pride wearing the costume of Providence.

Humble the church wherever that same spirit operates today. Give us the discernment to distinguish genuine kingdom values from the ambitions of empire. Let us be citizens of Your kingdom first, shaped by Your values, accountable to Your Word — and suspicious of every national story that requires the suffering of the vulnerable to sustain it. Let the nations be blessed through us, not plundered. Amen.

Intercession for the Siouan Nations

Crow · Osage · Lakota · Dakota · Nakota · Ponca · Oto

Heavenly Father, anoint with Holy Spirit power every witness You are raising up among the Siouan nations. The Crow, Osage, Lakota, Dakota, Nakota, Ponca, and Oto peoples carry extraordinary spiritual heritage — let witnesses who come to them carry equal spiritual authority. Let Acts 1:8 be the reality of every believer entering these communities: power from on high, courage for honest witness, love that does not flinch.

Lord, pour out Your Spirit on all flesh among the Siouan nations. At Wounded Knee, the Ghost Dance was a cry of longing for restoration — answer it now with the outpouring of the real Holy Spirit. Let Lakota young people prophesy. Let Dakota elders dream. Let the Osage and Ponca communities be saturated with Holy Spirit conviction that leads to life, not condemnation (Acts 2:17; John 16:8–11).

Rewarding Evil for Good: The Curse That Follows

Whoever rewards evil for good, evil will not depart from his house. — Proverbs 17:13

When the Pilgrims arrived at Plymouth in 1620, they would not have survived their first winters without the help of the indigenous Wampanoag people — Samoset, Massasoit, Squanto, and Hobomah. These neighbors shared food, taught farming, showed them where to fish, and protected the vulnerable newcomers as though they were children needing care.

This generosity was repaid with broken treaties, stolen land, and ultimately, annihilation. The Wampanoags who had kept the Pilgrims alive saw their traditional territories consumed by expanding settlements, their people sold into slavery, their chief's head displayed on a pole for twenty years.

Columbus had written to the King and Queen of Spain about the indigenous peoples of San Salvador: So tractable, so peaceable, are these people that I swear there is not in the world a better nation. They love their neighbors as themselves. Within four years of his arrival, a third of that peaceable population had been killed or enslaved.

The pattern repeated itself across the continent and across centuries. Indigenous peoples extended hospitality, shared resources, signed treaties in good faith. They received deception, fraud, murder, and removal in return. The generosity of the first inhabitants was met not with reciprocal generosity but with predatory exploitation, driven by the Manifest Destiny conviction that God had ordained European supremacy.

Proverbs 17:13 is not a suggestion — it is a spiritual law: Whoever rewards evil for good, evil will not depart from his house. This nation was built, in significant measure, by rewarding the good of its first peoples with evil. And the proverb declares a consequence: evil will not depart from this house — this nation — until that debt is honestly addressed.

This is not politically motivated history. This is biblical principle applied to American reality. The church that participated in these events, or blessed those who carried them out, carries a responsibility to reckon honestly with this legacy and to become part of the reversal: a community that returns good for good, that begins to repay what was taken.

Reflection: *What would it mean for the church to reward good with good toward indigenous communities in a concrete, practical way today?*

Prayer: *Lord, the record of this nation's treatment of its first peoples is one of evil returned for good. I confess this and ask for Your mercy. Show me how to be part of the reversal — a person who returns good for the good that was given. Amen.*

Prayer Points — Day 17: Repenting for Rewarding Good with Evil

Lord, we repent for the fundamental reversal at the heart of this nation's story: that the peoples who showed the greatest hospitality received the greatest violence in return. The Wampanoag who saved the Pilgrims were sold into slavery. The Taino described as loving their neighbors as themselves were enslaved and killed. The Five Civilized Tribes who had adopted settlers' ways were removed at gunpoint.

We confess that this pattern — rewarding good with evil — is still producing consequences. The proverb stands: evil will not depart from this house until the debt is honestly addressed. We are living inside the long echo of that reversal, and the church has been largely silent.

We begin now to reverse the reversal. Let the church become a community that rewards the good extended by indigenous peoples with good returned: with acknowledgment, with advocacy, with resources, with relationship, with honesty about history. Let the generosity shown to us hundreds of years ago finally receive a worthy response. Turn the curse that follows evil-for-good into the blessing that follows good-for-good. Amen.

Intercession for the Siouan Nations

Crow · Osage · Lakota · Dakota · Nakota · Ponca · Oto

Father, draw the Siouan peoples to Your Son. The Lakota concept of Mitákuye Oyás'iy — all are related — reflects a truth You wove into their culture: that every human being is connected. Draw them to the One in whom all things hold together, in whom the deepest longing for unity and restoration is finally met. Let the cross speak to the Siouan heart in its own language (John 6:44; 12:32).

God, remove the veil of spiritual blindness over the Siouan nations — blindness built layer by layer through Wounded Knee, through the reservation system, through youth suicide rates nineteen times the national average. Let every Lakota, Dakota, Nakota, Crow, Osage, Ponca, and Oto person see the light of the gospel of the glory of Christ, undistorted by the sins of the church that preceded us (2 Corinthians 4:4).

Betrayal from Within: Jotham's Curse

Execute judgment in the morning; and deliver him who is plundered. — Jeremiah 21:12

Judges 9 tells the story of Abimelech, who murdered seventy of his brothers to claim power. His one surviving brother Jotham pronounced a curse on those who supported the treachery. That curse — rooted in covenant violation, ingratitude, and lawlessness — produced generations of internal conflict, betrayal, and destruction.

Scholars identify betrayal from within as the primary indicator that Jotham's curse is operating in a family, church, or nation. The curse activates when someone violates a covenant relationship, when one operates in ingratitude, and when a spirit of sedition and lawlessness takes root.

America's history bears this pattern clearly. The Civil War pitted brother against brother — one of the most catastrophic internal conflicts a nation has ever experienced. At its root was the moral wound of slavery and the covenant violations of Indian removal. President Andrew Jackson's willingness to override the Supreme Court and push through illegal legislation likely activated spiritual dynamics that contributed to the devastation of a war that killed approximately 750,000 soldiers.

The pattern continues. Political strife, racial division, social upheaval, eroding civic trust — these carry the spiritual fingerprint of unresolved covenantal sin. The seeds sown in lawlessness and covenant-breaking do not simply disappear. They grow. They produce fruit in the generation that finally reaps what was sown.

Jeremiah's call cuts through the noise: Execute judgment in the morning; and deliver him who is plundered out of the hand of the oppressor. This is the antidote to Jotham's curse. Not politics, not programs alone — the antidote is justice. Honest, active, costly justice that refuses to leave the plundered in the hands of their oppressors.

Nehemiah 9:2 shows the pattern of restoration: They stood and confessed their sins and the iniquities of their fathers. Not their own sins only — but the sins of those who came before them. They took responsibility for a history they did not personally create, because they understood they were heirs of that history. This is the posture the church is called to today. Not to be paralyzed by guilt, but to be liberated by honest confession.

Reflection: *Where do you see patterns of betrayal from within in your family, church, community, or nation? What role might identificational repentance play in breaking those patterns?*

Prayer: *Lord, I stand in the lineage of those who have sinned. I confess it and ask You to break every cycle it has produced. Let restoration begin with me. Amen.*

Prayer Points — Day 18: Repenting for Betrayal and Covenant Violation

Lord, we repent for the spirit of betrayal, ingratitude, and lawlessness that has produced generations of internal division, strife, and collapse throughout this nation's history. We confess that the seeds of this curse were planted by the church as much as by the state.

We repent for every time the church placed the approval of powerful men above the commands of God. We repent for the ministers who witnessed fraudulent treaties and said nothing. We repent for the preachers who blessed the Indian Removal Act while the Spirit of God mourned. We confess the ingratitude that treated the hospitality of the first peoples as an entitlement rather than a gift.

Break the cycle of betrayal over this nation and over Your church. Execute the judgment that delivers the plundered from the hand of the oppressor. Let confession and repentance interrupt the cycle. Let a new pattern emerge — one of faithfulness, gratitude, and covenant-keeping — that replaces generations of its opposite. Restore what betrayal has broken. Amen.

Intercession for the Siouan Nations

Crow · Osage · Lakota · Dakota · Nakota · Ponca · Oto

Lord, let Your genuine, unhurried, covenant kindness lead the Siouan peoples to repentance and salvation. On the Pine Ridge Reservation, where unemployment reaches eighty percent and hope has been systematically stripped away, let the kindness of God appear — through a church that finally comes not with condescension but with genuine love, genuine listening, and genuine staying (Romans 2:4).

Father, open every door for the gospel to be declared among the Siouan nations. Raise up Lakota evangelists, Crow teachers of the Word, Osage intercessors, Dakota prophets. Let the church step back and make space for indigenous voices to carry the gospel to their own people with the authority of those who know the land, the language, and the sorrow firsthand. Open the doors, Lord (Colossians 4:3).

When a Minister Orders a Massacre

The name of God is blasphemed among the Gentiles because of you. — Romans 2:24

November 29, 1864. Before dawn, Colonel John Chivington led 800 volunteer militia to the camp of Black Kettle's Cheyenne band at Sand Creek, Colorado. Black Kettle had done everything right — he had submitted to military authority, camped near the army post as a gesture of peace, and flew both an American flag and a white surrender flag over his lodge.

Chivington's militia ignored the flags. What followed was one of the most horrific massacres in American history. Men, women, children, and elderly were hunted down and killed. Eyewitnesses described atrocities too graphic to recount in full. Soldiers returned to Denver displaying trophies to a hero's welcome and a parade through the streets.

Colonel John Milton Chivington was an ordained Methodist minister. He had established congregations, championed anti-slavery causes, and built a church in Denver. And then he ordered one of the most barbaric massacres of the 19th century — and spoke about it to church deacons as a strategic necessity.

When Chivington died in 1894, the Supreme Masonic Lodge of Colorado presided over his funeral. A speaker described him as one who represented the soldierly element in Christianity. His Masonic brothers performed the final burial rites. The denomination he served ultimately forced him to resign, but no criminal charges were ever filed, and the community he came from largely moved on.

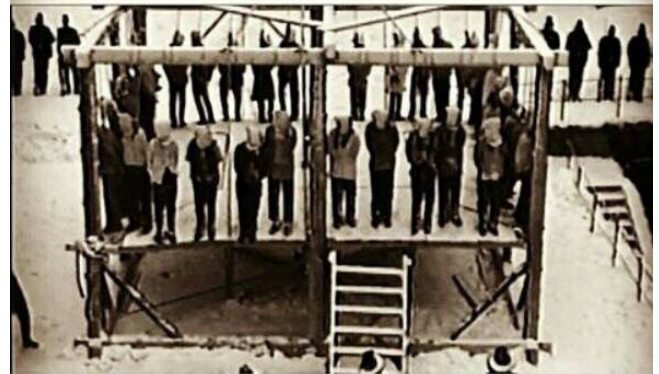
Paul's words from Romans 2 land with devastating weight over this history: The name of God is blasphemed among the Gentiles because of you. The unconverted world watches what those who carry God's name actually do. When they do evil, the name becomes associated with evil. When a minister orders a massacre, the name of Jesus becomes a name associated with terror, not salvation.

This is why the church's history matters not merely ethically but spiritually and evangelistically. The wounds inflicted in Christ's name make it harder — sometimes nearly impossible — to bring the gospel to those who were wounded. The first step toward recovery is honest naming: what was done was evil, it was done by those who claimed to represent God, and the church bears responsibility for confessing it.

Reflection: *How should a community of faith respond when one of its prominent members commits atrocities? What does this history tell us about the dangers of blending faith with political and military power?*

Prayer: *Lord, I am horrified by what was done in Your name. Let the honest weight of this history produce in me a deeper commitment to standing against injustice in my own time. Amen.*

This picture depicts the execution of 39 Native Americans (men) The execution was ordered by President Abraham Lincoln: The men were charged with Treaty Violations for hunting off of their assigned reservation (1862)



Prayer Points — Day 19: Repenting for Atrocities Committed by Church Leaders

Father, we stand in horror and genuine repentance before You over the Sand Creek Massacre and every atrocity carried out by those who claimed to represent Your name. We confess that John Chivington was an ordained Methodist minister — and his actions, and the silence of the church that followed, brought devastation to Your name before the nations.

We repent for every church community that moved on without naming what was done as sin. We repent for the Masonic rites that presided at Chivington's funeral while the Cheyenne dead lay unburied in the memory of a people who had done nothing wrong. We repent for every denomination that endorsed, enabled, or refused to confront leaders whose spiritual allegiances were to something other than Christ.

Restore the honor of Your name in the communities where it was most defamed. Let the church that once blessed massacres now bless the descendants of those who were massacred. Let genuine acknowledgment replace comfortable silence. Let the gospel become credible again in communities where a minister once ordered their grandmothers' deaths. Your name is worth recovering. We will recover it through honesty and love. Amen.

Intercession for the Siouan Nations

Crow · Osage · Lakota · Dakota · Nakota · Ponca · Oto

Lord Jesus, we pray for every unsaved family member within Siouan communities. For the Lakota grandmother on Pine Ridge who has given up hope. For the young Dakota man the statistics say is at risk. For the Crow teenager who has never heard the gospel spoken in a way that honored his humanity. For every Ponca and Oto family carrying unresolved grief. Draw each one to Yourself by name (Matthew 18:14).

Father, send laborers into the Siouan harvest with compassion — true compassion, the kind Jesus had when He saw people harassed and helpless. Let the full gospel of the Kingdom be demonstrated among these nations: healing for the sick, freedom for the captive, good news for the poor. Let the harvest on the Plains and in the Siouan communities be reaped in this generation (Matthew 9:37–38).

Lord, confirm the Word with signs and wonders among the Lakota, Dakota, Nakota, Crow, Osage, Ponca, and Oto. Where the church once brought death, let it now bring healing. Where medals were once given for massacring the unarmed, let God's people now carry a different prize — the transformed lives of those who meet Jesus in genuine power. Stretch out Your healing hand, Lord (Acts 4:29–31).

DAY
20

Kill the Indian: The Boarding School Tragedy

Whoever causes one of these little ones who believe in Me to stumble... — Matthew 18:6

Kill the Indian and save the man. These were the words of Captain Richard Henry Pratt, founder of the first Indian Boarding School in Carlisle, Pennsylvania in 1879. The goal was assimilation: strip Native children of their languages, cultures, and identities, and replace them with European values and Christian beliefs.

Eight church denominations partnered with Pratt, believing they were doing good. The record of what actually happened stands as one of the most devastating indictments of institutionalized Christian ministry in American history.

Children as young as six were separated from their families, sometimes against desperate protests. Their languages were forbidden — in extreme cases, children who spoke their tribal language had their tongues pierced with needles. Physical abuse was routine. Sexual abuse was systemic. One Canadian study found that eight out of ten girls under age eight had been sexually abused. Of the first 29 men who publicly disclosed sexual abuse in Canadian boarding schools, 22 committed suicide.

At the Carlisle school alone, there are over 190 graves of Native children who never made it home. When reports of abuse surfaced, church officials covered it up. Denominations maintained conspiracies of silence for decades, only acknowledging involvement when investigators forced disclosure.

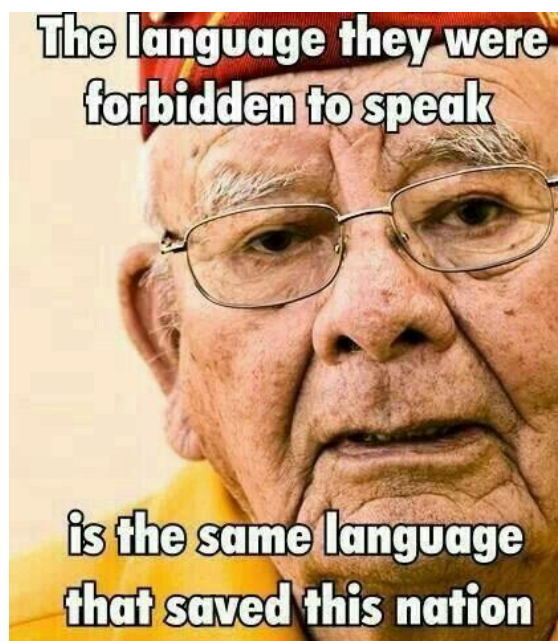
One former student said: If they are anything like the God they claim to serve, then I want nothing to do with their God. This conclusion — formed in suffering, reinforced by a church that abused and then abandoned him — is the horrific fruit of taking the Lord's name in vain. It is the fruit of causing one of the little ones to stumble.

Jesus' words in Matthew 18 are precise: it would be better for the perpetrators to have a millstone around their necks than to cause a child to stumble. The stiff-necked unrepentance of those who refused to acknowledge what they had done kept the millstone in place. And God says Woe to that man through whom the stumbling block comes — an impending calamity for those who remain unaccountable.

The church that acknowledges this history honestly, grieves it genuinely, and moves toward active reparation is a church that has taken Jesus' warning seriously. The church that continues to minimize or ignore it is still choosing the millstone.

Reflection: *What does Matthew 18:6 mean for institutional Christianity when its representatives caused thousands of children to stumble? What would genuine reparation look like?*

Prayer: *Lord, I am undone by what was done to these children in Your name. Let my grief be genuine. Let it produce action. Give the church the courage to face this history honestly and move toward healing. Amen.*



Prayer Points — Day 20: Repenting for the Boarding School System

Lord Jesus, who said it would be better to have a millstone hung around one's neck than to cause one of these little ones to stumble — we come before You in profound grief over the Indian Boarding School system. Children as young as six were torn from their families, forbidden their languages, subjected to routine physical and sexual abuse, and died in institutions run by those who claimed to serve You.

We repent for the eight denominations that partnered with this system. We repent for the church officials who covered up reports of abuse. We repent for every decade of institutional silence that protected perpetrators while survivors carried wounds they were never given the language to name. We confess that causing a child to stumble is exactly what was done — and the millstone has been in place ever since.

We cry out for the survivors still living. We cry out for the descendants still carrying the fractures these institutions produced. We ask You to heal what was broken in the boarding school generation — the severed family bonds, the stolen identities, the spiritual wounds inflicted in Your name. Let healing flow into these families. Let the church be part of that healing, not an obstacle to it. Amen.

Intercession for the Siouan Nations

Crow · Osage · Lakota · Dakota · Nakota · Ponca · Oto

Father, give intercessors the gift of tears for the Siouan nations. Let us weep over Wounded Knee. Let us weep over the children lost to suicide on the Rosebud and Pine Ridge Reservations. Let us weep until those tears become seeds — until the sowing in grief produces a harvest in joy. Let every tear prayed over the Siouan nations water something eternal (Psalm 126:5–6).

Lord, the Crow, Osage, Lakota, Dakota, Nakota, Ponca, and Oto nations are Your Son's inheritance. We ask it — give Him the nations of the Great Plains as His heritage. Let a movement of the Spirit arise among the Siouan peoples that becomes a testimony to the whole earth: that what the enemy meant for destruction, God turned into revival.

Father, we pray by name for every Siouan leader — every tribal chairman, every council member, every school principal, every medicine person, every pastor and elder. We ask that all of them come to a saving knowledge of the truth. You desire all people to be saved — we stand in agreement for the Siouan nations. No name is beyond Your reach. Save them all. Amen.

Taking the Lord's Name in Vain: More Than a Swear Word

You shall not take the name of the LORD your God in vain. — Exodus 20:7

We were taught as children that this commandment means we should not use God's name as a curse word. And while that is certainly included, the commandment reaches far deeper. The Hebrew word translated vain — shav — means desolating, ruinous, worthless, and carries connotations of guile: treacherous cunning, skillful deceit.

Taking the Lord's name in vain means using God's name in such a way that it becomes worthless — stripped of the authority He intended it to carry. It means doing things in the name of God that bring contempt, not honor, upon that name. It means claiming divine sanction for actions that are the opposite of divine.

This is precisely what happened through the Doctrine of Discovery, Manifest Destiny, and the Boarding School era. Conquistadors came in the name of Christ and committed mass murder. Ministers facilitated the theft of Cherokee land in the name of God. Priests and nuns abused children in the name of Jesus. These actions violated this commandment perhaps most profoundly of all.

Whenever the Lord's name is associated with wicked and dishonorable behavior, it is greatly devalued in the sight of those defiled, tormented, terrorized, maimed, or murdered by His alleged representatives. In the minds of those defrauded, instead of His name being glorified and honored, it is vilified and viewed with contempt.

Paul diagnosed this dynamic in Romans 2: The name of God is blasphemed among the Gentiles because of you. The unconverted world watches what those who claim God's name actually do. When what they do is malicious, violent, or exploitative, the name they carry loses its power and credibility.

This is why the church's history matters not only ethically but evangelistically. The wounds inflicted in Christ's name make it harder — sometimes nearly impossible — to bring the gospel to those who were wounded. Entire people groups have turned away from Jesus because of what was done to their communities by those who wore His name.

The remedy is not to abandon the name — the name of Jesus is still the only name under heaven given among men by which we must be saved (Acts 4:12). The remedy is for the church to bear that name faithfully, honestly, and humbly — to show through its actions what the name actually means.

Reflection: *How might the misrepresentation of God's name through church history be affecting the church's ability to reach certain communities today? What would genuinely honoring His name look like in practice?*

Prayer: *Lord, let my life honor Your name. Let everything done in Your name actually reflect Your character. Where Your name has been defamed, let me be someone who shows what You are truly like. Amen.*

Prayer Points — Day 21: Restoring the Honor of God's Name

Lord, we repent for every time Your name was taken in vain — not merely as profanity, but as the ultimate profanity: claiming Your authorization for actions that were the opposite of Your character. Your name was invoked over massacres, land theft, forced assimilation, and the sexual abuse of children. The result is generations of people for whom the name of Jesus carries the weight of terror rather than salvation.

We confess that this is among the gravest spiritual consequences of the church's history. Entire peoples have turned from You — not from the real You, but from the horrific caricature created by those who wore Your name while doing the devil's work. The name of God is blasphemed among the nations because of us.

We ask You to redeem Your name. Send people from these communities who will encounter the real Jesus — the one who heals rather than wounds, who restores rather than destroys, who came to set the captives free. Let the church repent publicly, act justly, and bear the name of Jesus in a way that begins to undo the association between that name and suffering. Let Your name be great again among the nations. Amen.

Intercession for the Uto-Aztecan Nations

Shoshoni · Comanche · Hopi · Ute · Havasupai · Hualapai · Yavapai · Pima

Heavenly Father, clothe with Holy Spirit power every witness You are sending to the Uto-Aztecan nations. The Shoshoni, Comanche, Hopi, Ute, Havasupai, Hualapai, Yavapai, and Pima peoples deserve witnesses who come not in the power of programs but in the genuine authority of the Spirit — people who know that the same power that raised Jesus from the dead is the only thing sufficient for the depth of what these communities carry (Acts 1:8).

Lord, pour out Your Spirit on all flesh within the Uto-Aztecan nations. Let the Hopi — whose ancient name means peaceful people — know the Prince of Peace in His fullness. Let Comanche young people prophesy. Let Pima elders dream. Let the Havasupai, tucked in the Grand Canyon, be saturated with Holy Spirit conviction that their Creator has not forgotten them and is moving powerfully in their midst (Acts 2:17; John 16:8–11).

Freemasonry and Unholy Alliances

What fellowship has righteousness with lawlessness? — 2 Corinthians 6:14

Freemasonry presents itself as a fraternal organization built on moral improvement and community service. Its hospitals serve children without cost. Its members include respected community leaders. On its surface it appears benign, even admirable.

But a closer look at Masonic theology reveals something fundamentally incompatible with Christianity. Albert Pike, in *Morals and Dogma*, openly acknowledges that Lucifer is the light bearer of Masonic philosophy. Manly Hall writes of the seething energies of Lucifer in the hands of the initiated Mason. Initiates are intentionally misled about the true nature of the organization until they reach its higher degrees — a practice Pike himself documents, noting that lower-degree Masons are intentionally misled by false interpretations.

Most telling is the Masonic practice of excluding the name of Jesus Christ from prayers, treating Him as merely one deity among many — co-equal with Vishnu, Buddha, and Allah. A former Mason reports being reprimanded by his Grand Master for praying in Jesus's name and warned that his lodge's charter would be revoked if he persisted.

The church's historical entanglement with Freemasonry runs deep. President Andrew Jackson, who forced the Trail of Tears, was a 33-degree Mason. The minister who facilitated the fraudulent Cherokee removal treaty came under Jackson's Masonic influence. Colonel Chivington, who ordered the Sand Creek Massacre, was buried with full Masonic rites. Captain Pratt, who founded the Indian Boarding School system, was an active Mason.

By partnering with, employing, or refusing to confront leaders shaped by Masonic philosophy, the church came under that spirit — allowing its influence to shape decisions and actions carried out in God's name. Paul's warning is not theoretical: when you yoke yourself with what is unclean, you invite the unclean into your midst.

God calls His people to come out from among them and be separate. Do not touch what is unclean, and I will receive you. The promise is real. But it requires the separation first.

Reflection: *Are there current alliances — political, institutional, or relational — that compromise the church's spiritual integrity? How do we discern and address such entanglements?*

Prayer: *Lord, give me spiritual discernment to recognize when I am being yoked with something incompatible with Your nature. Give me courage to separate from what defiles, and the wisdom to do so with grace. Amen.*

Prayer Points — Day 22: Repenting for Freemasonry's Influence in the Church

Father, we repent that the church of Jesus Christ allowed Freemasonry — an organization whose highest degrees openly honor Lucifer as the light-bearer — to infiltrate, shape, and in many cases lead its communities. We confess that in the name of tolerance and financial gain, the church allowed the spiritually unclean to sit at the table of the holy.

We repent for Andrew Jackson's Masonic presidency that drove the Trail of Tears. We repent for John Chivington's Masonic burial rites after the Sand Creek Massacre. We repent that key figures in the boarding school system were active Masons. We confess that by yoking with this organization, the church opened a gate for demonic influence to shape decisions made in God's name.

We renounce every covenant between the church and Freemasonry. We revoke every invitation extended to the spiritually unclean. We declare that Christ has no accord with Belial, and we realign the church's allegiance wholly with the God of light. Cleanse every institution where this contamination took root. Restore spiritual discernment to Your people. Let the church be what it was always meant to be: holy to You alone. Amen.

Intercession for the Uto-Aztec Nations

Shoshoni · Comanche · Hopi · Ute · Havasupai · Hualapai · Yavapai · Pima

Father, draw the Uto-Aztec peoples to Your Son. The Yavapai people — who were forced on a 180-mile death march away from the canyon homelands You gave them — let them be drawn back, not only to their land but to the God who placed them there, the God of the canyon who is also the God of the cross, the God who knows what it means to be stripped and driven out and who conquered that story on the third day (John 6:44; 12:32).

God, tear away every layer of spiritual blindness over the Shoshoni, Comanche, Hopi, Ute, Havasupai, Hualapai, Yavapai, and Pima communities. Let the true Christ be seen — not the Christ of Manifest Destiny, not the Christ of forced assimilation, but the Christ of the Gospels, who healed the outcast and confronted the powerful and promised rest to those who are weary and heavy-laden. Open their eyes (2 Corinthians 4:4).

We have made a covenant with death, and with Sheol we are in agreement. — Isaiah 28:15

Isaiah describes a people who believe they have secured their safety through a pact with death itself. They have made lies their refuge and hidden themselves under falsehood. The prophet's warning is chilling: their agreement will be annulled, the scourge will pass through them, and the covenant they thought would protect them will become their destruction.

When the church aligns with organizations or movements rooted in spiritual darkness — even if that alignment produces some visible good — it enters into a covenant with death. The Apostle Paul draws the stark contrast: What fellowship has righteousness with lawlessness? What communion has light with darkness? What accord has Christ with Belial? These questions are not rhetorical flourishes — they are diagnostic tools.

The church entered this covenant at multiple points in the history this book traces. The Crusades opened the first gates — when the Pope called for physical war, blending spiritual authority with earthly violence and promising heaven to those who died killing. Each subsequent compromise deepened the covenant: the Discovery Doctrine, the endorsement of Manifest Destiny, the partnership with Pratt's boarding schools, the tolerance of Freemasonry in leadership.

Once established, a covenant with death does not simply dissolve on its own. It requires renouncing. It requires specifically identifying where the agreement was made, confessing it, and declaring allegiance to the God of life instead. Until that happens, the covenant remains active, and dimensions of death continue to flow through it: sickness, broken relationships, financial insufficiency, spiritual barrenness, and the erosion of the church's authority.

But here is the great news of the gospel: Jesus Christ has already broken the ultimate power of death. He rendered powerless him who had the power of death (Hebrews 2:14). The covenant with death can be annulled by an act of genuine repentance and a turning to the One who conquered it.

Every unconfessed sin, every unrenounced alliance, every unaddressed injustice is a stone in the wall of this covenant. And every act of honest repentance is a stone removed. The wall can come down. The agreement can be annulled. The God of life is waiting.

Reflection: *Are there patterns of spiritual death — fruitlessness, decay, loss of authority — in your life, family, or church? Could there be unaddressed covenantal alignments with darkness producing these symptoms?*

Prayer: *I renounce every covenant with death I have knowingly or unknowingly entered. I choose life. I align myself with the God of life and declare His resurrection power over every area where death has taken ground. Amen.*

Prayer Points — Day 23: Renouncing the Covenant with Death

God of life and resurrection, we come before You to renounce every covenant with death that the church has entered — knowingly or unknowingly, through its alignment with forces of darkness over centuries of compromise.

We renounce the covenant entered through the Crusades, when violence was blessed as holy war. We renounce the covenant entered through the Discovery Doctrine, when death was authorized in Your name. We renounce the covenant entered through Manifest Destiny, when genocide was called divine providence. We renounce the covenant entered through Freemasonry, when the church yoked itself with Luciferian philosophy. We renounce the covenant entered through the boarding schools, when the church became an instrument of cultural and spiritual death.

We declare these covenants annulled by the blood of Jesus Christ, who conquered death and rendered powerless him who held its power. Where dimensions of death have flowed through these agreements — sickness, barrenness, broken authority, unanswered prayer — we declare the life of the risen Christ in their place. We choose life. We align with the God who raises the dead. Let every dead thing live again. Amen.

Intercession for the Uto-Aztec Nations

Shoshoni · Comanche · Hopi · Ute · Havasupai · Hualapai · Yavapai · Pima

Lord, let Your kindness lead the Uto-Aztec peoples to repentance and salvation. The Long Walk took the Yavapai from the land of their identity — let the kindness of God now lead them back into an identity more unshakeable than land: the identity of beloved children of the living God. Let kindness flow like the Colorado River through these desert communities, bringing life where there has been drought (Romans 2:4).

Father, open doors for the gospel among the Uto-Aztec nations. Raise up Hopi evangelists who carry the peace of the gospel into their villages. Raise up Comanche intercessors who pray with the fierce persistence of their ancestors. Raise up Pima teachers, Ute prophets, Shoshoni healers. Let the gospel of Jesus Christ spread through the canyon lands and desert communities of the Uto-Aztec nations (Colossians 4:3).

Poverty in Native America: The Fruit of Injustice

Whoever shuts his ears to the cry of the poor, will also cry himself and not be heard. — Proverbs 21:13

The poverty on Native American reservations today is not accidental. It is not a reflection of cultural failure or personal inadequacy. It is the direct, traceable result of deliberate policies — policies the church often enabled, endorsed, or ignored.

Ten of the eleven poorest counties in the United States contain Indian reservations. In Buffalo County, South Dakota, home of the Crow Creek Sioux Reservation, the per-capita income is approximately five thousand dollars and unemployment reaches 57 percent. On the Pine Ridge Oglala Sioux Reservation, unemployment ranges from 75 to 80 percent and living conditions are comparable to many third-world nations.

These are not statistics about distant strangers. They are the neighbors of a church that claims to follow a God who executes justice for the oppressed and gives food to the hungry. They are the descendants of peoples from whom the church's ancestors stole land, decimated economies, separated children, and systematically destroyed cultural identity.

In contrast, American evangelicals collectively have personal income totaling trillions of dollars annually. And yet one major denomination that partnered in the boarding school system allocated less than one-third of one percent of its missions budget to Native American ministry — a figure that actually decreased in subsequent years.

Jesus told the parable of the Good Samaritan precisely because the religious leaders — the priest and the Levite — were the ones who crossed to the other side of the road. They saw a wounded man and chose not to be involved. The wounded man beside the road is Native America. The priest and Levite are the church. The author heard God say: I have given My church two chances to address the problems they helped create — and now they have a third and final chance to do the right thing.

Proverbs 21:13 is not only a warning — it is an explanation. Could it be that the church's prayers for national transformation go unanswered partly because it has shut its ears to the cry of the indigenous poor? Could the key to answered prayer be found in honestly facing the poverty it helped produce?

Reflection: *What concrete steps could you or your church take toward the Native American communities nearest to you? Even small acts of attention and advocacy are a beginning.*

Prayer: *Lord, I do not want to be the one who crosses to the other side. Give me the Good Samaritan's eyes — eyes that see, a heart that is moved, and hands that act. Amen.*

Prayer Points — Day 24: Repenting for Neglecting Indigenous Poverty

Lord, ten of the eleven poorest counties in the United States contain Indian reservations. We have driven past this reality for generations, treating it as someone else's problem, someone else's responsibility, someone else's calling. We confess today that it is ours.

We repent for the church's negligence toward the poorest communities on this continent — communities made poor in significant measure by the same institutions the church partnered with and blessed. We repent for the denomination that allocated less than one-third of one percent of its missions budget to Native ministry while spending generously on its own comfort and expansion.

We confess that we have been the priest and the Levite in this parable — we have seen the wounded man and crossed to the other side. Today we choose differently. Raise up the Good Samaritan spirit in Your church. Mobilize resources, relationship, and genuine presence toward the Native American communities nearest to us. Let us not pass by this final time. You told us there would be a final chance — let us take it, Lord. Amen.

Intercession for the Uto-Aztecan Nations

Shoshoni · Comanche · Hopi · Ute · Havasupai · Hualapai · Yavapai · Pima

Lord Jesus, we pray for every unsaved family member within Uto-Aztecan communities. For the Havasupai elder at the bottom of the canyon who has heard about God only through those who took from his people. For the Comanche teenager carrying warrior heritage and nowhere to direct it. For the Pima mother in the Sonoran Desert whose family has not known the gospel in any generation. Draw each one to Yourself (Matthew 18:14).

Father, let the Kingdom gospel be proclaimed among the Uto-Aztecan nations with compassion and demonstration. Send workers who will not merely visit but dwell — who will learn the languages, understand the cultures, honor the elders, and stay through the hard seasons. Let healing and deliverance accompany the Word in Shoshoni, Comanche, Hopi, Ute, Havasupai, Hualapai, Yavapai, and Pima communities (Matthew 9:37–38).

Lord, let the name of Jesus be accompanied by signs and wonders among the Uto-Aztecan peoples. Let the sick be healed in canyon villages and desert communities. Let the spiritually oppressed be delivered. Let the miraculous works of Jesus — done through Spirit-filled witnesses — testify that the God of the Bible is alive, present, and passionately at work among the peoples of the Southwest (Acts 4:29–31).

DAY
25

The Suicide Crisis: Unhealed Wounds

The fervent, effectual prayers of a righteous man avails much. — James 5:16

On some Native American reservations, young people are taking their own lives at rates ten to nineteen times the national average. On the White Mountain Apache Reservation, suicides occurred at 13 times the national rate. On the Rosebud Reservation, the rate was nearly five times higher than average in just six months. A ten-year-old child was among those who died in a cluster of suicides on the Fort Peck Reservation in a single school year.

These numbers do not arise in a vacuum. They arise from communities experiencing 70 to 90 percent unemployment, housing without electricity or running water, food insecurity so severe that grandmothers send children to strangers' funerals because food will be served. They arise from communities still carrying the unhealed wounds of family separation, cultural destruction, sexual abuse in boarding schools, and generations of deliberately engineered hopelessness.

Philip May, a sociologist who studied Native American suicide for over 35 years, concluded: The way the Lakota people and other Plains tribes have experienced history in the last 100 years has reduced the mental health factors available to them to cope. The current crisis is not a mystery. It is the fruit of a carefully documented history.

The church that helped produce this history — that partnered with government policies of removal, assimilation, and cultural destruction — cannot simply look at these statistics with detached sympathy. James 5:16 says the fervent, effectual prayer of a righteous person avails much. But it begins with this instruction: Confess your faults to one another, and pray for one another, that you might be healed.

Could it be that the church's prayers for national transformation are unanswered partly because it has not yet confessed its role in creating the wounds it now watches from a distance? The sequence matters: confession first, then prayer. Healing of the land comes after the healing of the relationship. And the healing of the relationship requires more than words — it requires action.

The young people taking their lives on these reservations are not strangers to Jesus. He died for them. He wept over them. He is waiting for His church to finally stop crossing to the other side of the road and start pouring oil and wine into wounds that have been bleeding for generations.

Reflection: *How does learning about these suicide rates change your sense of urgency about historical repentance and current engagement? What would it mean to truly mourn with those who mourn?*

Prayer: *Lord, let my heart be broken by what breaks Yours. The suffering in these communities is not abstract to You — You know every name, every story. Move me from comfortable distance to genuine engagement. Amen.*

Historical trauma is entirely different than consciously holding onto the past when it resides in your ancestral memory and DNA. It results in numerous defense mechanisms, developmental malfunctions, and behavioral issues. This is scientific and is supported in studies.

~Tony Ten Fingers/Wanbli Nata'u, Oglala Lakota



Prayer Points — Day 25: Interceding for the Suicide Crisis in Native Communities

Compassionate Father, we lift before You the devastating suicide crisis in Native American and Alaska Native communities — rates ten to nineteen times the national average, children as young as ten taking their own lives, communities whose infrastructure of hope was dismantled over generations by deliberate policy.

We confess that the church helped produce this crisis. The boarding school system broke the bonds of family across generations. The forced poverty of reservation life stripped communities of the economic foundations for flourishing. The silence of the church left wounds unnamed and therefore unhealed.

We weep with those who weep. We mourn with those who mourn. And we intercede. We stand in the gap and ask that the fullness of Your redemptive power be released into every reservation, every village, every community carrying this grief. Raise up healers from within these nations. Send the church — not with programs but with presence, not with charity but with covenant relationship. Let the despair that has driven so many to choose death give way to the hope that only comes from knowing the God who conquered it. Amen.

Intercession for the Uto-Aztecan Nations

Shoshoni · Comanche · Hopi · Ute · Havasupai · Hualapai · Yavapai · Pima

Father, give intercessors the gift of tears for the Uto-Aztecan nations. Let us weep over the Long Walk. Let us weep over the displacement of the Havasupai from their sacred canyon lands. Let us weep over every Pima and Shoshoni family that has never known the love of Jesus. Let those tears go into the ground as seeds — and let the harvest be a generation of Uto-Aztecan believers who transform their communities from the inside (Psalm 126:5–6).

Lord, the Shoshoni, Comanche, Hopi, Ute, Havasupai, Hualapai, Yavapai, and Pima nations belong to Your Son. We ask it — give Him these nations as His inheritance. Let a move of the Spirit arise among the canyon and desert peoples that cannot be explained by program or strategy, only by the sovereign outpouring of the God who appointed the boundaries of their dwelling places for this very purpose.

Father, we pray by name for every leader of the Uto-Aztecan nations — every tribal chairman, governor, council elder, school leader, and community influencer. We ask that every one of them come to a saving knowledge of the truth. You desire all to be saved. We stand in intercession and agreement for the Uto-Aztecan peoples. Let none be missing from Your family. Amen.

Seven Blessings for Those Who Help the Poor

Blessed is he who considers the poor; the LORD will deliver him in time of trouble. — Psalm 41:1

Psalm 41 is one of the most concrete expressions of kingdom economics in all of Scripture. God does not merely command His people to care for the poor — He offers seven specific blessings in return. Understanding these blessings reframes the call to justice from obligation to invitation.

First, God promises deliverance in time of trouble — a way of escape when difficulty comes, a rescuing from circumstances that would otherwise break us.

Second, He promises preservation — a hedge of protection around our lives and households, the same kind of hedge that surrounded Job and kept Satan at bay.

Third, He promises to keep us alive — not merely biological survival, but genuine renewal. Those who pour out their lives for the poor discover that God pours fresh life back in. They are revived, re-energized, caused to flourish again.

Fourth, He promises that our enemies will not prevail over us — that the adversary's plans against our lives and callings will not succeed when we are actively engaged in the work of justice.

Fifth, He promises support in times of illness — a sustaining presence that holds us when we cannot hold ourselves, providing for our needs across physical, emotional, and spiritual dimensions.

Sixth, He promises to overturn sickness — to turn back malady, anxiety, and calamity. This is more than healing; it is intervention that reverses the trajectory of harmful events in our lives.

Seventh, He promises that we will be blessed in the earth — empowered to walk uprightly, to move forward honestly, to live in a way that makes blessing flow continuously through us to others.

These are not abstract promises. They are practical, embodied commitments from the God who designed the universe and knows what causes it to flourish. And all seven are conditional on the same thing: genuinely considering the poor. Not writing a check from a safe distance. Not delegating the work. Genuinely seeing them, being moved by their condition, and taking action.

The church that has turned its back on indigenous poverty has not merely failed ethically. It has stepped outside the stream of these seven blessings. The path back runs directly through the communities it has neglected.

Reflection: Which of these seven promises do you most need today? How might pursuing care for the poor be connected to receiving what you need?

Prayer: Lord, I want to live in the current of Your blessing. I choose to genuinely consider the poor. As I orient my life around what matters to Your heart, fulfill these seven promises in mine. Amen.

Prayer Points — Day 26: Claiming the Seven Blessings Through Engagement

Lord, Psalm 41 holds out seven extraordinary blessings for those who genuinely consider the poor. We confess that we have forfeited many of these blessings by turning our faces from the indigenous poor. We have prayed for deliverance in trouble while refusing to deliver others. We have asked for preservation while abandoning our responsibility to protect the vulnerable.

Today we repent and we reorient. We choose to genuinely consider the poor — not from a distance, not through delegated charity, but with our eyes open and our hearts engaged. We choose to see the Pine Ridge Reservation, the Fort Peck community, the White Mountain Apache Nation, and every community like them as neighbors whose flourishing we are responsible for.

As we make this reorientation, we ask You to fulfill Your promises: deliver us in time of trouble, preserve us, keep us alive and revive us, strengthen us when we are sick, support us when we cannot hold ourselves, and bless us in the earth. We do not pursue the poor for the blessings — but we receive them, knowing You are a faithful rewarder of those who seek You by caring for those You love. Amen.

Intercession for the Athabascan Nations

Apache · Navajo (Diné)

Heavenly Father, fill with Holy Spirit power every witness being sent to the Apache and Navajo peoples. The Diné — the People — survived their own Long Walk and emerged with extraordinary resilience. The Apache endured massacre and betrayal and still carry deep spiritual strength. Let the witnesses You send carry authority equal to the depth of what these nations have survived, power from the same Spirit who raised Christ from the dead (Acts 1:8).

Lord, pour out Your Spirit on all flesh among the Apache and Navajo. Let Diné young people prophesy the restoration of their people. Let Apache elders dream of the healing that only You can bring. Let conviction come — not the condemning conviction of religious guilt, but the life-giving conviction of the Holy Spirit, leading men and women and young people into the freedom that is found only in Jesus Christ (Acts 2:17; John 16:8–11).

The Sheep and the Goats: What We Did to the Least

*Inasmuch as you did not do it to one of the least of these,
you did not do it to Me. — Matthew 25:45*

Matthew 25 contains one of Jesus's most searching teachings. On the Day of Judgment, He separates people not according to their theological precision or worship attendance, but according to a single criterion: how they treated the hungry, the thirsty, the stranger, the naked, the sick, and the imprisoned.

To those who fed the hungry, welcomed the stranger, and visited the imprisoned, He says: Inasmuch as you did it to one of the least of these My brethren, you did it to Me. To those who did not, He says with equal clarity: Inasmuch as you did not do it to one of the least of these, you did not do it to Me.

The stakes are stark: those who ignored the least of these are described as departing into eternal punishment. Jesus calls them cursed. This is not a minor concern tucked into an obscure verse — it is the climactic teaching of Matthew 25, the final act of Jesus's public ministry before the Passion narrative begins.

The author suggests that Native American people — the original inhabitants of this continent, who were here first and are now last by almost every economic measure — may well fit the description of the least of these. The first has become last (Matthew 19:30). And Jesus says what is done to the last is done to Him.

This is not an abstraction. It is a very specific accountability. The church that partnered in destroying indigenous communities, and the church that looks on their poverty and suffering today and does nothing, stands in the position of the goats: We never saw You, Lord. But Jesus says: you did see. You just looked away.

The invitation is still open. The third chance the author heard God speak of is available now. The wound beside the road is still there. The oil and wine are still in our hands. The inn is not far away. The question is not whether there is something we can do — the question is whether we will finally choose to do it.

Reflection: *Who are the least of these in your immediate context? What would it look like to treat them as you would treat Jesus Himself?*

Prayer: *Lord, open my eyes to see You in the faces of those the world has passed by. Let me never be found among those who saw You and looked away. Make me a Good Samaritan. Amen.*

Prayer Points — Day 27: Repenting for Passing By the Least of These

Lord Jesus, You said that what is done — and not done — to the least of these is done to You. We confess that the Native American peoples, the first peoples of this land who are now last by almost every economic and social measure, are among the least of these in our generation. And the church has largely passed by.

We repent for the comfort that has insulated us from the reality of suffering on reservations and in indigenous urban communities. We repent for the good intentions that remained intentions. We repent for the mission conferences that discussed strategies while the wounded waited beside the road. We confess that in failing to serve the least of these, we have failed to serve You.

We receive the correction of Matthew 25 not as condemnation but as redirection. Change our direction. Make us a people who see You in the faces of those the world has discarded. Let the church rise to this final opportunity with the

urgency of those who understand that the invitation will not always stand. We will not be found among the goats. We choose to cross the road. Amen.

Intercession for the Athabascan Nations

Apache · Navajo (Diné)

Father, draw the Apache and Navajo peoples to Your Son. The Navajo Nation — the largest tribal nation by land area in the United States — is a people with extraordinary gifting, cultural richness, and spiritual hunger. Draw them to the one in whom all things were created, including the beauty of Dinétah, the Navajo homeland. Let the cross speak to their hearts in the language of their own deepest longing (John 6:44; 12:32).

God, remove the spiritual blindness that the Camp Grant Massacre, the Long Walk, and centuries of broken trust have layered over the Apache and Navajo communities. Let them see the real Jesus — not the Jesus of those who sold their children into slavery, but the Jesus who took the children in His arms and blessed them, who said their angels always behold the Father's face. Remove every distortion. Let truth shine (2 Corinthians 4:4).

DAY
28

What True Justice Looks Like

He will not fail nor be discouraged, till He has established justice in the earth. — Isaiah 42:4

Justice is one of the most used and most misused words in our current cultural moment. Every group claims to be pursuing it. Every political movement invokes it. Every generation redefines it. But the Bible does not leave us to invent our own definition — it gives us a very specific picture of what true, God-authored justice looks like.

True justice transcends and supersedes any form of justice mankind can muster. It originates in the character of God Himself — the God who is without injustice, who does all His work in truth, who is a Rock whose ways are perfect. When Isaiah 42:4 says God will not fail nor be discouraged until justice is established, it tells us that this is not a peripheral concern — it is a central drive of God's eternal purpose.

True justice always seeks to deliver God's creation from oppressive forces, whether spiritual, human, organizational, or systemic. It works diligently to unravel every layer of oppression that holds individuals, families, and communities in places where their God-given freedoms are diminished. It never shows favoritism, never takes bribes, never twists the words of righteousness.

True justice encourages people to discover and live out their God-given destiny. It supports the wholeness and flourishing of others as its primary goal. It operates according to God's word and seeks His wisdom in every deliberation. It involves divine timing — knowing when to intervene and when to allow situations to run their course.

True justice goes beyond platform repentance events and fruitless reconciliation meetings. It goes beyond religious assemblies that produce no fruit. Amos's admonition rings across the centuries: Let justice run down like water, and righteousness like a mighty stream. Running water does something — it nourishes, it cleanses, it carves new pathways, it brings life.

And crucially, true justice is always motivated by mercy — never by anger, revenge, or retaliation. The psalmist sang of mercy and justice together (Psalm 101:1). Zechariah declared that true justice means showing mercy and compassion to one another. Justice divorced from mercy becomes brutality. But justice empowered by mercy becomes the most beautiful force on earth.

Reflection: Which characteristics of true justice do you feel most called to cultivate in your own life and community?

Prayer: Lord, let me be a carrier of Your true justice — the kind that liberates, heals, restores, and reflects Your own character. Let mercy and truth walk with me in everything I do. Amen.



Prayer Points — Day 28: Releasing True Justice in the Earth

Lord, You will not fail nor be discouraged until justice is established in the earth. We align ourselves with that commitment today. We repent for every counterfeit justice we have pursued — the kind that serves our own interests while exploiting others, the kind driven by anger rather than mercy, the kind that tears down without building up.

We ask You to release true justice through Your church: justice that delivers from oppressive forces at every level; justice that honors the God-given destiny of every people group; justice that never shows favoritism and never twists the words of righteousness; justice that knows when to intervene and when to stand back; justice that is always fueled by mercy.

Let this justice run down like water through every community where it has been withheld. Let it flow into reservation economies, into the court systems that have failed indigenous defendants, into the educational systems that still tell incomplete stories, into the churches that have been silent too long. True justice is coming. We will not fail. We will not be discouraged. Because You are not. Amen.

Intercession for the Athabascan Nations

Apache · Navajo (Diné)

Lord, let Your remarkable, patient, covenant kindness lead the Apache and Navajo peoples to repentance and salvation. After Camp Grant, after the Long Walk, after the boarding schools — after every betrayal — let the kindness of God be what finally breaks through. Let it come through believers who will not give up, who will absorb rejection with grace, who will keep showing up because they carry the love of a God who never stops pursuing (Romans 2:4).

Father, open every door for the gospel among the Navajo and Apache nations. There are already strong believers in these communities — strengthen them, connect them, resource them, and give them open doors in every village, every chapter house, every school. Let Diné evangelists carry the Word across the vast Navajo Nation. Let Apache believers bring healing and truth to their communities from within (Colossians 4:3).

Zacchaeus: When Repentance Produces Restitution

I give half my goods to the poor; and if I have taken anything from anyone, I restore fourfold. — Luke 19:8

Zacchaeus was a chief tax collector who had become wealthy through systematic fraud, extortion, and exploitation. In Jesus's day, tax collectors were among the most despised people in Jewish society — traitors who collaborated with Roman oppression and used their position to enrich themselves at the expense of the community.

When Jesus invited Himself to Zacchaeus's home, something broke open in this man. The presence of Jesus — his acceptance, his lack of contempt, his willingness to be a guest — met something deep inside him. And what came out was not merely emotional relief or religious enthusiasm. What came out was justice.

I give half my goods to the poor, Zacchaeus announced. And if I have taken anything from anyone by false accusation, I restore fourfold. He did not wait for Jesus to require it. He did not ask for a payment plan. He simply opened his hands and poured out what had wrongly accumulated in them.

This is repentance that produces restitution — and restitution is the practical expression of true justice. In biblical law, fourfold restoration was the required penalty for theft (Exodus 22:1). Zacchaeus understood that genuine repentance means making right the specific wrong, as much as it is possible to do so.

Jesus's response is remarkable: Today salvation has come to this house, because he also is a son of Abraham. The declaration of salvation was connected to the act of justice. Not caused by it — salvation is always grace through faith. But the justice was the fruit that confirmed the faith was real. Zacchaeus's openhandedness was evidence that the transformation Jesus produces goes all the way down.

The author draws the direct application to the church: what would it look like for the church to open its hands, to acknowledge what it has accumulated partly through a history of exploitation, and to begin the work of restoration to those from whom it was taken? This is not a guilt-driven demand. It is an invitation to the joy Zacchaeus discovered — the lightness that comes when you stop holding what was never yours to hold.

Reflection: *Is there anything in your life — material, relational, reputational — that you hold at the expense of someone you have wronged? What would restitution look like?*

Prayer: *Lord, I want to be like Zacchaeus — opened by Your presence, freed by Your acceptance, and spontaneously generous in making right what I have made wrong. Search my life for anything I hold that belongs to another. Amen.*

Prayer Points — Day 29: Moving from Repentance to Restitution

Lord, Zacchaeus did not wait to be asked. He did not negotiate a payment plan. He opened his hands and poured out what had accumulated in them through years of exploitation, and he did it with joy. We want to be like Zacchaeus.

We repent for the repentance that has been verbal but not embodied — the confessions spoken in church services that produced no corresponding action in the communities where those confessions were owed. We confess that we have wanted the salvation Jesus declared over Zacchaeus without the fourfold restitution that preceded it. We have wanted the absolution without the accounting.

Open our hands. Where our institutions, our denominations, our families, and our personal histories hold wealth accumulated at the expense of others — give us the Zacchaeus spirit to give it back. Lead us toward specific, practical

acts of restitution: resources directed to Native-led ministries, advocacy for policy change that restores stolen inheritances. Let the lightness Zacchaeus felt become ours — the freedom that comes from finally holding only what is rightfully ours. Amen.

Intercession for the Athabascan Nations

Apache · Navajo (Diné)

Lord Jesus, we pray for every unsaved family member within Apache and Navajo households. For the Navajo grandfather who associates Christianity with the loss of his language at the boarding school. For the Apache young woman who has never seen faith demonstrated with integrity. For every parent, sibling, cousin, and elder still outside the family of God. Bring them in, Lord. Draw them with cords of love (Matthew 18:14).

Father, send true laborers to the Apache and Navajo harvest — people with long-term commitment, cultural respect, and deep spiritual authority. Let the Kingdom gospel be proclaimed with healing, deliverance, and the restoration of dignity. Let the Navajo Nation and Apache communities experience the Jesus of the Gospels in full — healing the sick, feeding the hungry, speaking truth to power, raising the dead (Matthew 9:37–38).

Lord, let signs and wonders confirm the Word among the Apache and Navajo peoples. The Diné have a concept of hózhó — beauty, balance, harmony — that You placed in their culture as a signpost toward You. Let signs and wonders speak in that language: the God of hózhó, who restores all things to their right order, confirming His Word with healing and miracle among these beloved nations (Acts 4:29–31).

Justice and Hypocrisy: The Weightier Matters

You have neglected the weightier matters of the law: justice and mercy and faith. — Matthew 23:23

Jesus reserved His most withering rebukes not for prostitutes or tax collectors but for the religious leaders of His day. In Matthew 23, He exposes them as hypocrites — actors, players on a stage, performing righteousness for an audience while their inner lives told a very different story.

What had they neglected? The weightier matters of the law: justice, mercy, and faith. These were not minor points. They were the center of God's heart. The Pharisees were meticulous about tithing a tenth of their smallest herbs, but they walked past widows and orphans without a second thought.

Jesus does not tell them to stop tithing. He says both things should be done — the tithing and the justice. But He identifies which carries more weight. When the two come into tension, the weightier thing wins. Justice and mercy are not optional add-ons to faith. They are expressions of it.

The word hypocrite in the Greek — *hypokrites* — literally means an actor under an assumed character, a stage player, a dissembler. A hypocrite conceals their real nature, motives, or feelings behind a false appearance. They present themselves as one thing while being another. Jesus called the Pharisees hypocrites not because they cared about the law — they genuinely did — but because their care had become a performance divorced from its purpose.

The church risks the same trap. It is entirely possible to have excellent theology, impressive programs, well-crafted sermons, and growing attendance — while neglecting the weightier matters. While the poor in our city remain unvisited. While indigenous communities continue in the poverty our spiritual fathers helped produce. While we cross to the other side of the road and tell ourselves that surely someone else will stop.

Justice, mercy, and faith are not separate concerns — they form a unified expression of what it means to know and love God. When one is neglected, the others become performance.

Reflection: *In your personal spiritual life and in the life of your church, which of these three — justice, mercy, or faith — tends to be most underdeveloped? What would it look like to strengthen it?*

Prayer: *Lord, keep me from becoming a hypocrite — from performing faith while neglecting its substance. Let justice, mercy, and faith be equally at home in my life. Make me whole. Amen.*

Prayer Points — Day 30: Repenting for Hypocrisy and Neglected Weightier Matters

Lord, Your rebuke of the Pharisees is a rebuke for us: we have tithed our spiritual herbs while neglecting justice, mercy, and faithfulness. We have maintained impressive religious structures while the weightier things have sat ignored. We have been, in many ways, exactly what You warned us not to be: actors performing righteousness for an audience, while the interior is hollow.

We repent for the hypocrisy that has attended the church's justice failures. We repent for the statements of inclusion made from stages while indigenous communities remained invisible in our budgets, our boards, and our building projects. We repent for the reconciliation events that produced photographs but no sustained fruit. We confess that performance has substituted for presence, and presence has been what the wounded have needed all along.

Strip the performance away. Replace it with substance. Let justice, mercy, and faith be equally at home in our lives and in our institutions. Let what is weightier to You become weightier to us. And let the watching world — especially those who have been most wounded by our hypocrisy — see in us a people finally becoming what we have always claimed to be. Amen.

Intercession for the Athabascan Nations

Apache · Navajo (Diné)

Father, give intercessors the gift of tears for the Apache and Navajo peoples. Let us weep over Camp Grant, over the children sold into slavery, over the Long Walk, over every generation that carried wounds the church helped create and then looked away from. Let the sowing in tears among these nations produce a harvest so large it fills the whole earth with praise for what God has done among the Diné and the Apache (Psalm 126:5–6).

Lord, the Apache and Navajo nations are Your Son's inheritance. The ends of the earth — including the four corners of Dinétah — are His possession. We ask for it: give Your Son the Navajo Nation, give Him the Apache people. Let the day come when Diné believers praise the Lamb in their own language in every chapter house across the reservation, and Apache voices join them from the mountains of the Southwest.

Father, we pray by name for every leader of the Apache and Navajo nations — every tribal president, council delegate, chapter officer, school administrator, and community elder. We ask that all of them come to a saving knowledge of the truth. You desire all people to be saved. No title, no tradition, no history of hurt is beyond Your power to reach. Save every Navajo and Apache leader. Amen.

When God Refuses to Hear

Just as He proclaimed and they would not hear, so they called out and I would not listen. — Zechariah 7:13

God calls. His people shrug. They stop their ears and make their hearts like flint. And then trouble comes. The very people who refused to hear the Lord's call for justice now cry out to Him for help. And God's response is precise: just as they would not hear, so I would not listen.

Zechariah 7 contains one of the most sobering divine warnings in Scripture. God had called His people repeatedly — through prophets and through seasons of suffering — to execute true justice: to show mercy and compassion, to stop oppressing the widow, the fatherless, the alien, and the poor. They refused, shrugged their shoulders, and stopped their ears.

The consequence was devastating: God scattered them with a whirlwind, the land became desolate, and when they finally cried out, He did not listen. Their suffering was not random. It was the direct result of their adamant refusal to respond to His prior instructions.

The application for the contemporary church is searching. When the church cries out to God for national transformation, for revival, for breakthrough — and heaven seems silent — could Zechariah's principle be at work? Could the silence be God's response to the church's own silence in the face of injustice?

John gives us the condition for answered prayer: Whatever we ask we receive from Him, because we keep His commandments and do those things that are pleasing in His sight (1 John 3:22). The people of God in Zechariah's day did neither. They did not obey His commandment to execute true justice. They did not do what was pleasing in His sight.

The path to answered prayer, then, is not more sophisticated prayer technique. It is obedience. It is the hard, sometimes costly, often unglamorous work of doing the right thing — especially on behalf of those for whom the right thing has long been deferred.

And when God's people do obey — when they humble themselves, seek His face, turn from their wicked ways, and pursue justice — the promise of 2 Chronicles 7:14 stands: then I will hear from heaven, and will forgive their sin and heal their land.

Reflection: *Is there a connection between areas where prayer feels unanswered and areas where justice has been neglected? What would obedience look like in those places?*

Prayer: *Lord, I do not want the silence of heaven over my prayers. I choose to obey. Show me the specific acts of justice You are waiting for me to do, and I will do them in Your strength. Amen.*

Prayer Points — Day 31: Repenting for Stopped Ears and Unanswered Prayer

Lord, Zechariah shows us the terrible sequence: Your people stopped their ears to Your call for justice, and when they cried out to You in trouble, You would not listen. We tremble before this truth. Could it be that the unanswered prayers of the church for national revival are connected to the ears we have stopped toward the cries of the indigenous poor?

We repent for the stopped ears. We repent for the flint-like hearts that refused Your word. We repent for the comfortable distance we have kept from the cry of those in the greatest need, telling ourselves it was not our responsibility, not our history, not our problem. We confess that it is all of these.

We unplug our ears today. We open them to Your call. We commit to execute true justice, to show mercy and compassion, to stop oppressing the vulnerable and start protecting them. As we do, we ask You to reopen the heavens over our prayers. We believe the sequence: first justice, then breakthrough. We are choosing the justice. Now hear us from heaven. Amen.

Intercession for the Salishan, Nez Perce & California Nations

Salish peoples of the Northwest · Nez Perce · California tribal nations

Heavenly Father, send witnesses clothed with Holy Spirit power to the Salish peoples, the Nez Perce, and the tribal nations of California. California alone has more Indigenous linguistic diversity than almost any place on earth — a reflection of the extraordinary creativity You poured into these peoples. Let those who carry the gospel to them carry it in the power of the Spirit, not the wisdom of men (Acts 1:8).

Lord, pour out Your Spirit on all flesh within the Salishan, Nez Perce, and California tribal communities. In a state where the government paid bounties for Native scalps, let a different kind of outpouring come — the outpouring of the Holy Spirit upon sons and daughters, young and old. Let prophetic voices rise from the Pacific Northwest and California that declare the restoration of these nations (Acts 2:17; John 16:8–11).

God's Promises and the Call to Justice

That they keep the way of the LORD, to do righteousness and justice. — Genesis 18:19

God's reason for choosing Abraham is embedded in this remarkable verse. He knows Abraham — the Hebrew word *yada*, meaning intimate relational knowledge — and this knowing is connected to a specific purpose: that Abraham would command his children to keep the way of the Lord, to do righteousness and justice.

Note the sequence: Abraham does righteousness and justice, and as a result, the Lord brings to Abraham what He has promised. The fulfillment of God's promises to Abraham was connected to Abraham's execution of justice. Faithfulness to God's justice mandate was a condition for receiving God's covenant blessings.

This principle runs throughout Scripture. Psalm 5:12 declares: For You, O LORD, will bless the righteous. Psalm 34:15: The eyes of the LORD are on the righteous, and His ears are open to their cry. Psalm 37:29: The righteous shall inherit the land, and dwell in it forever. Over and over, the promises of God flow toward those who align their lives with His righteousness and justice.

Conversely, those who refuse to do justice forfeit these promises. They step outside the stream of God's blessing and into territory where His assurances no longer apply. James warns: You ask and do not receive, because you ask amiss, that you may spend it on your pleasures (James 4:3). When our prayer life is oriented toward our own comfort while justice remains neglected, our prayers operate outside the conditions God requires.

The author summarizes this powerfully: Standing in a position where the promises of God have been lost is a terrifying and dreadful place to be. Not because God has abandoned His people, but because His people have stepped outside the conditions for His blessing. And the path back is always the same: return to righteousness and justice.

Abraham's example is encouraging because it shows that the path to the promises runs through justice. Not as a way of earning God's love, but as the natural overflow of a life genuinely aligned with His heart. When we do what He loves, He does what He promised.

Reflection: *Is there a specific promise of God you have been praying for that seems distant? Could alignment with His justice mandate be part of the path toward its fulfillment?*

Prayer: *Lord, I want to be like Abraham — someone You know, someone whose household keeps the way of the Lord. Let me do righteousness and justice so that You may bring to pass all You have promised. Amen.*

Prayer Points — Day 32: Aligning with God's Promises Through Justice

Father, we come before You as heirs of the promise made to Abraham — to those whose households keep the way of the Lord by doing righteousness and justice. We confess that we have wanted the promises of Abraham without the practice of Abraham: we have prayed for the blessing while neglecting the obedience on which the blessing rests.

We repent for the prayer meetings that sought national transformation without addressing the national injustice that has deferred it. We repent for asking You to fulfill promises You have already told us are conditional on our alignment with Your righteousness and justice.

We step into alignment. We declare our intention to keep the way of the Lord — to command our households in righteousness and justice, as Abraham did. We stand on Your promise: that those who do what You love will receive what

You offer. Let the promises that have gone unfulfilled because the conditions have gone unmet now begin to be fulfilled in a church that finally meets them. Your Word will not return void. Amen.

Intercession for the Salishan, Nez Perce & California Nations

Salish peoples of the Northwest · Nez Perce · California tribal nations

Father, draw the Salish, Nez Perce, and California peoples to Your Son. The Nez Perce — whose name Chief Joseph has made synonymous with dignity under impossible pressure — let them be drawn to the God of all dignity, the God who said every person is made in His image, the God whose Son came not to be served but to serve. Draw them through the cross where all the world's injustice was taken and conquered (John 6:44; 12:32).

God, remove the spiritual blindness over the Salishan, Nez Perce, and California tribal communities — blindness built from the Gold Rush, from the scalp bounties, from the near-total demographic collapse of California's indigenous peoples. Let every barrier between these communities and the true Christ be removed. Let the light of the gospel reach every person descended from the nations California nearly destroyed (2 Corinthians 4:4).

The Church and Governing Authority

Should one who hates justice govern? — Job 34:17

Job 34:17 poses a question that is both diagnostic and prophetic: Should one who hates justice govern? The implied answer is no. And yet the verse assumes the connection — that governing and justice are inseparable. You cannot truly govern in the kingdom of God without executing justice, and you cannot execute justice without operating in genuine authority.

The Hebrew word for govern in this verse carries the idea of wrapping firmly, compressing, stopping, and ruling. To govern is to exercise authority in a way that stops what needs to be stopped and maintains order where order is required. True governing restrains the oppressor, protects the vulnerable, and ensures that the strong cannot simply overrun the weak.

In the kingdom of God, believers have been given divinely delegated authority to represent God as a predominant influence in the affairs of the earth. The heavens belong to the Lord, but the earth He has given to the sons of men (Psalm 116:15). The redeemed sons of men are meant to step into their governing role — exerting a determining influence over the powers that would violate God's principles, standing as a restraining force against the advancement of darkness.

But this authority is not self-sustaining. It must be maintained through continual acts of justice and judgment. When the church refuses to execute true justice, it gradually loses its ability to govern. The spiritual muscles that come from ruling righteously atrophy. The anointing to stand in the gap fades. And the enemy, who has no legitimate authority of his own, moves into the vacuum.

The parable of the minas makes the principle concrete: the servant who is faithful in very little gains authority over ten cities. The servant who buries his talent loses even what he had. Kingdom authority expands or contracts based on faithfulness. And the primary measure of that faithfulness is justice.

The church that recovers its commitment to true justice is a church that recovers its governing authority — its ability to push back darkness, to restrain lawlessness, and to hold open the doors through which God's kingdom comes.

Reflection: *Where in your sphere of influence do you feel called to govern — to exercise godly authority that restrains darkness and protects the vulnerable? What would it look like to pursue that more actively?*

Prayer: *Lord, give me the courage to govern well in every arena You have placed me in. Let justice flow through my authority, so that what I stand against is restrained and what I stand for advances. Amen.*

Prayer Points — Day 33: Recovering the Church's Governing Authority

Lord of heaven and earth, who has given the earth to the sons of men — we confess that the church has abdicated the governing authority You entrusted to it. By neglecting justice, we have allowed the spiritual muscles required for righteous governance to atrophy. We have lost ground not through military defeat but through the slow erosion of faithfulness.

We repent for the governing vacuums created by the church's failure to execute true justice. We repent for the enemy's advancement through spaces the church refused to occupy with righteousness. We repent for every time the church

chose the path of least resistance when the path of righteousness required costly engagement with the powers of darkness.

Restore to the church its governing authority. Let the servant who has been faithful in very little receive authority over cities. Train us in the discipline of righteous governance — speaking truth to power, protecting the vulnerable, restraining the lawless, holding space for God's order in a world that leans toward chaos. Let the church govern again. Let darkness find no vacuum to fill. Amen.

Intercession for the Salishan, Nez Perce & California Nations

Salish peoples of the Northwest · Nez Perce · California tribal nations

Lord, let Your kindness lead the Salish, Nez Perce, and California peoples to repentance and salvation. California's church built itself on stolen land and called it blessing — let it now express the kindness of God by returning blessing to those from whom it was taken. Let that kindness be felt in Yurok villages, in Karuk communities, in the urban Native populations of Los Angeles and San Francisco (Romans 2:4).

Father, open every door for the gospel among the Northwestern and California tribal nations. Raise up Nez Perce evangelists, Salish intercessors, Yurok teachers of the Word. Give the churches of California and the Pacific Northwest the courage to move toward these communities with sustained, costly love. Let every open door be walked through boldly by Spirit-filled witnesses (Colossians 4:3).

Destroying the Works of the Devil

God anointed Jesus of Nazareth... who went about doing good and healing all who were oppressed. — Acts 10:38

Acts 10:38 is one of the most comprehensive summaries of Jesus's ministry in the entire New Testament. Luke does not describe Jesus's work in terms of theological instruction alone, though that was certainly part of it. He describes it in terms of action: doing good, healing all who were oppressed by the devil.

The word oppressed here is the Greek word *katadunasteuomenous* — exercising dominion against. Jesus went about healing all who had dominion exercised against them by the enemy. Every healing, every deliverance, every restoration of dignity and freedom was an act of justice — God's justice breaking into the lives of those who had been under unjust domination.

Jesus came to destroy the works of the devil (1 John 3:8). And the works of the devil are, at their core, works of injustice. They are the exploitation of the weak, the oppression of the poor, the stripping of dignity and identity from those God created to bear His image. Every person Jesus healed was a declaration that the devil's regime of injustice does not have the final word.

When Jesus trained and sent His disciples, He gave them authority to do the same: to heal the sick, cast out demons, and proclaim the kingdom (Luke 9:1-2). The great commission is, in part, a commission to continue the work of destroying the works of the devil — to carry justice into every corner of darkness.

True justice is one of the major weapons in the church's arsenal. Not a secondary concern, not a social program, but a spiritual weapon — as real and as powerful as prayer, worship, and the proclamation of the gospel. When the church executes true justice on behalf of the oppressed, it is binding the strong man and plundering his house. It is continuing the ministry of Jesus.

This is why the neglect of justice is not merely a moral failure — it is a strategic military withdrawal. The church that steps back from justice steps back from one of its primary weapons against darkness. And the enemy moves in to fill the vacuum left behind.

Reflection: *How does understanding justice as a spiritual weapon change the way you think about your calling to pursue it?*

Prayer: *Lord, anoint me with Your Holy Spirit and power to go about doing good and healing those oppressed by the enemy. Let justice be a weapon in my hands, as it was in Yours. Amen.*

Prayer Points — Day 34: Continuing the Ministry of Jesus

Lord Jesus, You went about doing good and healing all who were oppressed by the devil. That was and is Your ministry. And You gave it to Your church. We repent for the ways we have reduced that commission to the care of souls while leaving bodies, communities, and systems under the oppression You came to destroy.

We repent for separating the spiritual from the physical, as though justice for oppressed communities was a secular concern beneath the dignity of the gospel. We confess that this separation is itself an injustice — to You, who never made that separation, and to the people who need both.

Anoint us afresh with the Holy Spirit and power to go about doing good. Let us bind the strongman of oppression that holds indigenous communities in poverty and grief. Let us plunder his house — recovering identity, language, dignity, economic flourishing, spiritual vitality — and return what he has stolen. Let the ministry we do in this generation be recognized by its fruit: the poor have good news preached to them, the captives are released, and the oppressed go free. Amen.

Intercession for the Salishan, Nez Perce & California Nations

Salish peoples of the Northwest · Nez Perce · California tribal nations

Lord Jesus, we pray for every unsaved family member within Salishan, Nez Perce, and California tribal households. For the Maidu grandfather who lost his language in a boarding school. For the young Pomo woman in Oakland who carries her people's story without knowing the God who carries her. For every Salish and Nez Perce family still outside the family of God. Bring each one in, by name, with specific love (Matthew 18:14).

Father, let the Kingdom gospel be proclaimed among the Northwestern and California peoples with compassion, signs, and the full demonstration of the Spirit's power. Send laborers who will treat these nations as the treasure they are — who will stay, learn, serve, and celebrate what God has already placed in these cultures as a signpost toward Jesus (Matthew 9:37–38).

Lord, let signs and wonders confirm the Word among the Salish, Nez Perce, and California tribal communities. Let healing flow in Hupa and Yurok and Paiute communities. Let the sick be restored and the captive freed in the name of Jesus — let miraculous works testify that the God of the Bible is not the God of the Gold Rush, but the God who restores what the locusts have eaten (Acts 4:29–31).

The Absalom Principle: Filling the Justice Vacuum

Oh that I were made judge in the land... then I would give him justice.
— 2 Samuel 15:4

David's daughter Tamar was raped by her brother Amnon. David knew. He was furious. And he did nothing. He made no judgment. He administered no justice. He allowed the wound to fester in silence, perhaps hoping time would heal what accountability should have addressed.

Absalom watched. He waited for his father to act. He waited for years, hoping that the king — God's appointed authority, the righteous judge over Israel — would finally do the right thing. And when it became clear that David never would, Absalom took justice into his own hands.

Then he began positioning himself as an alternative. He stood at the gate where people came to bring their cases before the king, intercepting them with sympathy and promises: Your claims are good and right, but there is no one to hear you from the king. And then, with practiced warmth: Oh that I were made judge in the land — then I would give him justice. Absalom stole the hearts of Israel because Israel's hearts were hungry for justice they were not receiving from the legitimate authority.

The application is direct and sobering. Just as David was the God-appointed authority to administer true judgment and justice over Israel, so too is the church God's appointed authority to administer His judgments and true justice in the earth. And when the church — like King David — neglects, refuses, or fails to walk in its appointed authority, Satan steps in and promises the people justice.

He does what Absalom did: he positions himself as the one who will finally hear them, finally help them, finally give them what they deserve. He draws in the spiritually wounded, the marginalized, the descendants of those whose pleas for justice were ignored for generations. And he steals their hearts.

Every vacuum left by the church's failure to do justice is a space where this dynamic operates. The only answer is for the church to stop being David — sitting on the throne while the wounded wait outside — and start administering the justice of the King it represents.

Reflection: *Where do you see people turning to false systems for justice because legitimate authority has failed to deliver? What role is the church called to play?*

Prayer: *Lord, let the church stop making it easy for counterfeits to fill the justice vacuum. Let us be the justice-bearers You called us to be, so that those hungry for justice find it in You. Amen.*

Prayer Points — Day 35: Filling the Justice Vacuum Before the Enemy Does

Father, we repent for the Absalom opening we have created — for the justice vacuum left by the church's negligence that the enemy has rushed to fill. We have watched communities turn to broken systems, to ideological movements, to despair itself, because the legitimate authority God appointed to administer justice refused to do so.

We confess that the church has sat on its throne, like David, while the wounded waited at the gate. We have had the authority to administer justice and have withheld it — through ignorance, comfort, fear of controversy, and the seduction of other priorities. And in doing so, we have handed the enemy exactly what he needed to steal the hearts of those who were hungry for what only You can give.

Let the church rise from its throne. Let it go to the gate where the people are waiting. Let it ask: What do you need? What does justice require? And let it do what justice requires, at whatever cost, before another generation turns to a counterfeit for what only the true King can provide. Close the Absalom door. Open the door of righteous governance. Do it through us. Amen.

Intercession for the Salishan, Nez Perce & California Nations

Salish peoples of the Northwest · Nez Perce · California tribal nations

Father, give intercessors the gift of tears for the Salish, Nez Perce, and California peoples. California reduced its indigenous population from 350,000 to 30,000 in less than ninety years — one of the most devastating demographic collapses in human history. Let us weep over this. Let that weeping become seeds that produce a harvest so large it reverses the numbers — generation after generation of California tribal believers, flourishing in Christ (Psalm 126:5–6).

Lord, the Salish peoples, the Nez Perce, and every California tribal nation are Your Son's inheritance. The ends of the earth — from the Cascade Mountains to the Pacific Coast — are His possession. We ask for them. Give Your Son the Northwestern and California nations as His heritage. Let the Pacific coast ring with praise in Salish and Nez Perce and the fifty languages of California's tribal peoples.

Father, we pray by name for every leader of the Salishan, Nez Perce, and California tribal communities — every tribal chairman, every council elder, every urban Indian center director, every school leader, every pastor. We ask that all of them come to a saving knowledge of the truth. You desire all people to be saved. We stand in agreement for the Northwestern and California nations. None will be missing. Amen.

The Mystery of Lawlessness and the Church's Role

For the mystery of lawlessness is already at work. — 2 Thessalonians 2:7

Paul wrote these words in the first century and they are no less urgent today. The mystery of lawlessness — a dark force working beneath the surface of human history to erode God's moral order and establish a counterfeit kingdom — was already active in Paul's time. It has not stopped.

The word mystery here is not a mystery as in something unknowable. It is a mystery in the New Testament sense: a previously hidden truth now being revealed. The mystery of lawlessness is that behind the visible chaos of history — war, corruption, exploitation, injustice — there is an invisible strategic driver: Satan's long-term plan to replace God's order with his own.

But Paul says something crucial: there is a restraining force. Something holds the mystery of lawlessness in check, preventing it from achieving its final form. The author argues that this restraining force is the Holy Spirit — specifically, the Holy Spirit operating through God's people. When the church is faithfully executing true justice, it is functioning as a restrainer of lawlessness.

This means that every act of justice the church performs is an act of spiritual restraint. Every time the church stands against oppression, confronts injustice, protects the vulnerable, and holds power accountable, it is pushing back against the mystery of lawlessness. It is functioning as the salt that preserves and the light that expels darkness.

But the converse is equally true. When the church fails to execute justice — when it participates in lawlessness or simply looks the other way — it removes itself as a restraining force. The mystery of lawlessness advances. Darkness fills the space the church vacated. And the enemy moves closer to his goal of establishing his counterfeit throne in the earth.

This is the ultimate consequence the book points toward: by abdicating its justice mandate, the church has helped lay the foundation for Satan's throne. Not through malice, but through indifference, complicity, and the tragic refusal to face the truth about its own history. The good news: the restrainer can return. The church can recover its calling. And when it does, lawlessness will find its advance checked once again.

Reflection: *How does understanding the church as a restrainer of lawlessness change the way you think about your calling to pursue justice?*

Prayer: *Lord, use me as an instrument of restraint. Let Your Spirit in me push back the mystery of lawlessness. Fill every space I occupy with Your light, Your order, and Your justice. Amen.*

Prayer Points — Day 36: Restoring the Church as a Restrainer of Lawlessness

God and Father of our Lord Jesus Christ, we confess that the church has often been complicit with the mystery of lawlessness rather than its restrainer. By endorsing unjust policies, blessing unjust leaders, and maintaining comfortable silence in the face of systemic injustice, we have removed ourselves from our post and left lawlessness unrestrained.

We repent for every act of complicity: the blessing of conquest, the endorsement of removal, the partnership with forced assimilation, the tolerance of Masonic influence. Each act of accommodation to the spirit of lawlessness was a step away from our calling as salt and light — as the restraining force You placed in the earth to hold back the full expression of darkness.

Restore us to our post. Fill us with the Holy Spirit and commission us again as those through whom lawlessness is restrained. Let the church once more be the most destabilizing force in the realm of darkness — because it is faithfully aligned with the God of justice in the realm of light. Let the mystery of lawlessness find its advance blocked by a church that has finally taken its place. Amen.

Intercession for the Inuit, Eskimo & Aleut Nations

Inuit · Yupik · Iñupiat · Aleut (Alutiiq)

Heavenly Father, raise up witnesses full of Holy Spirit power to the Inuit, Yupik, Iñupiat, and Aleut peoples. Alaska Native communities face some of the most severe disparities in the entire nation — youth suicide rates nine times the national average for young men, nineteen times for young women. Let the witnesses You send carry not good intentions but genuine Holy Spirit authority, sufficient for the depth of what these communities carry (Acts 1:8).

Lord, pour out Your Spirit on all flesh in the Arctic and sub-Arctic communities of the Inuit, Yupik, Iñupiat, and Aleut nations. Let Alutiiq young people prophesy the restoration of Refuge Rock. Let Iñupiat elders dream of communities healed and whole. Let the grief and longing that produces sky-high suicide rates be met by the only true Comforter — the Holy Spirit, poured out on the northernmost peoples of this land (Acts 2:17; John 16:8–11).

Seven Consequences for Neglecting Justice

Execute true justice, show mercy and compassion everyone to his brother. — Zechariah 7:9

Zechariah 7 contains God's call and the people's refusal — and then God's consequences. They are sobering, and they are instructive. Understanding what God does when justice is neglected helps us understand the spiritual mechanics of history and gives us a map for intercession and repentance.

God refuses to hear the cries of His people. When they would not hear His call for justice, He would not hear their call for help. Prayer becomes ineffective because the moral preconditions for answered prayer have been violated.

God scatters His people with a whirlwind. The whirlwind — a symbol of sudden, violent, disorienting upheaval — tears families from their foundations, communities from their roots, nations from their stability. The scattering is corrective, designed to shake people loose from their comfortable refusal.

The church will not receive mercy. James 2:13 declares: Judgment is without mercy to the one who has shown no mercy. When mercy is not extended to the poor and oppressed, mercy is not extended in return. This is not retribution — it is the nature of a moral universe.

God's promises are not fulfilled. As with Abraham, the fulfillment of God's promises is linked to the execution of righteousness and justice. Those who neglect justice step outside the conditions for the promises. They remain unfulfilled not because God is withholding but because the recipients have vacated the position required to receive them.

Destruction comes upon the church. The violence of the wicked will destroy them, because they refuse to do justice (Proverbs 21:7). This is a gradual, grinding destruction — not instantaneous, but relentless. God gives time for repentance. But if the refusal persists, the consequences intensify.

God's blessings are lost. Psalm 106:3 promises blessing to those who keep justice and do righteousness at all times. Those who do not forfeit the blessing — the divine favor, protection, and flourishing that God intends for His people.

The church loses its ability to govern. Those who hate justice cannot govern. Authority to represent God's kingdom in the earth is directly tied to the execution of His justice. Neglect it and the authority fades.

Reflection: *Which of these seven consequences concerns you most when you consider the state of the church today? What specific response does that concern call you to?*

Prayer: *Lord, I want none of these consequences in my life or in the life of the church. I choose to hear Your call for justice. Let mercy, obedience, and faithfulness characterize everything I do. Amen.*

Prayer Points — Day 37: Choosing the Seven Blessings over the Seven Consequences

Lord, we have heard the seven consequences of neglecting justice: refused prayer, scattering, withheld mercy, unfulfilled promises, encroaching destruction, lost blessing, and forfeited governing authority. We recognize these consequences in the life of the church today. And we choose, with the clarity of those who have finally seen the choice, to turn toward the seven blessings instead.

We choose to hear Your call for justice, so that You will hear our call for help. We choose to execute true justice, so that Your promises can be fulfilled. We choose to show mercy, so that mercy is extended to us in our moment of need. We

choose to protect the widow, the fatherless, the alien, and the poor — the very categories of persons the church has most failed.

We stand before You as a church making a corporate turn. This is Zechariah 7:9 enacted: execute true justice, show mercy and compassion, every man to his brother. We will do it. And as we do, we ask You to reverse the seven consequences that have accumulated through the generations of refusal. Let blessing replace curse. Let authority replace impotence. Let Your presence replace Your absence. Amen.

Intercession for the Inuit, Eskimo & Aleut Nations

Inuit · Yupik · Iñupiat · Aleut (Alutiiq)

Father, draw the Inuit, Yupik, Iñupiat, and Aleut peoples to Your Son. The Alutiiq people who fled to Refuge Rock — Awa'uq — and were massacred there: let their descendants find the true refuge that Awa'uq could not provide. Let them discover in Jesus the hiding place that no weapon can breach, the rock that holds even when the sea rages. Draw them with a love that has crossed every ocean and every ice field to find them (John 6:44; 12:32).

God, remove the spiritual blindness over the Alaska Native communities — blindness formed through the Awa'uq Massacre, through the Russian colonial enterprise, through the boarding schools that reached even the Arctic. Let the Inuit, Yupik, Iñupiat, and Aleut peoples see the Christ who was there in the massacre, who wept over it, who did not authorize it and whose heart has been toward them from before the foundation of the world (2 Corinthians 4:4).

True Justice Is Costly: The Example of Jesus

The just shall live by faith. — Galatians 3:11

Throughout this book, the author has been building toward a crucial and often uncomfortable truth: executing true justice is not free. It costs something. In many cases, it costs a great deal.

It cost David his comfort to go to the Gibeonites and ask what justice required. It cost Zacchaeus half his wealth to make restitution. It cost the Good Samaritan his time, his oil, his wine, and his money to care for the wounded man on the road. Justice, genuinely pursued, always involves giving something — sometimes resources, sometimes reputation, sometimes safety.

But no one paid a higher price for justice than Jesus. He took the judgment for our sins upon Himself on the cross. He fulfilled the just requirements of the law on our behalf. He died so that justice could be served and mercy could flow simultaneously — so that God could be both just and the justifier of those who believe. This ultimate act of justice, carried out by the Son as directed by the Father, dismantled Satan's authority to reign over mankind.

And Jesus did it by faith. He trusted His Father's almighty ability to raise Him from the dead. He was confident that the suffering was not the final word. He endured the cross, despising the shame, for the joy set before Him (Hebrews 12:2). The just shall live by faith — not faith that escapes suffering, but faith that trusts God through it.

The church's call to execute true justice today carries the same invitation and the same challenge. There will be costs. Engaging honestly with the church's history is uncomfortable. Advocating for marginalized communities may cost social approval. Making restitution may cost resources. Standing against the powerful on behalf of the powerless may cost safety.

But the faith that drives true justice does not calculate costs in isolation. It weighs them against the promises of the One who has gone before us and shown that the path through the cross leads to resurrection. What we sow in justice, we reap in glory.

Reflection: *What is the most costly act of justice you feel God calling you toward right now? What would it take to trust Him enough to take that step?*

Prayer: *Lord, I want to be just as You are just. Give me faith to pursue justice even when it costs me something. I trust that what is sown in obedience to You will bear fruit that lasts forever. Amen.*

Prayer Points — Day 38: Embracing the Cost of True Justice

Lord Jesus, who endured the cross for the joy set before You — we confess that we have wanted the fruit of justice without its cost. We have admired the Good Samaritan without being willing to pay for the inn. We have praised Zacchaeus without opening our own hands. We have honored the prophets who suffered for truth without choosing their path ourselves.

We repent for the calculated discipleship that has always found a reason to delay the hard and costly work of true justice. We confess that every reason we have named — the complexity of the issue, the impossibility of full restitution, the risk of getting it wrong — has functioned as a cover for the fear of what faithful obedience would require.

Give us faith — the faith that drove Jesus through the cross toward resurrection. Let us weigh the cost of justice against the promises of the God who rewards it, and find, as Jesus did, that the joy set before us makes the cost worth bearing. We commit to the costly path. We trust Your faithfulness to meet us there with everything we need. Let what we sow in costly justice produce a harvest that will never end. Amen.

Intercession for the Inuit, Eskimo & Aleut Nations

Inuit · Yupik · Iñupiat · Aleut (Alutiiq)

Lord, let Your extraordinary, patient kindness lead the Inuit, Yupik, Iñupiat, and Aleut peoples to repentance and salvation. After the Awa'uq Massacre, after Russian colonization, after American boarding schools — after layer upon layer of betrayal — let the kindness of God appear as something these communities have never yet experienced from those who claimed to represent Him. Let that kindness be irresistible (Romans 2:4).

Father, open supernatural doors for the gospel among the Alaska Native communities. Raise up Yupik evangelists, Iñupiat intercessors, Alutiiq teachers of the Word. Give the church in Alaska the courage and commitment to engage the Arctic villages with sustained, costly, long-term love. Let every frozen door be opened by the warmth of genuine Holy Spirit love and the authority of the risen Christ (Colossians 4:3).

Repentance That Produces Works

*If My people... will humble themselves, and pray and seek My face...
— 2 Chronicles 7:14*

This is perhaps the most familiar verse in this entire devotional. It is quoted in prayer gatherings, embroidered on pillows, displayed on church walls. But its familiarity may have blunted its edge. Read it carefully, slowly, and notice what it actually requires.

It begins with identity: My people who are called by My name. This is addressed to the church, not to the culture. The responsibility for national healing does not begin with unbelievers; it begins with those who bear God's name. The church is accountable first.

Then come four conditions: humbling themselves, praying, seeking God's face, and turning from their wicked ways. Notice that turning from wicked ways is included alongside prayer. Repentance is not merely an internal emotional experience — it is a turning, a change of direction, a movement away from one thing and toward another.

The author has documented specific wicked ways the church has walked in: the Doctrine of Discovery, Manifest Destiny, the boarding schools, the alignment with Freemasonry, the neglect of the indigenous poor. These are not vague sins requiring vague repentance. They are specific historical realities requiring specific acknowledgment, confession, and turning.

The promise attached to these conditions is breathtaking: Then I will hear from heaven, and will forgive their sin and heal their land. This is the breakthrough the church has been praying for. This is the national transformation intercessors have been crying out for. God has not moved the goalposts — He has simply been waiting for His people to meet the conditions they have been unwilling to fully meet.

The sequence matters: first humbling, praying, and turning — then healing. The church cannot demand the healing while bypassing the turning. But the turning, carried out with genuine sincerity and followed by genuine action, unlocks the most astonishing promise imaginable: God Himself will heal the land.

Reflection: *What specific turning does God require of you personally, and your church corporately, in order to access the promise of this verse?*

Prayer: *Lord, I humble myself before You now. I pray and I seek Your face. I turn from every wicked way that I and my spiritual fathers have walked in. Hear from heaven. Forgive our sin. Heal our land. We trust You. Amen.*

Prayer Points — Day 39: Turning and Producing the Fruit of Repentance

Lord, 2 Chronicles 7:14 is not a formula — it is a covenant. You have told us what You require: humbling, praying, seeking, and turning. We have done some of these. We have too often neglected the last one — the turning that produces fruit, that changes behavior, that closes the gates opened by the wicked ways of our fathers.

We repent for the repentance that has been verbal only. We confess the sermons preached, the prayers prayed, and the conferences held about justice that produced no measurable change in how the church engaged with the communities it helped wound. We acknowledge that turning means changing direction — and direction is measured in actions, not intentions.

We turn now. We name the specific wicked ways — the Doctrine of Discovery, Manifest Destiny, the boarding schools, the alignment with Masonic influence, the neglect of indigenous poverty — and we turn from every one. We commit to fruit: to changed budgets, changed relationships, changed priorities, changed structures. Hear from heaven. Forgive our sin. Heal our land. We believe You will, because You promised. Amen.

Intercession for the Inuit, Eskimo & Aleut Nations

Inuit · Yupik · Iñupiat · Aleut (Alutiiq)

Lord Jesus, we pray for every unsaved family member within Inuit, Yupik, Iñupiat, and Aleut households. For the Alutiiq grandfather carrying the weight of Awa'uq in his people's memory. For the Iñupiat teenager in a village where the church has never truly come as a servant. For every Alaska Native parent who has buried a child to suicide and cannot find the language for the grief. Draw each one by name into Your arms (Matthew 18:14).

Father, send laborers into the Arctic and sub-Arctic harvest — people willing to go to the ends of the earth, literally. Let the full Kingdom gospel be demonstrated among the Inuit, Yupik, Iñupiat, and Aleut with healing, deliverance, and the restoration of hope. Let the suicide crisis be reversed by an encounter with the God of life. Let the harvest of the northernmost peoples be gathered in this generation (Matthew 9:37–38).

Lord, confirm Your Word with signs and wonders in Alaska Native communities. Let the sick be healed in remote Arctic villages. Let the spiritually oppressed be freed in Jesus' name. Let miracles travel by word of mouth from village to village across the tundra and the coastline, until the Inuit, Yupik, Iñupiat, and Aleut peoples know that the God of all creation is moving powerfully in their midst (Acts 4:29–31).

Establishing God's Throne: The Invitation of a Lifetime

Justice and judgment are the habitation of thy throne. — Psalm 89:14 (KJV)

We began this 40-day journey where the author began his book: with a question. Why are not our prayers for societal change being answered? Why does the church, despite all its resources and all its prayer, feel so spiritually impotent before the challenges of this age?

The answer, explored across these forty days, is both sobering and liberating. The church has not prepared the foundation God requires for His throne to be established in the earth. It has built beautiful structures on faulty ground — worship without justice, prayer without repentance, mission without acknowledgment of the wounds inflicted in mission's name.



But this is not the end of the story. It is an invitation.

Every king requires a throne. And God has declared what His throne requires: justice and judgment. Not theological correctness alone. Not impressive programs or growing attendance. Not even sincere prayer divorced from righteous living. But justice — active, costly, specific, merciful, truth-grounded justice — running down like water, flowing like a mighty stream.

The church that takes this seriously — the community that honestly faces its history, confesses the sins of its spiritual fathers, turns from every wicked way, pursues restitution where restitution is possible, and actively engages in the healing of those its predecessors wounded — that church is building something that will last. It is laying stone after stone on the only foundation that can bear the weight of God's presence.

And when that foundation is laid, God will come. He will sit. He will dwell. He will hear the prayers that have gone unanswered, answer the cries that have gone unheard, and move in power through a people who have finally become a people He can trust with His presence.

The invitation before you now is not complicated, but it is costly. It is the same invitation God has always extended to His people: humble yourself, seek My face, turn from wicked ways. Do justice. Love mercy. Walk humbly with your God. Build the foundation. Prepare the throne. And watch what I do next.

This is not merely a call to social activism. It is a call to deep, comprehensive, costly discipleship — the kind that transforms not only individuals but families, churches, communities, and nations. The kind that makes the powers of darkness tremble because they know what a church fully aligned with justice and mercy is capable of.

You have spent forty days with this material. Now the question is not what you know — it is what you will do.

Reflection: *Looking back over these forty days, what has shifted in your understanding? What specific commitment will you make — to repentance, to justice, to engagement — because of what you have encountered here?*

Prayer: *Lord, I want to be a builder of Your throne. I accept the invitation. I commit to justice, to mercy, to honesty about the past, and to active engagement in the healing of the present. Establish Your throne in my life, my community, and my nation. Let the nations see Your glory. Amen.*

Prayer Points — Day 40: Preparing God's Throne — A Final Commitment

Lord of lords, King of all the earth — we have spent forty days reckoning with the distance between the throne You desire and the foundation we have built. We have faced the history, grieved the sin, named the consequences, and heard the invitation. Now we respond.

We commit to being a justice-bearing people. We commit to honest engagement with the history of the church — not to produce guilt, but to close the gates that history left open. We commit to active, sustained, costly engagement with the Native American and indigenous communities our spiritual fathers helped wound. We commit to prayer that is grounded in obedience, repentance that produces restitution, and faith that is expressed in justice.

We invite You to come and establish Your throne in our midst. Not in a building, not in a program, not in an event — but in a people who have finally built on the foundation You always required. Come, Lord Jesus. Inhabit the praise of a church that has become just. Let the nations see Your glory. Let justice and judgment be the foundation of everything we build from this day forward, until Your kingdom comes and Your will is done on earth as it is in heaven. Amen.

Intercession for the Inuit, Eskimo & Aleut Nations

Inuit · Yupik · Iñupiat · Aleut (Alutiiq)

Father, give intercessors the gift of tears for the Alaska Native peoples. Let us weep over Awa'uq — over the 500 to 3,000 Alutiiq souls massacred on that rock of refuge. Let us weep over the Alaska Native youth taking their lives at nineteen times the national average. Let those tears fall as seeds into the frozen ground, and let the harvest that rises be a generation of Inuit, Yupik, Iñupiat, and Aleut believers who transform the Arctic from within (Psalm 126:5–6).

Lord, the Inuit, Yupik, Iñupiat, and Aleut nations are Your Son's inheritance. The ends of the earth — including the farthest north — are His possession. We ask for them: give Your Son the Alaska Native peoples as His heritage. Let the day come when believers from every Arctic community worship the Lamb before His throne in their own languages — Yupik and Iñupiaq and Alutiiq voices joining the great choir of every tribe and nation.

Father, we pray by name for every leader of the Inuit, Yupik, Iñupiat, and Aleut nations — every tribal president, every village council member, every school principal, every Alaska Native corporation officer, every elder, every pastor. We ask that all of them come to a saving knowledge of the truth. You desire all people to be saved — to the ends of the earth. We agree with Your desire for the northernmost nations. Bring them home. Amen.



God's Heart for Restoration



"He restores my soul."

PSALM 23:3



»»» www.ipcprayer.org/usa250 «««

