



Prayer Resources

Online Articles

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The Downward Pull Of Our Prayers

My soul cleaveth unto the dust: quicken thou me according to thy word. Psalm 119:25

The Psalmist in Psalm 119:25 addresses a common malady that is prevalent in our churches today—a malady that slips by undetected week after week. The Psalmist declares that his soul (the mental, volitional, and emotional part of his being) cleaves toward the dust. In other words, his innermost being gravitates toward the natural and fleshly issues—the *dust!*

In the area surrounding the Sahara Desert, including West Africa and the Middle East, people must contend with a serious problem of dust storms called Harmatton or Sirocco. Much like America's Dust Bowl of the 1920's, these dust storms last for weeks. As the storms move into civilization from the arid wastelands where they originate, the dust tends to cover everything. The trees, bushes, automobiles, and houses are all covered with a layer of dust. Humans are not exempt as dust gets into a person's nose, mouth, ears, eyes and hair. During these storms, people adapt and soon tolerate the layers of dust.

As we seek to live for God in this world, we must contend with the *harmattons* that cover our lives with the dust of the natural, fleshly aspects of life! All that we come in contact with is covered with this temporal, material, financial and physical dust. We become so accustomed to living amidst this fleshly dust that we simply learn to co-exist with it. The Psalmist perfectly describes our dilemma when he says, *My soul cleaveth unto the dust!*

This same downward pull toward the *dust* is reflected in our praying. What we pray about tends to reflect that which is *dust*. When categorized as **Temporal Requests** which include local, financial, and physical areas of concern or **Eternal Requests** which include global, spiritual, and moral areas of concern, overwhelmingly, most of the prayer requests mentioned in the typical prayer meeting fall under the temporal heading. The prayers that are recorded in the Scripture do just the opposite. They predominantly reflect eternal, global, spiritual, and moral concerns. It is significant to note that only one of the six requests Jesus made in His model prayer dealt with the temporal (*daily bread*).

Following the Psalmist's lament of his *cleaving to dust*, he prays for a *quicken* (or to be *made alive*) that would free him from this downward pull. Revival changes our prayers! Those who are quickened or revived will find their prayers gravitating to the eternal, moral, spiritual, and global issues!

When Duncan Campbell of the Hebrides Revival of 1949-50 was asked how he knew who were truly converted out of the thousands of decisions that were being made during the revival, he stated, "We knew those who were converted when they came to the prayer meeting and prayed." Revival broke the bondage of praying merely for fleshly matters. May the Lord send such a mighty Revival today that would break the downward pull of our prayers!