

TYPES OF PRAYER

A Study by Brice Carrington

Prayer is THE way we communicate with God, in part to express our needs and gratitude. It is also our main means of help and defense against the enemy that is Satan. There are many perceptions that sincerity is all you need to get your prayers answered and that whether you know how to pray or not, the effort is enough to move the hand of God. One thing of note, is that God is Sovereign and able to do what he pleases. Despite the words of our mouth, God judges the heart of man, and each prayer offered up to God is a prayer of its own merits and judged through the heart of the petitioner by God. Having said all that, there are some things we can do to improve our effectiveness in prayer. Of note, ALL prayer must be driven by FAITH, ALONE. Sincerity or tears may be great expressions, but only faith moves the hand of God.

Hebrews 11:6

But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

It is however conceivable that as we communicate with God, that due to all the influences of the enemy on man, the various doctrines that confuse the faith and the sincerity of spirit in those who truly seek to commune with God, that God in his mercy and grace hears us.

Regardless of our handle on the reality of things, God does not NEED us to communicate, serve or to praise him in THIS realm of Earth.

Luke 3:8

Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham.

It is clear, that Luke is saying God can cause the very rocks to become the children of Abraham. He does NOT NEED YOU. He WANTS us. Big difference. In direct contrast to this point, although distinct from Gods desire to be close with us is the state the world is in since Adams fall.

Namely, that the World was delivered to Satan when Adam sinned.

Luke 4:5-6

And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time.

And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it.

The point here, is that Satan told Jesus that the world was his, Jesus challenged Satan at every turn during their exchanges, but did not dispute Satan on this issue.

In a separate account, Jesus called Satan the Ruler of this world.

John 14:30

Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.

Jesus said, he wants Gods will to be done on earth as it is in heaven, or to put it another way, Gods will is NOT done on earth as it is in heaven.

Matthew 6:9-10

After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

Thy kingdom come, Thy will be done in earth, as it is in heaven.

Free will exercised by Adam caused the world to be handed over to Satan. However, the inhabitants of this world have rights too. Because of Gods love for us, he has made provisions so that we are not alone. Therefore, the way God has his way in the world is through the permissive will of his people.

Matthew 9:38

Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

WE are the laborers that Jesus was talking about. We have the legal right, as inhabitants of the planet to invite God into this world on our behalf and to let him have his way with us in the world. So plainly put, Gods will operates through us.

In this sense, the most powerful prayer we do is intercession. That is the key to Gods operation in the world.

Let's take the posture that in order to dial into ours prayers with God, we have to be less contradictive and more thoughtful about the prayers we make. To that end, lets look at prayer like dialing a phone number. You have to get all the numbers in the right sequence. If you get one number wrong you will not reach your party. Consider this as a correlation, if you pray in faith, and then ask for the same thing again, the next day, according to the rules of faith you just disqualified your prayer the day before. Why? When we ask God for something, that is a petition, or prayer of faith. You can't ask over and over again and be in faith. The second time means you did not believe the first time that God heard you or answered you. Therefore it is not a prayer of faith and at that point your prayer dies on the vine, so to speak. In other words there are rules for praying.

Prayer is not effective because of many words used or the prayer being inspirational. Eloquence has nothing to do with an effective prayer. Faith and proper context of prayer is all that matters.

SIX DIFFERENT TYPES OF PRAYER.

Lets look at SIX primary types of prayer. There are many others, but all the other forms of prayer are taken from these basic categories. If prayer is our primary way of communicating with God, we can improve on the effectiveness of our prayers by being aware of some keys within each prayer.

1. PRAYER OF AGREEMENT

Matt 18:19 Romans 8:26

Matt 18:19

Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

All prayers have keys we can use to unlock them. In this case, **The KEYS** to a Prayer of Agreement is you MUST be SPECIFIC about what you are praying for and you must be in EXACT AGREEMENT with whom you are praying with.

Example: When a person THINKS they have a headache but it's really a brain tumor and they don't know it, praying with someone in agreement for a headache won't work. I know that's tough to believe, but there is no BIBLICAL principal to stand on that gets a prayer answered when you pray unaware. Typically we hope for mercy and grace under such circumstances. However, the provision God has made in these cases, is a type of intercession, which is to ask the Holy Spirit to pray for you.

Romans 8:26

Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

Now, when you have an unknown condition, you don't know to ask the Spirit for a prayer. So to counter these kind of things, one should spend time praying in the Spirit, DAILY.

Now, FYI when you ask the Holy Spirit to pray for you, this type of praying is done while you are praying in tongues. Now, when the Holy Spirit is praying for you it is NOT a prayer of agreement it is intercession, the highest form available to us by the way.

Another example that trumps the prayer of agreement is if your embarrassed about what you want to pray for or don't admit the issue exactly to your prayer partner, it won't work. To agree you MUST be transparent to one another and truly be on the same page completely, if your not, its no good.

Notwithstanding, as a practical matter this prayer works best with people in relationships, because you have a better chance of being on one accord with no hidden feelings or motives.

2. PRAYER OF FAITH

Hebrews 11:1 Mark 11:24 Romans 12:3 Matthew 17:20 Romans 10:17

Before considering this type of prayer, we should understand what FAITH is. One secular definition is "To commit oneself to act based on self experience to warrant belief, but without absolute proof. Mere **belief** on the basis of evidence is not **faith**". To have **faith** involves an act of will.

The Bible defines faith this way.

Hebrews 11:1

Now faith is the substance of things hoped for, the evidence of things not seen.

Your faith is the substance of whatever it is you are praying for until what you want comes to pass. I want a new coat, the coat is what you are hoping for, the faith in your prayer is the substance between the gap of the prayer and the manifestation of the coat itself.

The prayer of faith is also known as Petition prayer, this prayer is between you and God alone. Here you are asking God for something or for a particular outcome.

The KEY is WHEN you pray you MUST BELIEVE that what you are praying for IN THAT MOMENT of your prayer, will come to pass.

Mark 11:24

Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.

You cannot ask again after you pray the first time for the same thing otherwise its unbelief and won't work.

The proper prayer AFTER the initial petition, would be a form of the prayer of THANKSGIVING, to thank God for having heard you.

Example: Father I thank you and praise you, I believe I receive my coat in Jesus name. This prayer should be done whenever you are thinking of the thing you need or want, in particular when you are having doubts, because it is taking to long for the coat to come or a hundred other thoughts of doubt aimed at canceling your prayer. This will fortify your request and help you keep the faith as it were. You should also rebuke the enemies thoughts of compromise and

doubt. “Satan I rebuke those thoughts in the name of Jesus, Father I thank and praise you I believe I receive my coat in Jesus name”.

Then when you finally get what you were believing for, your prayer is substantively that of a prayer of Thanksgiving - alone. “Thank you Father for my coat” You now have the physical manifestation of whatever you were believing for.

When you pray this way, you are not at anytime saying you got something when you did not, neither are you asking again in repetition. Keep in mind, to ask again for the same thing after you have prayed the first time cancels out your request. Why? Because it would not be in faith.

You should also know that we all have been given enough faith from the inception of our lives to begin the journey. But growing our faith to believe through more difficult times, and for greater challenges is the exercise of faith for everyone. It takes more faith to believe for a cancer cure than cold, so to speak. This exercise of your faith is perpetual in your lifetime. The better you get at it, the closer you get in your relationship with God and subsequently He will be able to use you in more areas. Consider the following.

Romans 12:3

For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

One way to know that you have the faith that God has measured out to everyman is found in the simple example of all of us who go to work for a paycheck. You work for days and THEN you get the check. You provide the services to your employer first and THEN you get the paycheck. We make financial commitments based on what someone, in most cases you don't even know, told you. You buy cars, houses and other things based on the promise of others. This is faith in operation. The main difference is that we are accustomed to exercising our faith under more secular terms. But the fact is, its all faith.

Matthew 17:20

And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have **faith** as a grain of **mustard seed**, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.

A mustard seed is about one millimeter in diameter. But it grows into a tree. Jesus said you only need a GRAIN of a mustard seed to move a mountain. We demonstrate that much faith daily. The objective is to grow our faith in order to withstand the challenges of the enemy and the perpetuation of the Gospel.

Going deeper in our understanding to get closer to God and empowering the church as a body. How do we grow our faith? There is only one way.

Romans 10:17

So then faith cometh by hearing, and hearing by the word of God.

While listening to the word grows your faith, it is not an exercise relegated to bible studies or church services. You can grow your faith by reading ALOUD to yourself as well.

3. PRAYER OF CONSECRATION AND DEDICATION

Luke 22:41-42

THE KEY

This prayer is used when you DON'T know Gods will in a particular situation. This prayer should ALWAYS start with "IF it be YOUR will". NEVER use "if it be your will" in a petition or prayer of faith. Because that says you don't know Gods will for you. In a prayer of FAITH you must ask things of God that you know are within his will.

Luke 22:41-42

And he was withdrawn from them about a stone's cast, and kneeled down, and prayed,
Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.

In this case, Jesus KNEW God's will, but was asking if there was any other way than for him to experience separation from God. Therefore the statement, "If Thou be willing".

4. PRAYER OF PRAISE AND WORSHIP

Luke 2:20 Luke 18:43

In this type of prayer you may direct your prayer to Jesus as well as God. You can thank Jesus for what he has done. This is the ONLY prayer where you talk directly to Jesus. This prayer is also directed to God when you are praising him.

KEYS

This prayer is NOT used for asking anything of God, simply PRAISE.

NOTE: You should open a petition prayer with this prayer of worship and praise.

Luke 2:20

And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

Luke 18:43

And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.

5. PRAYER OF INTERCESSION

1 Timothy 2:1-3 Romans 8:26

This prayer means that you are praying on someone else's behalf. In most cases, intercession is a corporate prayer where you are not praying for a specific person like our troops or the church body etc.

1 Timothy 2:1-3

I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men;

For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

For this is good and acceptable in the sight of God our Saviour;

When conducted while praying in tongues, this is a higher type of intercession that the Holy Spirit does for us.

Note: This type of prayer Satan hates, because he can't interfere with it directly. Most of the time we don't know all the circumstances of other people, in this case the Holy Spirit intercedes for us in order for the prayer to be effectual.

Romans 8:26

Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

KEYS

The main key to intercession is that your prayer be directed to the subject in specifics at the outset. In many cases intercession tends to be all over the page because these prayers involve praying in tongues, thanksgiving and petitions.

6. PRAYER OF BINDING AND LOOSING

Luke 5-8 Matthew 18:18-19

This Prayer is using the authority God has given us to bind the works of spiritual enemies and loose things that GOD has promised you, in prophesy or in scripture. It does NOT include personal preferences like the lottery etc. The key to binding and loosing is knowing what to bind and loose.

To bind something is to specifically bind acts that are spiritually influenced in your life by the enemy. Loosing is about empowering Angels to work on your behalf. The reason this all starts on earth and NOT in heaven, is because we have to empower God to operate in our lives on this plane, Earth because Adam gave the world to Satan.

Luke 5-8

And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time.

And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it.

If thou therefore wilt worship me, all shall be thine.
And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

As inhabitants of the planet, we have the right to have God operate on our behalf and Angels to move directly on our behalf.

Remember these actions start here on Earth and then God affirms it in Heaven. Binding and Loosing is an act of authority that God has given us not simply over Satan, but one of equipping Angels to act on our behalf.

Matthew 18:18-19

Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

KEYS

You must be certain that you are in right standing with God when binding the works of Satan. It must be the enemy and NOT your own works that you are binding. Meaning you have not created a doorway for the works of the enemy in your circumstance. If you have, you must repent close the doors and then bind the enemy. The same is true when loosing Angels on your behalf.

7. THE LORDS PRAYER

Matthew 6:9-13

After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

Thy kingdom come, Thy will be done in earth, as it is in heaven.

Give us this day our daily bread.

And forgive us our debts, as we forgive our debtors.

And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

The common discourse about the Lords prayer is as follows..

The context of the prayer in Matthew is as part of a discourse deploring people who pray simply for the purpose of being seen to pray. Matthew describes Jesus as instructing people to pray after the manner of this prayer.

Taking into account the prayer's structure, flow of subject matter and emphases, many interpret the Lord's Prayer as a guideline on how to pray rather than something to be learned and repeated by rote.

Some disagree, suggesting that the prayer was intended as a specific prayer to be used. The New Testament reports Jesus and the disciples praying on several

occasions; but as it never describes them actually using this prayer, it is uncertain how important it was originally viewed as being.

Roman Catholics usually do not add the doxology, "For Thine is the kingdom, power, and glory, forever and ever." However, this doxology, in the form "For the kingdom, the power, and the glory are yours, now and for ever", is used in the Catholic Mass, separated from the Lord's Prayer by a prayer, spoken or sung by the priest, that elaborates on the final petition, "Deliver us from evil."

In the 1975 ICEL translation, this prayer reads: "Deliver us, Lord, from every evil, and grant us peace in our day. In your mercy keep us free from sin and protect us from all anxiety as we wait in joyful hope for the coming of our Savior, Jesus Christ."

The version of the Lords prayer that is most referenced is the one that appears in **Matthew**.

Matthew 6:9-13 (KJV)

After this manner therefore pray ye: Our Father which art in Heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in Heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

Luke 11:2-4 (KJV)

And he said unto them, When ye pray, say, Our Father which art in Heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in Heaven, so in earth. Give us day by day our daily bread. And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

"Our Father, which art in Heaven"

Together, the first two words "Our Father" are a title used elsewhere in the New Testament, as well as in Jewish literature, to refer to God.

The opening pronoun of Matthew's version of the prayer "our" is plural, which would be a strong indication that the prayer was intended for communal, rather than private, worship.

"Hallowed be thy Name"

Having opened, the prayer begins in the same manner as the Kaddish, (**Kaddish (Aramaic: "holy") refers to an important and central prayer in the Jewish prayer service. The central theme of the Kaddish is the magnification and sanctification of God's name.**) hallowing the name of God, and then going on to express hope that God's will and kingdom will happen. In Judaism the name of God is of extreme importance, and honoring the name central to piety.

Names were seen not simply as labels, but as true reflections of the nature and identity of what they referred to. So, the prayer that God's name be hallowed was seen as equivalent to hallowing God himself. "Hallowed be" is in the passive voice and so does not indicate who is to do the hallowing. One interpretation is that it is a call for all believers to honor God's name. Those who see the prayer as primarily eschatological understand the prayer to be an expression of desire for the end times, when God's name, in the view of those saying the prayer, will be universally honored.

"Thy kingdom come"

The request for God's kingdom to come is usually interpreted as a reference to the belief, common at the time, that a Messiah figure would bring about a Kingdom of God. Some scholars have argued that this prayer is pre-Christian and was not designed for specifically Christian interpretation. Many evangelicals see it as quite the opposite – a command to spread Christianity. Although these views have some basis, the fact is Christianity did not begin until Jesus was resurrected.

"Thy will be done, in earth as it is in heaven"

The prayer follows with an expression of hope for God's will to be done. Some see the expression of hope as an addendum to assert a request for earth to be under direct and manifest divine command. Others see it as a call on people to submit to God and his teachings. In the Gospels, these requests have the added clarification in earth, as it is in heaven, an ambiguous phrase in Greek which can either be a simile (i.e., make earth like heaven), or a couple (i.e., both in heaven and earth), though simile is the most significant common interpretation.

"Give us this day our daily bread"

The more personal requests break from the similarity to the Kaddish. The first concerns daily bread. The meaning of the word normally translated as daily, *epiousios*, is obscure. The word is almost a hapax legomenon, (*Hapax legomenon is from the Greek "[something] said only once."*) occurring only in Luke and Matthew's versions of the Lord's Prayer. (It was once mistakenly thought to be found also in an Egyptian accounting book. Daily bread appears to be a reference to the way God provided manna to the Israelites each day while they were in the wilderness, as in Exodus 16:15–21. Since they could not keep any manna overnight, they had to depend on God to provide anew each morning. Etymologically *epiousios* seems to be related to the Greek words *epi*, meaning on, over, at, against and *ousia*, meaning substance. It is translated as *supersubstantialem* in the Vulgate (Matthew 6:11) and accordingly as *supersubstantial* in the Douay-Rheims Bible (Matthew 6:11). Early writers connected this to Eucharistic transubstantiation.

Some modern Protestant scholars tend to reject this connection on the presumption that Eucharistic practice and the doctrine of transubstantiation both developed later than Matthew was written. *Epiousios* can also be understood as existence, i.e., bread that was fundamental to survival. In the era, bread was the most important food for survival. Koine Greek had several far more common terms for the same idea. Some interpret *epiousios* as meaning for tomorrow, as in the wording used by the Gospel of the Nazoraeans for the prayer. The common translation as "daily" is conveniently close in meaning to the other two possibilities as well.

Those Christians who read the Lord's Prayer as eschatological view *epiousios* as referring to the second coming — reading for tomorrow (and bread) in a metaphorical sense. Most scholars disagree, particularly since Jesus is portrayed throughout Luke and Matthew as caring for everyday needs for his followers, particularly in the bread-related miracles that are recounted.

"And forgive us our trespasses, as we forgive them that trespass against us"

After the request for bread, Matthew and Luke diverge slightly. Matthew continues with a request for debts to be forgiven in the same manner as people forgive those who have debts against them. Luke, on the other hand, makes a similar request about sins being forgiven in the manner of debts being forgiven between people. The word "debts" does not necessarily mean financial obligations as shown by the use of the verbal form of the same word in passages such as Romans 13:8. In Aramaic the word for debt is also used to mean sin. This difference between Luke's and Matthew's wording could be explained by the original form of the prayer having been in Aramaic. The generally accepted interpretation is thus that the request is for forgiveness of sin, not of supposed loans granted by God. But some groups read it as a condemnation of all forms of lending. Asking for forgiveness from God was a staple of Jewish prayers. It was also considered proper for individuals to be forgiving of others, so the sentiment expressed in the prayer would have been a common one of the time.

"And lead us not into temptation"

Interpretations of the penultimate petition of the prayer — not to be led by God into *peirasmos* — vary considerably. *Peirasmos* can mean temptation, or just test of character. Traditionally it has been translated temptation. Since this would seem to imply that God leads people to sin, individuals uncomfortable with that implication read it as test of character. There are generally two arguments for this reading. First, it may be an eschatological appeal against unfavorable Last Judgment, though nowhere in literature of the time, not even in the New Testament, is the term *peirasmos* connected to such an event. The other argument is that it acts as a plea against hard tests described elsewhere in

scripture, such as those of Job. Yet, this would depart heavily from Jewish practice of the time when pleas were typically made, during prayer, to be put through such tests. {Psalm 26:2; 139:23} It can also be read as: "LORD, do not let us be led (by ourselves, by others, by Satan) into temptations". Since it follows shortly after a plea for daily bread (i.e. material sustenance), it can be seen as referring to not being caught up in the material pleasures given.

"But deliver us from evil"

Translations and scholars are divided over whether the evil mentioned in the final petition refers to evil in general or the devil in particular. The original Greek, as well as the Latin version, could be either of neuter (evil in general) or masculine (the evil one) gender. In earlier parts of the Sermon on the Mount, in which Matthew's version of the prayer appears, the term is used to refer to general evil. Later parts of Matthew refer to the devil when discussing similar issues. However, the devil is never referred to as the evil one in any Aramaic sources.

"For thine is the kingdom, and the power, and the glory, for ever and ever. Amen "

The doxology of the prayer is not contained in Luke's version, nor is it present in the earliest manuscripts of Matthew. The first known use of the doxology, in a less lengthy form ("for yours is the power and the glory forever"), as a conclusion for the Lord's Prayer. There are at least ten different versions of the doxology in early manuscripts of Matthew before it seems to have standardized. Jewish prayers at the time had doxological endings. The doxology may have been originally appended to the Lord's Prayer for use during congregational worship. If so, it could be based on 1 Chronicles 29:11. Most scholars do not consider it part of the original text of Matthew, and modern translations do not include it, mentioning it only in footnotes. Latin Rite Roman Catholics do not use it when reciting the Lord's Prayer, but it has been included as an independent item, not as part of the Lord's Prayer, in the 1970 revision of the Mass. It is attached to the Lord's Prayer in Eastern Christianity (including Byzantine Rite Eastern Catholic Churches) and Protestantism.

Another perspective of the Lords prayer is that it is not for modern day Christians. This prayer was given by Jesus prior to his resurrection. The popular discourse against the Lords prayer for today is as follows.

The Lords Prayer says..

Our Father which art in heaven, Hallowed be thy name.

Thy kingdom come, Thy will be done in earth, as it is in heaven.

Give us this day our daily bread.

And forgive us our debts, as we forgive our debtors.

And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen

1. The first observation is that missing in this prayer is the name of Jesus. This prayer was given to the Apostles before the authority and power was given in Jesus' name.

2. Jesus gives a new model prayer to be used after his resurrection.

John 16:23-24

And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.

3. There is no record that the disciples or Paul ever prayed the Lords prayer, nor any believers from Acts to Revelations.

4. The phrase "Thy kingdom come" in the Lords prayer, suggest Gods kingdom has NOT come. However,

Colossians 1:12-13

Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:

Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:

This letter from Paul comes after the resurrection and is part of the new covenant. But Jesus' prayer was given before the complete establishment of the new covenant.

The "us" in Colossians 1:12-13 refers to born again people. He hath DELIVERED us from the power of darkness, or the evil one. We have not only been delivered, but translated or conveyed to the Kingdom of His Son of Love. After Jesus' death and resurrection we are delivered from the power of darkness, we are out of the grip of the evil one.

James 4:7

Submit yourselves therefore to God. Resist the devil, and he will flee from you.

The point here is that you can't resist the devil unless you have been delivered from the power of darkness.

Mark 16:17

And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;

What Jesus is saying here is that we have authority over malevolent spirits. After the resurrection, God does not have to do anything about the devil because he gave us authority to do it at this point.

SUMMARY¹

Finally, with all these various slants on the Lords prayer, my personal perspective is that God in all his Grace, mercy, wisdom, omniscience and understanding of the creature he has made (“MAN”) He knows best our heart and how to relate to us. The Lords prayer, in spite of its contradictions by scholars or absolute acceptance by others in no way creates a disconnect in our communication with God. The most important aspect of prayer is to do it.

Although there are things we can use in order to create more effectual prayers as the keys I have suggested, using these or any such keys in prayer may ultimately result in the answer to your prayers in one of two ways. If you don't use any keys in your prayers it may take more time for your prayers to manifest.

If you use keys in your prayers you should experience expedience in the manifestation of your prayers. The more you know about the character of God, the easier it will be for you to dial into the way to communicate with him. Just like anyone you know intimately, you know how to get results from someone you know well based on how they operate. You now who and how to approach people you know when you want something from them. The only difference is God cannot be manipulated, only understood.

In the most ideal sense, when we get to a place in our relationship with God, our prayer life should model that of Jesus himself. To the point, Jesus never prayed for anything more than once, he operated in the capacity that he KNEW God ALWAYS heard him when he prayed, the first time.

EXAMPLE: In these scriptures Jesus spoke in faith in advance of a prayer, which depicts his confidence and knowledge of his relationship with God. This goes directly to what it is like when you have confidence in your relationship and KNOW who you are to God, and for us, who we are IN Christ. Verse (11) Jesus spoke in faith in ADVANCE of his prayer.

John 11:3-4 & 11-15

3) Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.

4) When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

11) These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.

12) Then said his disciples, Lord, if he sleep, he shall do well.

13) Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.

14) Then said Jesus unto them plainly, Lazarus is dead.

15) And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.

Here we see in verse (42) that Jesus already knew and believed in his relationship with God as we should.

41) Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me.

42) And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me.

43) And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

44) And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

What is most poignant is to understand the perspective we have verses the perspective God has with us in prayer. Jesus is modeling for us the way we should be with respect to our prayer relationship with God.

With respect to that here is another example where Jesus points out the contrast to persistence in prayer with the contrasting story of the man and his friend. This is a story about how it IS NOT necessary for us to ask God over and over for anything.

Luke 11:5-10

5) And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves;

6) For a friend of mine in his journey is come to me, and I have nothing to set before him?

7) And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee.

8) I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.

9) And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

10) For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

In my opinion, the big picture about why we pray in faith believing we receive and the prayers of thanksgiving prior to manifestation of a prayer, is for our benefit alone. God does NOT require such persistence in order for God to act on our behalf. Consider David in the following.

Daniel 10:11-13

11) And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling.

12) **Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words.**

13) But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia.

In this passage the point is made that when Daniel FIRST prayed, his prayer was ANSWERED. I believe that being heard the first time is not an isolated incidence from time to time. I believe that God hears us always in our first petition to him, but it is for our benefit alone that we continue in prayer about a single matter, to help us in our faith walk until we see the manifestation.

In the end, prayer is about a relationship. We should speak to God as a matter of routine throughout our day. The more you do it, the more comfortable it becomes. When you study Gods word you get a deeper understanding of Gods personality and through that your relationship and the perfecting of the saints ensue.