

Unbiblical Prayers

One of the reasons some people do not receive is because they are praying stinking wrong and unbiblical prayers. You need to change the way you pray and what you say. Majority of most people's time in prayer is simply a time of unbelief.

Jesus was very concerned about our motives in prayer more than the prayer itself.

God answers all prayers because that are:

- Prayed according to God's will (1 John 5:14 And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: 15 And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.)
- Prayed in faith (James 1:6 But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.)
 - Don't just ask. Ask in faith.

What prayer is not:

There is a huge difference in the way we pray under the new covenant versus the old covenant. What people call prayer, is not prayer.

1. Prayer is not a petition time. We need to focus on fellowshiping with God and He will meet our needs even if we forget to petition.
2. Prayer is not a focus on self, but on Jesus, His nature and His character.
3. Prayer is not how long, volume, how good we sound, our vocabulary, the big words we use. It's not to prove to anyone how awesome we can pray (Matthew 6:5-8).
 - a) How long (length of prayer) was never Jesus focus on prayer! It should not be our focus either. You are not heard by much speaking (Matthew 6).

- b) **Long prayers are not better than short prayers.**
4. Prayer is not a time to focus on demons or the devil. We should not be giving demons airtime. The subject of demons and satan should not be taking any part of our prayer time. Prayer time is fellowship with God.
 - a) Things like this is a week of warfare to break the demons. Demons on the left or right. This spirit, that spirit and so forth.
 - b) Prayer walks binding demons and so forth. We do not ever see Jesus or Paul do this kind of stuff. Were demons not present at his time? They were.
 - c) Jesus or Paul did not focus on the devil in their prayers. Devils still existed.
 5. Prayer is not persuading God to release or send His power.
 6. It is not meant for begging or pleading with God. God is listening and He hears us. No need to plead with Him.
 7. Prayer is not about reporting the devil.
 8. It is not time a time to talk about all your challenges.
 9. Prayer is not a posture or position such as eyes closed, kneeling down, lifting hands, etc.
 - a) You can be in communion, and prayer without ceasing all day if you understand prayer not just to be talking or in a certain position or posture such as on the knees. (1 Thessalonians 5:17; Luke 18:1; Colossians 1:3; 4:2). We need to fit prayer into a real world. It should be practical. To me something must be practical and able to be fitted into our daily lives.
 - i) Some people are kneeling on the outside yet standing up. Some people have their eyes closed yet they are wide open.
 - ii) We also need to note that God is available 24 hours a day and we should not reduce prayer to just a certain specific time. We should be praying all day long.
 - iii) Some have taught that we should wake up between 12am to 4 am because then the demons are asleep, and God is more inclined to answer your prayers since He is not that busy and no one is disturbing Him at this time.
 10. Prayer is not just a specific activity such as talking, or kneeling. Studying the Word is prayer. It is communion with God. Listening to a teaching is prayer as well.
 - a) Reading and studying the scriptures is prayer! Spending time in the Word is spending time with the Lord because He is One with His Word.

There are different kinds and types of communion with God and they all do not look alike. You need to discover a kind of communion that works best for you and you enjoy. That is prayer.

- i) Sometimes we may not say a word, yet we are in prayer—communion with God.
- ii) Every couple has a way they fellowship that is very different from another couple. The way they spend time is different from couple to couple. Just because one couple spends time and fellowships watching a movie does not mean every couple has to do the same. Another couple may not enjoy a movie together but will have a blast of a fellowship by playing pool or going out for a meal. The point is every couple needs to find what works for them and do just that and quit trying to do another couples' thing.

- o My fellowship with my wife is going to be different from yours and it should not be the benchmark for your fellowship. Do not copy it, unless it is what works for you. This is what works for me, find what works for you. It is still fellowship but just a different style and kind. You cannot condemn mine just because does not look like yours or the one that is popular.

- b) Many of you are condemned because you think your prayer has to be a certain way or a certain form or style. For instance; Some think it has to be in church, with the pastor present, projected through the speakers, walking back, sweating, rolling on the floor, with TD jakes sweat towel on the shoulder, with physical expressions, losing weight and calories, and forth and so forth. To some if these are not present, they do not consider anything else as payer. Can you pray without moving back and forth and without all these physical gymnastics?

- i) Mark 11:23 says whoever shall **"say"**, not yell at the mountain, or shout at it. If you say by yelling, or shouting being very loud, then go ahead and say your own way, but my saying is not a cream or yell as I understand it.

Volume is not equivalent to substance nor is sweat a sign of hard work.

- c) You have a good prayer life; it is just different.

- i) My prayer life is mostly in the Word rather than talking and when I'm studying the Word and writing, I'm in communion with the Father and HE speaks to me and I hear Him. Our prayer life is proportional to our relationship with the Lord.

11. Prayer is not a means to control nor usurp another person's freewill. Prayer is not witchcraft. You cannot manipulate another person in the name of prayer.

12. Prayer is not for you to ask for something is contrary to God's will. Just because you come out and you mention, God, Jesus and even end with "In Jesus' name" does not in any way mean you prayed in Jesus' name.
13. Prayer is not for intercessors only. God does not hear only intercessory prayers. When did you pray a prayer of thanks (Colossians 4:2), pray in the Spirit (Jude 20), meditation (Psalm 5:1), prayer of agreement, dedication, sanctification, consecration, praise, worship –Who God is, not what he has done.
 - a) Ephesians 6:18 *Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;*
14. Prayer is not a time to confess our sins.

Defining Prayer

If it is not all the above, ***then what is it?*** Most people their prayer life is filled with all the above things and if you take them away, they have no prayer life. It is reduced to nothing.

Prayer is simply thanking, communion, loving, worshipping, honoring, spending time and fellowship with God. The primary purpose of prayer is to establish a fellowship and relationship with the Lord not to ask or receive things. In Matthew 6:5-8, the word prayer or pray in those passages were translated from a Greek word that means "Worship" Simply put, prayer is worshipping God.

If we understand the true meaning of prayer, then only can we pray without ceasing.

Common prayers

It is important how we pray because some prayers will not make things better but worse.

- A. We ask that you Wash us with Your blood— You have been washed in his blood already. Once for all time. You past, present, future sins have all been paid for. Jesus is not coming to die again for your sins. He anticipated the need and made the provision. (Hebrews 10:10, 12)
 - i) It is important to understand that under the new covenant, God is no longer mad or angry with us. The reason is Jesus took our place and paid all our price in FULL. For that reason, God is not imputing sins unto us (2 Corinthians 5:19).
- B. God do not judge Uganda or this city. Turn away your wrath, oh God. (John 12:31-33 *Now is the judgment of this world: now shall the prince of this world be cast out. 32 And I, if I be lifted up from the earth, will draw all men unto me.* 33 This he said, signifying what death he should die.

- i) This kind of prayer mimics the way Moses (Exodus 32:9-12) and Abraham (Genesis 18:23-25) prayed in the Old Covenant. These two men acted as mediators before Jesus came. Now Jesus is the ONLY mediator between God and man (1 Timothy 2:5).
 - ii) **Jesus' prayer ought to be our real role model.** We need to stop modeling your prayer life after Moses, Elijah, or John the Baptist.
 - iii) God has already judged Uganda in the person of Jesus. Another judgment would be wrong. Jesus took all our judgment.
- C. Please heal us— 1 Peter 2:24; 2 Peter 1:3
 - D. I'm weak without you, we need you. This is true only if we are not without Him. We are with Him and He is with us, therefore, we are not weak. I'm not weak.
 - E. Please do not forsake me (Hebrews 13:5; Matthew 28:20)
 - F. Do not let your Holy Spirit depart from us (John 14:16— "Abide with you forever".)
 - G. Draw me closer to you (James 4:8) — You are as close as you can get—in your spirit if you are born again.
 - H. Come Lord Jesus/Come Holy Spirit — How can you ask someone to come that is already here. Rev 22:20 Jesus never prayed like this. (Hebrews 13:5; Matthew 28:20).

Part 3

- I. If it be thy will— We know God's will. God's Word is His will.
 - i) 1 John 5:14-15 *And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: 15 And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.*
 - ii) Luke 22:42—If it be thy will is a prayer of consecration or commitment and if you don't know the will of God and what the Word says.
 - iii) James 4:15 For that ye ought to say, If the Lord will, we shall live, and do this, or that.
- J. Psalm 51:10-13 Create in me a clean heart, O God; and renew a right spirit within me. 11 Cast me not away from thy presence; and take not thy holy spirit from me. 12 Restore unto me the joy of thy salvation; and uphold me with thy free spirit.
 - i) Ezekiel 11:19; 36:26 (New Testament = We have a new heart and a new Spirit).
 - ii) This is not a New Testament prayer.
 - iii) As a believer you do not need a new heart, you already have one. You rather need a new head. You need a new head, not a new heart.

- K. Lord, take this sickness away, remove this pain, Lord I have this problem, please take it away. Please rebuke the devour. Luke 10:19; Matthew 10:1

Men ought to pray and not faint.

- L. Season of repentance

Many people especially in Uganda think repentance is a prayer because they hear their leaders say things like this is a season of repentance and so forth.

- i) Acts 20:21 *Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.*
- ii) Greek = "*Metanoia*" which means to Change one's mind or way of thinking. Repentance means to Change your mind.
 - o Yet not just a change of mind but a change of mind from one thing toward another especially from the World toward God.
- iii) What repentance is not:
 - o It's not a confession of sins.
 - o Saying I repent doesn't mean nothing. You must change your mind from the flesh towards God.

Why change your mind or the way you think? A changed mind leads to changed actions. Our lifestyle is a fruit of our repentance. To the degree that we repent is to the degree that our action or fruit changes.

The number one way to repentance is not through prayer as we traditionally know it, but through the renewing of your mind through the Word of God (Romans 12:1-2).

- o Repentance is continual in some areas of our lives that are not already aligned with the ways of God.
- o True repentance is seen by a change of actions.

- M. Sanctify yourself?

Where in the word are you told to sanctify yourself? In the Old Covenant people sanctified themselves and they could still not be clean. Under the NT, *we cannot sanctify ourselves in the*

sense of cleansing ourselves. Only Jesus could do that for us. You cannot sanctify yourself. It is Jesus who sanctifies us.

- i) Ephesians 5:25-27 *Husbands, love your wives, even as Christ also loved the church, and gave himself for it; 26 That he might sanctify and cleanse it with the washing of water by the word, 27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.*
 - o Jesus sanctifies us and cleanses us through His Word. It's not us that sanctifies ourselves.
 - o Sanctify = Set a part
 - o Psalm 119:9 *Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word.*
 - ii) Hebrews 13:12 *Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.*
- N. Claiming other people's things such as cars, houses, spouse—believer or unbeliever. This is not prayer; this is simply manipulation if not witchcraft.

Note: Things do not come by just declaring or claiming. There are principles in God's Word that govern increase and prosperity. Do you have a job? Are you working? Are you a giver? Do you give in fertile ground?

O. Our Father Prayer

- a) Matthew 6:9 *After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.*
- b) The word "manner" means "in this way"
- c) This is a model not a prayer to repeat. Jesus was simply giving an example or model of how prayer ought to look like. We have Jesus' prayers recorded in scripture, where else did He pray, "My Father which art in heaven...."

Prayers God cannot answer:

- a) What He has already done
- b) What He has told you to do
- c) What is not according to His will.

Ephesians 1:3 *Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:*

2 Peter 1:3-4 *According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: 4 Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.*

In the New Covenant, prayer is primarily not about getting things, but:

- a) An acknowledgment of what God has already done.
- b) Our eyes being open to what He has already done for us. Ephesians 1:16-18 *Cease not to give thanks for you, making mention of you in my prayers; That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: 18 The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,*
- c) Getting a revelation of everything we have in Christ.
- d) It is prayer coming from a position of we have already been provided for in every area of our lives rather than looking forward to provision that has not been done yet.

Confessing sin

1 John 1:9 *"If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."*

We can confess our sins in prayer, but it is not a time for confessing our sin. We do not have to wait to get to prayer to confess our sins. We can do it before.

We are a Spirit, with Soul, living in a body. Our body is our earthly suit.

Two kinds of forgiveness:

1. Eternal
2. Earthly (temporal)

The Lord is saying Forgive—it is eating you up and causing toxins in your body. Many sicknesses are not just physical.

When we get born again, we are **Sealed** with the Holy Spirit of promise — 2 Corinthians 1:22; Ephesians 1:13; 4:30. Sin does not penetrate your born-again Spirit. It only happens on the outside (soul, Body).

Confession—earthly confession is important not to bring us unto eternal forgiveness which Jesus already purchased for us without our cooperation, but to bring a cleansing on the outside of us, not on the inside man for he is sealed. This earthly confession is what this verse is talking about.

Many people make the forgiveness of another person the condition for heaven but that is not sound bible interpretation. It's important but not for eternal forgiveness which Jesus purchased for us.

Matthew 6:12-15 says forgive men their trespasses and the Father will forgive thee. A lack of understanding of other passages makes your forgiveness prerequisite for Jesus' forgiveness and makes light His sacrifice on the cross. This is not the same forgiveness as Jesus offers in Matthew 9:2, 6.

1 John 1:9 *"If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."*

- a) The word confess was translated from a Greek word: - HOMOLOGEO – it's a compound word made up of two words "HOMOU" and "LOGOS". HOMOU – "**the same**" and Logos "**something said**" so Homologeo means "**to speak the same thing.**"
- b) When we are in sin, we are not saying, thinking or doing the same thing as the Lord. But when we confess (speak the same thing) we are turning from our way of thinking and agreeing with the Lord that we have done wrong.
- c) Our sin doesn't separate us from the Lord as under the O.T (Isaiah 59:1-2). All our sins have already been paid for. But as long as we walk in unconfessed sin, Satan has an inroad in our lives (Romans 6:16). We need to confess that sin and walk away from that wrong thinking that got us into the mess and agree with God that we are wrong or that what we did was wrong.
- d) What happens is that the forgiveness that we already have as reality in our spirits becomes a reality in our physical or flesh. This cleanses us from the attack of the devil that we opened ourselves up to.
- e) Confession shuts the door to Satan out of a believer's life and opens a door to God. We can't afford to yield to Satan through un-confessed sin. Our eternal salvation is not based on our confession of our sins but the full price that Jesus paid for us. We were totally forgiven!!

Your past, present and future sins were all paid for in full (Hebrews 9:12, 15; 10:10, 14; 12:25).

- a) Jesus will not be dying again for our future sins. If you don't believe, God can forgive a sin before it was committed then.
- b) If you can't be saved because Jesus, did it thousands of years ago before you were even born and won't be doing so again. (Hebrews 9:25-28; Hebrews 10:9-14).
- c) Jesus came and died before you were born, and if He can forgive sins before you committed them, then He as well paid for all your future sins. You better believe so.
- d) "But how can God forgive a sin before I even ever commit it?" **He anticipated it.** God knows the end from the beginning. He knew the sins of the entire world. So, Jesus took them and paid for them before you ever committed them.
- e) Jesus died for sins once 2000 years ago. You would better hope He can forgive a sin before you committed it, because He hasn't died for any of your sins since you committed them. Since He died for those sins before they were actually committed, then He can forgive those which you haven't committed. It's that simple!
- f) There is no sin that a word sorry can atone for – it's got to be the blood of Jesus. Saying sorry to God would be useless had not Jesus paid the sins in full. For remission of sins to occur, there has to be **shedding of blood** and in this case not the blood of calves and bulls but the blood of Jesus Christ, otherwise it can't happen (Hebrews 9:22).
- g) What the blood of Jesus accomplished can't be added to! It was sufficient and more than enough. There is nothing you can do or say that will make a full payment of your sin or sins. Jesus paid the debt in full. Now where the remission of these is, **there is no more offering** of sin (Hebrews 10:18).

You can't pay for spiritual transgressions and sins in the natural.

God delights in answering all our prayers. We can rest assured that He is more gracious and merciful than we could ever imagine and He is for us not against us.