

Confidence in Prayer

When we pray do we know for certain that our prayers are being heard by Our Creator? Does a feeling of uncertainty linger about us of inadequacy when we call out to God? Do we rise from our knees assured that we have been heard?

Throughout the scriptures there is no evidence that Yahshua ever taught His disciples how to preach the gospel of the Kingdom of Yah to mankind. But He did teach them how to pray. Yahshua wanted His disciples to obtain the power of Yah; His Holy Spirit enabling them to serve their fellow man with confidence. This only can happen when one knows that their prayers are answered.

1Jn 3:20~22 For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart **condemn us not**, then have we **confidence** toward God. And whatsoever we ask, we receive of him, **because we keep his commandments**, and **do** those things that are pleasing in his sight.

1Jn 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: And **if we know that he hear us**, whatsoever we ask, we know that we have the petitions that we desired of him.

Confidence #3954. *parrhesia; all out-spokenness, frankness, bluntness, publicity; by implication, assurance: bold, boldness of speech, freely, openly, plainly.*

*Confidence while praying should not involve any fear, because one is asking without doubt **according to Yah's will** being assured that He hears our petition. Yet there are times while in prayer that we don't ask with confidence because of doubt. Doubt arises for the reason that our lives are not in line with His will since we continue sinning without repentance. Sometimes we do not know the will of the Father, His principles, in order to ask according to His will. Instead, we petition in prayer to the Father with **our feelings** serving as the valid basis for His attention in answering our prayerful petitions. Yet again there are times that we also pray without confidence of receiving His answer using a "band-aid" as a biblical fall back phrase such as "**nevertheless not my will, but thine, be done.**" What are we saying or asking Yah when relying on this type of phrase? The word "nevertheless" is defined as a change of thought; rather, beside, strike that thought. Perchance are we praying without knowing what we are praying for? The essence of praying focuses on being heard by Our Creator as we fully expose a particular matter in our heart. Because we don't have confidence in His verdict, we pray with a verbal cushion of doubt hoping this type of phrase will cover all aspects. Let us take a look at the meaning of this phrase and see how it was actually used in scripture.*

Lk 22: 39~46 And He (*Yahshua*) came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him. And when he was at the place, he said unto them, **Pray that ye enter not into temptation.** 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.** And there appeared an angel unto him from heaven, **strengthening him.** And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, And said unto them, Why sleep ye? rise and pray, **lest ye enter into temptation.**

Did you notice that the reason for praying at that time was to prevent from falling into temptation, meaning not holding on to the faith and fulfilling the will of the Father? Remember this is the night of His adversaries when He falls into the hands of sinners. Yahshua just had the Passover meal with His disciples

and now awaits His final moments before being taken. Yahshua was given this task from Our Father to give His life up for a ransom for the collective sin of His creation.

Jn 3: 16 For God so loved the world that He (*Yah the Father*) gave his only begotten Son (*Yahshua*), that whosoever believeth in him should not perish, but have everlasting life.

1Jn 4: 9 In this was manifested the love of God toward us, because that **God sent** his only begotten Son into the world, that we might live through him.

1Jn 4: 14 And we have seen and do testify that **the Father sent the Son to be the Saviour** of the world.

*So the mission of Yahshua was to fulfill the will of Our Father. As Yahshua is praying to the Father regarding this event that is about to happen, Yahshua asks, "Father, **if thou be willing**, remove this cup from me" denoting having this event that is about to happen be removed from Him or to paraphrase: Dad please change your mind...quickly. But note in the same sentence Yahshua **recants** on His request to save Himself and submits to the will of Our Father that sent Him; "**nevertheless not my will, but thine, be done.**" Was that not the temptation that He was praying about and also was speaking about, warning His disciples to be alert of falling into? Remember, after His baptism, Yahshua was 40 days in the desert being tempted by Satan. During this time, scripture states that Satan left Him for "**another time**" to be tempted again, to forfeit His perfect walk. Conceivably this is that time spoken of, the last opportune time for Satan to have Him fall as did Adam, to spoil the will of the Father.*

Lk 4:1~13 Christ is tempted in the wilderness

Verse 13 And when the devil had ended all the temptation, he departed from him **for a season**.

*Context, context, context...we must always stay with the subject matter that is being stated and not replace it with our own. Now rereading the quotation "**nevertheless not my will, but thine, be done**" shows in context that it has nothing to do with praying without confidence, but instead exemplifies a repentant heart. Yahshua was overcoming his fear of the Father's will, His upcoming sacrifice for our sins. Yahshua acknowledged His fear over His self preservation and then "**immediately recanted.**" He did not linger long on the matter, but quickly changed as He heard the words of doubt come out of His heart. This had nothing to do with not knowing the will of the Father or trying to cover all bases, or not knowing what to pray for. It had to do with praying according to **the will of the Father** and not of self.*

There are occasions that one doesn't know exactly what should be prayed for, and it is stated that the Holy Spirit intercedes on our behalf, guiding us into the truth of Yah when those uncertain times arise.

Ro 8: 26~28 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. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God. And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

*The statement; "**For we know not what we should pray for as we ought**" is a prayerful dilemma in having confidence in prayer. Yet through the essential help of Yah's Holy Spirit we can pray correctly according to His will, as His Spirit guides our thinking towards the truth. Once again His Spirit **corrects our thinking** so we can pray correctly. Yah's Holy Spirit does not pray for us by changing our prayers, but **changes our minds, redirecting our thoughts, aligning them with His written words given** for our admonishment so we can **change our prayers** to Yah.*

Taking this scripture **out of context** would be like saying: Yah's Holy Spirit that is within you is praying to Himself on your behalf. What would be the purpose of Yah praying to Yah? His Holy Spirit was given to us to change and guide us into all truth. He knows where He is going; it's we that are lost on the path of salvation. Once again context...context is very important!

Mk 11:22~26 And Jesus answering saith unto them, **Have faith** in God. For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and **shall not doubt in his heart, but shall believe that those things which he saith shall come to pass**; he shall have whatsoever he saith. Therefore I say unto you, What things soever ye desire, when ye pray, **believe that ye receive them, and ye shall have them**. And when ye stand praying, **forgive**, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

Do we fully appreciate the power of these verses? If we believe what we are praying for without accompanying doubt, it shall come to pass. It's all up to us whether our prayers are answered or not, "Faith...the action of your belief." Also restated is the fact: We are to be without sin as noted by the forgiveness of trespasses against our brother, ergo against Yah. The same principles for answered prayer are repeated in these scriptures.

Three stipulations of prayer:

- We must first be "**keeping his commandments**" as stated in 1Jn 3:20~22 for He does not hear the prayers of sinners, though He is merciful.
- When we pray, we must pray "**according to his will**" then He hears us, as stated in 1Jn 5:14~15.
- We must **believe** that what we are asking will be done for us, and "**not doubt in our hearts, but shall believe that those things which we ask shall come to pass**" as stated in Mk 11:22~26.

The first two stipulations are easily understood centering on keeping His commandments and fulfilling the will of the Father. They are almost interchangeable as one involves the teaching and the other the fulfillment of that teaching...the action.

We would not expect Yah and for that matter any person to fulfill the desires of an offensive person, especially when one possesses the seat of authority. But a merciful heart would naturally give into a request from a person that is serving one according to our will, as does Our Father in heaven. Obedience in servitude is most precious in the sight of the master, whether Yah or man.

1 Sam 15: 22 And Samuel said, Hath the LORD as great delight in burnt offerings and sacrifices, as in **obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.**

*Though all three are required of us, it seems that the hardest to achieve is **belief**. Belief is built on **trust** and trust is built over time through **faith...the action of your belief**. Through constancy, exercised day by day as we walk with Yah and His Son, we build upon that trust as we apply His words to govern our lives.*

*Application of His words seen by "**our action**" show principles unfolding in our lives that build a storehouse of proven examples of His faithfulness towards us. Proven examples...for He tells us to prove Him to see if He will indeed exhibit Himself as a trusted God.*

Our trust must be in Yah and Yah alone. If we learn to trust Yah in the minor difficulties and use that trust to grow into a living faith, we will prove to ourselves that he is trustworthy. He knows that he is trustworthy; it

is up to us to learn this fact about Him, to place ourselves in His hands accomplishing small things at first, then little by little increasing until we come into the unity of faith, ...fully trusting in Him.

*Remember that **trust, belief or believing and faith** have the same definition, they are interchangeable. Also the words **deny, unbelief, doubt** and the words **rob or robbed** have similar meanings. To **rob** someone of something is to **deny** them the right of it, for it belongs to them by right and as we deny them of it we are robbing them of their due reward.*

*With this understanding, read Malachi 3:7~10 transposing this word “**rob**” with similar words having the same meaning. While reading, perchance we may see ourselves through Yah’s eyes.*

Mal 3: 7~10 Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, **and I will return unto you**, saith the LORD of hosts. But ye said, Wherein shall we return? Will a man rob (*deny, doubt*) God? Yet ye have robbed (*denied, doubted*) me. But ye say, Wherein have we robbed (*denied, doubted*) thee? In tithes (*trust*) and offerings (*belief*). Ye are cursed with a curse: for ye have robbed (*denied, doubted*) me, even this whole nation. Bring ye all the tithes (*trust, faith, belief*) into the storehouse, that there may be meat in mine house, **and PROVE ME now herewith**, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it (*Answered prayers of the righteous*).

Lk 18: 1~8 And he spake a parable unto them to this end, that **men ought always to pray, and not to faint**; (*fail in heart*) Saying, There was in a city a **judge**, which feared not God, neither regarded man: And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. And the Lord said, Hear what the unjust judge saith. And **shall not God avenge his own elect**, which cry day and night unto him, though he bear long with them? (*not perfect, but bold?*) I tell you that **he will avenge them** speedily. **Nevertheless when the Son of man cometh, shall he find faith on the earth?**

*Once again “**faith, the action of your belief,**” remains the key ingredient to answered prayer, and yet it is the one thing that is said to be lacking in the end.*

Mt 17: 14~21 And when they were come to the multitude, there came to him a certain man, kneeling down to him, and saying, Lord, have mercy on my son: for he is lunatick, and sore vexed: for often times he falleth into the fire, and oft into the water. And I brought him to thy disciples, and they could not cure him. Then Jesus answered and said, **O faithless and perverse generation**, how long shall I be with you? how long shall I suffer you? bring him hither to me. And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour. Then came the disciples to Jesus apart, and said, Why could not we cast him out? 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**. Howbeit this kind goeth not out but by prayer and fasting.

*Not very comforting words by Yahshua who is addressing those walking the fence in unbelief!!! Two out of three might not be bad while playing a game, but in war, whether physical or spiritual it represents a 1/3 loss. Notice that he calls the faithless, **perverse** #1294 meaning: distort, misinterpret, or morally corrupt, turned away. He continues saying that because of their unbelief, “**doubt in their request,**” (whether that Yah **could not do it** or more likely that Yah **would not do it** through them) they have failed to achieve success. Doubt in self...stops one from achieving the goal, because by not believing we are His called out ones we deny living the part. We may think we are one step higher than those of the world by knowing the truth. Yet*

we limit our engagement of His will only **doing some** of the truth being afraid to actually **live the truth**. We actually, through **our inaction**, demonstrate that we do not believe in Him. Nevertheless He says that **“nothing shall be impossible unto you” ...if you believe**. We are so afraid of becoming like Him, made in His image, reluctant to ending our love affair of being us.

Jm 1: 5~8 If any of you lack wisdom, let him **ask** of God, that giveth to all men liberally, and upbraideth not; and **it shall be given him**. **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. For let not that man think that he shall receive any thing of the Lord. **A double minded man is unstable in all his ways**.

Examples of this principle are seen in; Mt 14:23~33, Mt 15:21~28, Heb 3:5~4:12 and in 1Jn 4:17~18.

*Between those humble and the repentant heart
And the throne of Yah's grace is the door of opportunity;
There lays the key to open...**prayer**.*

~ Confidence is seen in the doing of believing ~

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