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Much can the prayer of a righteous



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I thank the Holy Spirit who intercedes for us with sighs too deep for words and teaches us how to pray as we ought.

I dedicate this book to all children of God who discovered the secret of reaching the throne, where their requests are heard and answered.

“And this is the boldness we have in him, that if we ask anything according to his will, he hears us. And if we know that he hears us in whatever we ask, we know that we have obtained the requests made of him.” (1 Jn. 5: 14-15)

Introduction

What is the secret of the greatest men of God placed in the bible, to the point of performing miracles and having divine revelations, which seem impossible to other people?

The bible says in *Gen. 4: 26*: “To Seth [(Hebrew, *sheth*), son of Adam and Eve after the death of Abel because Eve said: ‘God has appointed (NIV, granted, *shāth*) for me another child instead of Abel’] also a son was born, and he named him Enosh [Which means: mortal, man]. At that time people began to invoke [Hebrew, to proclaim] the name of the Lord.” This means that from the moment he lost contact with the Creator, man began to feel within himself the need to speak to Him and had to find a way to do this, since he no longer achieved the intimacy he had before, when God lived so deeply united to the human being as if the two were *ONE*. In other words, man began to feel his humanity and his mortality and began to depend on his immortal Father. *The prayer* was created. It may not have been as we know it today, but it certainly was one way for humans to share with the Most High their small and impure heart, asking for help and solution for their problems. Thus, we can notice that since Noah until today, especially after the birth of Jesus, some men and women of God began not only to hear His voice, but to have a deeper relationship to the point of being granted to them the power to perform miracles and govern the Lord’s flock according to divine wisdom, no longer human’s. Therefore, for the believer, the path to the throne became open through the sacrifice of Jesus on the cross, and he was able to resume his intimacy with his God, which was lost in the past.

However, praying is not an act as easy as it seems, much less something mechanical, simply because it implies knowing how to ask what we need, that is, to pray with the heart and use the right words, in addition to the need for an intimate relationship with the Holy Spirit, which is the channel for our requests to reach God in the right way. In *Rom. 8: 26-27*, Paul says: “Likewise the Spirit helps us in our weakness; for we do not know how to pray as we ought, but that very Spirit intercedes with sighs too deep for words. And God, who searches the heart, knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God.”

This book is a little different from the others regarding to teach how to pray, because it does not aim to teach the steps commonly employed in prayers such as, at first, to praise the Lord, to exalt His name, ask for His power over us, and then, go to our requests. Here we will put into practice what is written in *Psalms 81: 10b*: “Open your mouth wide and I will fill it”, which we can translate *as total surrender to the dominion of the Holy Spirit*, so that He Himself speaks what He wants, instead of our own soul to interfere in the process. Explaining better: when we are converted, we don’t have knowledge of the Word and we need to be taught to pray in a certain way in order to discipline our soul and have tangible experiences with the power of prayer; then, when we grow, we move to another level, where our own will on a particular issue urges us to ask God to meet our needs, and then, our ‘*self*’ wants to direct the prayer so that the goal is achieved. It does not mean that we are giving orders to the Lord, but we use much of the strength of our personal desire to bring deliverance, healing etc., without, however, the Spirit has room to use our mouths to ask the Father what is *really necessary*; that’s why James writes, even in a harsh way: “You ask and do not receive, because you ask wrongly, in order to spend what you get on your pleasures” (*Jam. 4: 3*).

For example, if someone begins to pray to God for a spouse without the real participation of the Holy Spirit in this prayer, the result, rather than benefic, will be a disaster, because the power that exists in the words of that person will act in the spiritual world in the way that was generated through his mouth. James is the apostle who speaks most of the tongue (*Jam. 3: 1-12, for instance*), for he knew the spiritual secrets. In *Jam. 5: 13-18* we read: “Are any among you suffering? They should pray. Are any cheerful? They should sing songs of praise. Are any among you sick? They should call for the elders of the church and have them pray over them, anointing them with oil in the name of the Lord. The prayer of faith will save the sick, and the Lord will raise them up; and anyone who has committed sins will be forgiven. Therefore confess your sins to one another, and pray for one another, so that you may be healed. The prayer of the *righteous* is powerful and effective. Elijah was a human being like us, and he prayed fervently that it might not rain, and for three years and six months it did not rain on the earth. Then he prayed again, and the heaven gave rain and the earth yielded its harvest”. *Righteous* is who is justified by the blood of Jesus for having his sins forgiven. Thus, we began to explain what is the purpose of this work: to get to discover the secret of the prophets and leaders who the Lord raised, which is to move to a higher level of prayer; in other words, to let the Holy Spirit use our mouths as they did, praying, now, in the Spirit, no more in the flesh, according to the will of God, because this is joined to the revelation of what is happening in the spiritual world and the solution He wants to give us.

We’ll mention a few men used by God as intercessors, who set us an example of what it is to stand truly ‘in the gap’, arguing with Him based on His own Word, at the same time receiving from Him the direction of how to pray. We can mention Moses, Joshua, Deborah, Hannah, Samuel, Jeremiah, Ezekiel, Zechariah, Mary, Peter and others. It is also interesting to notice that it is not always that God asks us to intercede because, for the sake of His own children, His sovereign will must to be done and our intercession would hamper more than would help. That’s what happened with the prophet Jeremiah. The nation’s sin was so great and the determination of God was so definitive in punish them that He rejected the intercession of Jeremiah for several times (*Jer. 7: 16; Jer. 11: 14; Jer.14: 11; Jer. 15: 1*).

On many occasions, I prayed for brothers, received their prayer and listened to their complaints. In one of those opportunities, I got the inspiration to write this book. The Holy Spirit was already telling me a few weeks ago about *Jer. 32: 6-15*, where He guides the prophet to buy the field of *Anathoth* (Later I’ll transcribe the text). *Anathoth* was a city on the territory of Benjamin that was given to the Levites in the distribution of land made by Joshua (*Josh. 21: 18*), so it was a land of priests, being Jeremiah himself, prophet and priest of God (his father Hilkiah was a priest of the descendants of Abiathar, who served in the reign of David, and of the lineage of Ithamar, brother of Eleazar, the third son of Aaron). I did not understand what the Lord was telling me about it, until, talking by phone with a sister in Christ, came to my mind that we are kings and priests and as such, we must pray according to God’s word, as the priests did so that our goals are achieved. It is important to notice the power of an anointed word at the time of prayer, bringing blessing or curse.

As for the text of Jeremiah mentioned above (*Jer. 32: 6-15*), it is written: “Jeremiah said, The word of the Lord came to me: Hanamel son of your uncle Shallum is going to come to you and say, ‘Buy my field that is at Anathoth, for the right of redemption by purchase is yours.’ Then my cousin Hanamel came to me in the court of the guard, in accordance with the word of the Lord, and said to me, ‘Buy my field that is at Anathoth in the land of Benjamin, for the right of possession and redemption is yours; buy it for

yourself.’ Then I knew that this was the word of the Lord. And I bought the field at Anathoth from my cousin Hanamel, and weighed out the money to him, seventeen shekels of silver. I signed the deed, sealed it, got witnesses, and weighed the money on scales. Then I took the sealed deed of purchase, containing the terms and conditions, and the open copy; and I gave the deed of purchase to Baruch son of Neriah son of Mahseiah, in the presence of my cousin Hanamel, in the presence of the witnesses who signed the deed of purchase, and in the presence of all the Judeans who were sitting in the court of the guard. In their presence I charged Baruch, saying, ‘Thus says the Lord of hosts, the God of Israel: Take these deeds, both this sealed deed of purchase and this open deed, and put them in an earthenware jar, in order that they may last for a long time. For thus says the Lord of hosts, the God of Israel: Houses and fields and vineyards shall again be bought in this land.’”

As for the reason why God made Jeremiah buy the field of Anathoth that was his by right, it was a prophetic act of what would happen to Israel after the Babylonian exile, when they could take back a land that was theirs by divine right; or it could refer to the Jubilee year (which occurred every fifty years), described in *Lev. 25*, especially in this case, in verses 31–34: “But houses in villages that have no walls around them shall be classed as open country; they may be redeemed, and they shall be released in the jubilee. As for the cities of the Levites, the Levites shall forever have the right of redemption of the houses in the cities belonging to them. Such property as may be redeemed from the Levites – houses sold in a city belonging to them – shall be released in the jubilee; because the houses in the cities of the Levites are their possession among the people of Israel. But the open land around their cities may not be sold; for that is their possession for all time.”

The prophet says: “Then I took the sealed deed of purchase, containing the terms and conditions, and the open copy; and I gave the deed of purchase to Baruch son of Neriah son of Mahseiah, in the presence of my cousin Hanamel, in the presence of the witnesses who signed the deed of purchase, and in the presence of all the Judeans who were sitting in the court of the guard... Thus says the Lord of hosts, the God of Israel: ‘Take these deeds, both this sealed deed of purchase and this open deed, and put them in an earthenware jar, in order that they may last for a long time.’”

At that time it is probable that in such sales among the Jews, two copies of the deed were made: one sealed to be kept by the purchaser, and the other opened, to be shown to the judges, and ratified by them. In other words, one was the original for private use of the purchaser; and the other, a copy that would be placed on the public register for anyone interested to consult or resort to any occasion. This could avoid a great deal of injustice and contention. The purchase deeds were placed in an earthenware jar (A symbol of the nature of all the guarantees that this world intends to give us, fragile things and soon broken) so that they could be kept for many days, for the use of the heirs of Jeremiah after returning from captivity, for they could have the benefit of this purchase (The descendants of their cousins, for example). The deeds would be kept as a sign of God’s promise of deliverance.

Anathoth is the field of our promises, where God grants us peace, the restoration and the return from captivity; Anathoth is the field where He renews our hope and restores our faith in what is being bought with crying in time of bondage. The message that Jeremiah preached was rejected by his countrymen and this behavior saddened him, in addition to suffer for their sins. This not only saddened him; it weakened him too. But God gave him hope of a future ransom for Israel after their repentance.

Anathoth means ‘*answered prayers*’ and this means that when we pray according to the will of the Spirit, all our petitions will be heard and answered by God, as we wrote

previously in *1 Jn. 5: 14-15*: (“And this is the boldness we have in him, that if we ask anything according to his will, he hears us. And if we know that he hears us in whatever we ask, we know that we have obtained the requests made of him”). Jesus, through His sacrifice, has already bought spiritually this field for us, that is, we can freely enter His presence to get what we want (“Let us therefore approach the throne of grace with boldness, so that we may receive mercy and find grace to help in time of need” – *Heb. 4: 16*). But here on earth, in moments of pain, suffering and bondage, we buy the field of Anathoth; we pay the price for it. Then God provides the negotiations so that it returns to us, as is our right. The guarantee of return is the promise of God in His word, as well as the deliverance and restoration. In other words, Jeremiah had an inheritance and a ransom, the ransom in times of anguish. There is a heritage given to us by right, here on earth and in the New Jerusalem.

The *seal* mentioned above means that, on the part of God, we are assured of the answer and that His determination will not be revoked. It also means: *the mark and the dominion of the Holy Spirit* upon it, making it prevail. The *earthenware jar* is us, more specifically our soul, where faith makes us believe in the answer, taking possession (materially) of what belongs to us by right (Already released in the spiritual world), at the same time that we must *wait* until the promise is fulfilled in the natural world (hence, the open copy). What we asked can benefit many and build our lives through people that the Lord will bring to bless us (“Houses and fields and vineyards shall again be bought in this land”) with all sorts of blessings in heavenly places in Christ.

The nearer we get to the throne through prayer, the greater will be our anointing and the faster will be the answers we need, for it is our perseverance that helps us to take ownership of this field that belongs to us.

I hope the Holy Spirit directs you not only in the reading of this book, but also in your prayers so that your faith increases and the miracles happen in your life.

I love you in Jesus.

Tânia Cristina

Notes:

- Words or phrases enclosed in brackets [] or parenthesis (), in italics, were placed by me, in most cases, to explain the biblical text, although some verses already contain them [not in italics].
- The version used here is the New Revised Standard Version, NRSV – 1989 (1995)
- NIV = New International Version (it will be used in brackets in some verses to facilitate the readers’ understanding).

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What can happen when we pray according to God's word?

1



We receive forgiveness

Let's start with the example of Moses.

Moses was the man who, as leader, had one of the greatest responsibilities that someone could have, because unlike Abraham, whose purpose was to be tested individually by God to give an example of faith and generate a nation that later would occupy the Promised Land, Moses, on the other hand, had to free a enslaved nation of about three million people and, besides this, to make it know another spiritual standard, which was the holy coexistence with YHWH. However, as the example comes from the leader, he was the first to pass through the discipline of the Almighty to be able to know His secrets, to be heard and answered in his petitions, to learn to dialogue openly and truly with Him and then communicate this message to Israel. If we follow the spiritual path of Moses, we can see that, initially, his flesh prevailed and the refusal to obey the orders of the Lord made him argue in an improper manner, not to say childish. His faith in God was not yet perfected. He didn't pray; he just discussed God's orders. By reading the chapters of *Ex. 3* and *4*, for several times Moses tried to escape the responsibility which was being given to him: "And Moses hid his face, for he was afraid to look at God" (*Ex. 3: 6 b*); "But Moses said to God, 'Who am I that I should go to Pharaoh, and bring the Israelites out of Egypt?'" (*Ex. 3: 11*); "Then Moses answered, 'But suppose they do not believe me or listen to me, but say, 'The Lord did not appear to you'''" (*Ex. 4: 1*); "But Moses said to the Lord, 'O my Lord, I have never been eloquent, neither in the past nor even now that you have spoken to your servant; but I am slow of speech and slow of tongue'" (*Ex. 4: 10*); "But he said, 'O my Lord, please send someone else'" (*Ex. 4: 13*). The bible says that the Lord's anger was kindled against him and, liking or not, he returned to his father-in-law Jethro, took his family and headed for Egypt. When confronted with the people and accused by them because of the double load imposed by Pharaoh, Moses complained again to the Lord: "Then Moses turned again to the Lord and said, 'O Lord, why have you mistreated this people? Why did you ever send me? Since I first came to Pharaoh to speak in your name, he has mistreated this people, and you have done nothing at all to deliver your people'" (*Ex. 5: 22-23*); "But Moses spoke to the Lord, 'The Israelites have not listened to me; how then shall Pharaoh listen to me, poor speaker that I am?'" (*Ex. 6: 12*). We can say that Moses was still far from being an intercessor and the time when the Lord smote Egypt with the ten plagues was a time to give more confidence to His anointed and start making him believe in He who had given him the mission.

When we get to chapter *14* of *Exodus*, before the waters divided, we can already see a change in the tone of voice and posture of Moses: "But Moses said to the people, 'Do

not be afraid, stand firm, and see the deliverance that the Lord will accomplish for you today; for the Egyptians whom you see today you shall never see again. The Lord will fight for you, and you have only to keep still” (*Ex. 14: 13-14*). Perhaps the miracle he witnessed in the Red Sea has meant not only a release to the enslaved people, but for him too because from there he began to take on his place with new eyes. Not that he ceased to feel in his flesh the weight of responsibility, because he had said to the Lord that it was too heavy for him to lead those people without the help of anyone else, but now we can see that, feeling that God would not turn back in His choice anymore, Moses began to pray to Him in another way; he remembered His promise to the patriarchs and mentioned His qualities as a loving, faithful, compassionate and fair God. In *Ex. 32: 11-14 (Deut. 9: 25-29)*, after the people have made and worshiped the golden calf, Moses makes his first true intercession before YHWH: “But Moses implored the Lord his God, and said, O Lord, why does your wrath burn hot against your people, whom you brought out of the land of Egypt with great power and with a mighty hand? Why should the Egyptians say, ‘It was with evil intent that he brought them out to kill them in the mountains, and to consume them from the face of the earth?’ Turn from your fierce wrath; change your mind and do not bring disaster on your people. Remember Abraham, Isaac, and Israel, your servants, how you swore to them by your own self, saying to them, ‘I will multiply your descendants like the stars of heaven, and all this land that I have promised I will give to your descendants, and they shall inherit it forever.’ And the Lord changed his mind about the disaster that he planned to bring on his people [‘Now let me alone, so that my wrath may burn hot against them and I may consume them; and of you I will make a great nation’ – *Ex. 32: 10*].”

Who said that Moses did not know to speak? Who said he was slow of speech? Besides mentioning the positive qualities of God and His promise to the patriarchs, he used the correct words, placating God’s wrath against an entire people because of the sin of some. He himself went down the hill and punished those who had offended God’s holiness, but his intercession spared those who were still loyal to Him. Therefore, putting himself in the place of the people, he returned to the peak of Sinai and made the second intercession: “But now, if you will only forgive their sin – but if not, blot me out of the book that you have written. But the Lord said to Moses, ‘Whoever has sinned against me I will blot out of my book. But now go, lead the people to the place about which I have spoken to you; see, my angel shall go in front of you. Nevertheless, when the day comes for punishment, I will punish them for their sin.’ Then the Lord sent a plague on the people, because they made the calf – the one that Aaron made” (*Ex. 32: 32-35*). In *Num. 12: 13-15*, when Aaron and Miriam rose against the leadership of his brother and God put leprosy on Miriam, Moses prayed: “And Moses cried to the Lord, ‘O God, please heal her’. But the Lord said to Moses, ‘If her father had but spit in her face, would she not bear her shame for seven days? Let her be shut out of the camp for seven days, and after that she may be brought in again.’ So Miriam was shut out of the camp for seven days; and the people did not set out on the march until Miriam had been brought in again.”

To complete our reasoning, let’s go to *Num. 14: 13-19*, when the ten spies come back from Canaan, discouraging the people and threatening to kill Joshua and Caleb: “But Moses said to the Lord, ‘Then the Egyptians will hear of it, for in your might you brought up this people from among them, and they will tell the inhabitants of this land. They have heard that you, O Lord, are in the midst of this people; for you, O Lord, are seen face to face, and your cloud stands over them and you go in front of them, in a pillar of cloud by day and in a pillar of fire by night. Now if you kill this people all at one time, then the nations who have heard about you will say, ‘It is because the Lord

was not able to bring this people into the land he swore to give them that he has slaughtered them in the wilderness.” ‘And now, therefore, let the power of the Lord be great in the way that you promised when you spoke, saying, ‘The Lord is slow to anger, and abounding in steadfast love, forgiving iniquity and transgression, but by no means clearing the guilty, visiting the iniquity of the parents upon the children to the third and the fourth generation.’” Forgive the iniquity of this people according to the greatness of your steadfast love, just as you have pardoned this people, from Egypt even until now.” After this prayer the Lord says: “I do forgive, just as you have asked” (*Num. 14: 20*), however He gave the sentence of the pilgrimage in the desert for forty years until all that were out of Egypt died; only their children would enter the Promised Land (*Num. 14: 20-38*). God Himself lets clearly visible to Moses His displeasure and even His impatience with the rebellious people that constantly insulted Him, “How long shall this wicked congregation complain against me? I have heard the complaints of the Israelites, which they complain against me” (*Num. 14: 27*).

With everything we read above, we can say that the prayer from the heart as Moses did for the people, brings God’s forgiveness over sins; however, it does not prevent the Lord from accomplishing His judgment and His righteousness, for that sin, even forgiven, brought a bad consequence and it needs to be resolved. The same happened with David, who was pardoned in the case of Uriah, but had the sentence of God as a curse on his descendants: “Now therefore the sword shall never depart from your house” (*2 Sam. 12: 10*). After the coming of Jesus, we know that He bore our sorrows, curses, diseases, transgressions, sins, etc. and that if we really repent, His forgiveness covers us, and the stain left over us because of our sin no longer exists. However, the consequences that it left in our lives and in those around us does not disappear instantly; then the Lord begins to do a work of transformation and sanctification with us, which is actually His justice and His judgment, until the whole curse is broken. In other words, our attitude must be changed so that everything is really clean. That’s why He made the people perish in the wilderness until the inheritance of wickedness and rebellion left by their parents in their children was broken and they could see themselves with other eyes, receiving boldness and authority to enter the Promised Land without the stains of the past.

Moses argued with God magnifying His name, acknowledging His power, reminding Him of the promise made to the patriarchs, using his human feeling, his compassion for their brothers, until the Lord could forgive the sinners and give them another chance. Although he seems to have ‘made use of psychology’ with the Lord, he was not blackmailing or masking the wickedness, for he himself had drastic actions to punish it in the midst of the congregation; he only freed the righteous of a hasty punishment due to the great wrath of God for the sins of His people. Also his prayer, though bringing the forgiveness over sin, did not prevent the sovereign will of God was done. It will always be exercised. Today, when we pray for a brother, asking for God’s intervention, we can feel His spirit touching that soul, breaking the chains of the devil and the flesh that are making him suffer, forgiving any sin that there may be; but the Lord will not readily take that son out of the test until His whole purpose is fulfilled in his life, for besides teaching him the correct path through that test, He forges him for something big with an ultimate aim of exalt him before everything that made him sin and suffer.

Therefore, the first lesson to be learned from the experience of Moses is that ***prayer brings God’s forgiveness***, breaking the fetters. *The key is to know His heart and pray according to His Word and His promise.* Negative words and contrary to His will, originated in the flesh, will not bring the desired result or will move His heart.

Formality, falsehood and religiosity don't bring us victory either. "When one will not listen to the law, even one's prayers are an abomination" (*Prov. 28: 9*).

Through His forgiveness, His justice will be done in an impartial manner, masking faults by no means, or leaving the guilty unpunished without him knowing that he needs to correct himself.

2



We know more of God

Still availing the experience of Moses, let's read *Ex. 33: 15-23*: "And he said to him, 'If your presence will not go, do not carry us up from here. For how shall it be known that I have found favor in your sight, I and your people, unless you go with us? In this way, we shall be distinct, I and your people, from every people on the face of the earth.' The Lord said to Moses, 'I will do the very thing that you have asked; for you have found favor in my sight, and I know you by name.' Moses said, 'Show me your glory, I pray.' And he said, 'I will make all my goodness pass before you, and will proclaim before you the name, 'The Lord'; and I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy (*cf. Rom. 9: 15*). But,' he said, 'you cannot see my face; for no one shall see me and live.' And the Lord continued, 'See, there is a place by me where you shall stand on the rock; and while my glory passes by I will put you in a cleft of the rock, and I will cover you with my hand until I have passed by; then I will take away my hand, and you shall see my back; but my face shall not be seen.'"

The biblical word for the *glory of the Lord* is *kābhôdh* (Heb.) or *doxa* (Septuagint, the Greek version of the OT) = *weight or dignity*, and which can be understood as *the manifestation of God's power where it is needed, victory, protection, abundance, wealth, dignity, reputation*. It is the Jewish equivalent of the Holy Spirit.

With this experience of Moses' prayer, after everything that he had lived with the rebellion and the sins of the people, we can learn that prayer must also have certain boldness on our part, intimately tied to faith, so that we know more of the power of God. Moses dared to ask the Lord to see His glory, because he needed it to continue his journey. Often, He puts us in situations seemingly insurmountable so that, through our prayer of faith and courage, we can see what He is able to do. Somehow, we are overcoming our own human limits that try to restrict the action of God through unbelief, giving gap for Satan to act and put a hindrance to our dreams. Hence, by reading the bible, our mind goes filling with the vision of miracles and the supernatural power of God, which gives us strength to overcome the carnal and selfish behavior of the world that only sees impossibility in everything.

Another person used by God as an intercessor and that has made His glory to be manifest was Solomon when he consecrated the temple (*2 Chr. 6: 14-42; 2 Chr. 7: 1-3*). In *2 Chr. 7: 1-3* is written: "When Solomon had ended his prayer, fire came down from heaven and consumed the burnt offering and the sacrifices; and the glory of the Lord filled the temple. The priests could not enter the house of the Lord, because the glory of the Lord filled the Lord's house. When all the people of Israel saw the fire come down and the glory of the Lord on the temple, they bowed down on the pavement with their faces to the ground, and worshiped and gave thanks to the Lord, saying, 'For he is good,

for his steadfast love endures forever.” Solomon brought the presence of God to that place because his heart was glad with what he had achieved and because of he had done for love of the Lord and his father David, who taught him how to reach His heart. The bible says that they praised, sang and Solomon confessed before the altar his sins and the people’s, therefore they were clean and ready for the manifestation of the *glory* of God.

By praying like Moses prayed to see the glory of God, or like Solomon, with integrity of heart, we are repeating what happened to Jesus on the Mount of Transfiguration, where His garments shone of whiteness and His glorified body was seen by His disciples, that is, our spiritual garments are illuminated with the light of the Spirit within us. So, the prayer begins, in fact, with an honest conversation with God, from friend to friend, where the heart opens, and then the healing of our soul begins. When His Spirit enters into us, the fears go away, the barriers are broken, the throne of God unfolds before our vision and we begin to know the desires of His heart. The prayer ceases to be a mechanical and repetitive act and becomes to be a surrender, where our mouth no longer speaks, but the Spirit’s, because He searches and knows the hearts; thus, what is said is an expression of what is happening within us or within those for whom we are interceding, due to divine revelation.

Therefore, the second lesson to be learned from the experience of Moses and Solomon is that ***prayer brings the glory of God to our lives***. *The key is the boldness, sincerity and joy of heart for being in His presence.*

3



We conquer miracles

Here we'll avail the experiences of Joshua, Peter, Elijah and Elisha, for through their prayers great miracles happened not only in relation to the forces of nature, but also the resurrection of the dead.

Let us begin with Joshua when he fought against the Amorites. In *Josh. 10: 12-14* it is written: "On the day when the Lord gave the Amorites over to the Israelites, Joshua spoke to the Lord; and he said in the sight of Israel, 'Sun, stand still at Gibeon, and Moon, in the valley of Aijalon.' And the sun stood still, and the moon stopped, until the nation took vengeance on their enemies. Is this not written in the Book of Jashar* [*In Hebrew, 'the book of the righteous one'*]? The sun stopped in midheaven, and did not hurry to set for about a whole day. There has been no day like it before or since, when the Lord heeded a human voice; for the Lord fought for Israel." (*) The book of Jashar is mentioned twice in the literature of the Old Testament; in *Josh. 10: 13* and in *2 Sam. 1: 18*. The expression 'book of Jashar' translates two Hebrew words, 'book of the upright' or 'book of the righteous One.' Apparently it was an ancient Hebrew hymnbook, containing nationalistic songs. The Syriac translation calls it the 'book of praises', or 'book of hymns.' The references in the books of Joshua and 2 Samuel could suggest that this collection of songs were compositions designed to celebrate great battles and notable characters of the illustrative history of Israel, as the nation prepared for the coming of the Messiah.

In relation to Peter, we're talking about the prayer that he said to the Lord before resurrecting Dorcas (*Acts 9: 40*), "Peter put all of them outside, and then he knelt down and prayed. He turned to the body and said, 'Tabitha, get up'. Then she opened her eyes, and seeing Peter, she sat up."

As for Elijah, he prayed to God before resurrecting the son of the widow of Zarephath (*1 Kin. 17: 19-23*): "But he said to her, 'Give me your son'. He took him from her bosom, carried him up into the upper chamber where he was lodging, and laid him on his own bed. He cried out to the Lord, 'O Lord my God, have you brought calamity even upon the widow with whom I am staying, by killing her son?' Then he stretched himself upon the child three times, and cried out to the Lord, 'O Lord my God, let this child's life come into him again.' The Lord listened to the voice of Elijah; the life of the child came into him again, and he revived. Elijah took the child, brought him down from the upper chamber into the house, and gave him to his mother; then Elijah said, 'See, your son is alive.'"

Something similar happened to Elisha by resurrecting the son of Shunammite (*2 Kin. 4: 32-36*): "When Elisha came into the house, he saw the child lying dead on his bed. So he went in and closed the door on the two of them, and prayed to the Lord. Then he got up on the bed and laid upon the child, putting his mouth upon his mouth, his eyes upon his eyes, and his hands upon his hands; and while he lay bent over him,

the flesh of the child became warm. He got down, walked once to and fro in the room, then got up again and bent over him; the child sneezed seven times, and the child opened his eyes. Elisha summoned Gehazi and said, 'Call the Shunammite woman.' So he called her. When she came to him, he said, 'Take your son.'"

Miracles [leaving aside the theological explanations, 'Deed or extraordinary occurrence that one does not explain by laws of nature'] not only refer to the resurrections that have been mentioned or to wonders in the sky which happened with Joshua and Elijah, asking to fall fire down from heaven to consume the captains sent by King Ahaziah (*2 Kin. 1: 9-16*). Often, our miracles refer to the cure for a disease that may not even be serious, but for lack of money we are unable to have a medical assistance. It can refer to an unexpected amount of money that we need to pay off a debt or even to buy food, or else, the deliverance of a fine for something that we did not have guilt. It can also refer to the great miracles of salvation of lives when we speak of Jesus to them and bring them into the kingdom of God. It can be an affective reconciliation with those who did not like us or that broke the friendship for external action, independent of our will. It may be the restitution of precious things we lost, especially in the spiritual area, quenching the fire of 'first love' or trying to steal and kill and destroy God's dream for us. Therefore, the simple way, reverent and even childish to come to the throne of God brings us the benefits we need and manifests the miracles of the Lord before all. What often blocks our miracles are not weak prayers, without anointing, or the lack of them, but the disobedience of other brothers to the voice of God to pray with us or to have a practical attitude that can release our way. The selfishness of the flesh, self-indulgence, lack of intimacy with the Holy Spirit, envy, curses of sentence and the lack of love are the major hindrances to the blessings released by God, for it is no use just putting the blame on demons who act in 'heavenly realms', hindering our victory to come, but to understand that in the so-called 'heavenly places' or 'heavenly realms' there is also our soul, where the goodness or the wickedness can liberate or hinder the lives of countless people. Hence, it is hypocrisy to pray without will, without love for a brother or feeling oneself unable to rejoice in others' victories. Sometimes our answer depends on the willingness of someone to obey the voice of God. He releases, but the very human being retains (at least for awhile, until He shows His power). In the *broad sense, miracle is everything that seems impossible to us.*

Our third learning is that ***prayer brings the miracles of the Lord.*** The big ***key*** to prayer to produce miracles is *the true love that generates compassion for others. After love: faith and surrender to the will of God.*

4



We have revelation of what happens in the spiritual world

The greatest biblical example of this is in the action of Elisha in the war against the Syrians (*2 Kin. 6: 8-30*). The king of Syria did not know why all his attacks against Israel failed. He even asked for his officers if there was a spy among them. However, when heard that Israel was aware of his plans before they happened, through the prophet Elisha, he wanted to meet him. By knowing that the prophet was in Dothan, he went there with chariots and horses, which frightened his servant. Then the Prophet said: “do not be afraid, for there are more with us than there are with them.” Then Elisha prayed: ‘O Lord, please open his eyes that he may see.’ So the Lord opened the eyes of the servant, and he saw; the mountain was full of horses and chariots of fire all around Elisha” (*2 kin. 6: 16-17*). Then he prayed for God to smite the enemies with blindness until take them directly to the king of Israel, who offered them a banquet and sent them away to their homes.

In *Matt. 5: 8*, when Jesus talks about the beatitudes, He says: “Blessed are the pure in heart for they shall see God.” When our heart is cleansed from the works of the flesh and the evil goals of the devil, we pray and the Lord fills us with His spiritual gifts, among them the visions and the word of knowledge that tells us what He is doing at that moment in the spiritual world for us. He shows us the visions of His glory, of His promises, as well as He also reveals the snares of the devil which are holding our lives. This comes from the Spirit and it is by our spirit that we perceive it, not by the soul; it is a gift that is only given according to His sovereign will and must be fully under the dominion of the Holy Spirit so that we can interpret correctly the things He wants us to know, as well as having a more targeted prayer on the subject.

If we read the story of all prophets of God, we can see that all had, somehow, a private revelation that directed them to exercise their ministry and strengthened their own faith in the Lord. Many saw the throne of God, especially the apostle John, when he had the visions of Revelation. In *Am. 3: 7* it is written: “Surely the Lord God does nothing, without revealing his secret to his servants the prophets.”

Therefore, the fourth learning with prayer is that ***God reveals His secrets through visions and impressions coming from His Spirit to us.*** The key is to have a clean heart, mainly from envy, hatred and violence that is what affects most people’s lives today.

5



We show our happiness for a victory that was achieved and magnify the name of our God

Hanna, wife of Elkanah and mother of Samuel, made a song when she received from God the blessing to be a mother and can devote her child as a Nazirite to the Lord. On the day she left him in the House of God with the priest Eli, she said (*1 Sam. 2: 1-11*):

“Hannah prayed and said, ‘My heart exults in the Lord; my strength is exalted in my God. My mouth derides my enemies, because I rejoice in my victory.

There is no Holy One like the Lord, no one besides you; there is no Rock like our God.

Talk no more so very proudly, let not arrogance come from your mouth; for the Lord is a God of knowledge, and by his actions are weighed.

The bows of the mighty are broken, but the feeble gird on strength.

Those who were full have hired themselves out for bread, but those who were hungry are fat with spoil. The barren has borne seven, but she who has many children is forlorn.

The Lord kills and brings to life; he brings down to Sheol and raises up.

The Lord makes poor and makes rich; he brings low, he also exalts.

He raises up the poor from the dust; he lifts the needy from the ash heap, to make them sit with princes and inherit a seat of honor. For the pillars of the earth are the Lord’s, and on them he has set the world.

He will guard the feet of his faithful ones, but the wicked shall be cut off in darkness; for not by might does one prevail.

The Lord! His adversaries shall be shattered; the Most High will thunder in heaven. The Lord will judge the ends of the earth; he will give strength to his king, and exalt the power of his anointed.”

It is interesting to emphasize that in the Old Testament people prayed showing clearly what they felt, so, sometimes they seem to be cursing their enemies (Read some psalms and you can perceive it). The same happened with Deborah (*Judg. 5: 1-31*), David (*2 Sam. 22: 1-51*); Mary the mother of Jesus (*Lk. 1: 46-56*), and Zechariah the father of John the Baptist (*Lk. 1: 67-79*), who through songs described the doings of the Lord, rejoiced at the defeat of the enemies, prophesied about other lives and left more clear than anything that the Lord is the only God.

There is a praise of a servant of God who says: “There are times when praise is the best of the prayers” and this is true, because often we can pray praising the Lord’s name, at the same time that we show Him our difficulties, prophesy our victory and receive His comfort. I would like to transcribe a song of praise that the Spirit gave me after curing me of blindness in my right eye, inexplicable to doctors, lasting nine months. It says:

*Chorus:
Blessed are my eyes because they see the Lord
Blessed are my ears because they hear His voice*

*He is who guides me along the roads of life
And by His faith He makes me walk
He is my God that guards and protects me
And does not ever let me hesitate*

(Chorus)

*He brings light to my eyes now
And He makes my eyes good eyes
My whole body gets bright
This God of mine is wonderful!*

(Chorus)

*Every eye of envy will move away
For it is His blood that comes to guard me
(Repeat twice)*

(Chorus)

*It is His love and His righteousness
That comes to cover my life
It is His faith that strengthens me
And makes me discover treasures*

(Chorus)

(This is the literal translation of the song to English; inspired by Matt. 13: 16)

Therefore, our fifth learning with the *prayer* is that it is ***a way to show our happiness for a victory that was conquered and magnify the name of our God, besides being a way to fight for what belongs to us.*** The key for this is not to be afraid to expose our innermost feelings before God, whether good or bad, because when we see for ourselves our weaknesses and sins, the Lord washes us with His purifying waters and does justice, bringing to our lives what is pure, holy and clean in His sight.

6



Divine protection

In this chapter I'll talk about the protection that we receive from the Lord when we pray. Jesus, when taught us the Lord's Prayer ('Our Father'), didn't He teach us to ask the Father to free us and keep us from evil?

Let's take an example from the Old Testament that was Hezekiah, king of Judah. When the southern territory was invaded by Sennacherib, king of Assyria, and the affronts through the emissaries of the enemy reached the ears of God's anointed, he went up to the House of The Lord and prayed:

"Hezekiah received the letter from the hand of the messengers and read it; then Hezekiah went up to the house of the Lord and spread it before the Lord. And Hezekiah prayed before the Lord, and said: 'O Lord the God of Israel, who are enthroned above the cherubim, you are God, you alone, of all the kingdoms of the earth; you have made heaven and earth. Incline your ear, O Lord, and hear; open your eyes, O Lord, and see; hear the words of Sennacherib, which he has sent to mock the living God. Truly, O Lord, the kings of Assyria have laid waste the nations and their lands, and have hurled their gods into the fire, though they were no gods but the work of human hands – wood and stone – and so they were destroyed. So now, O Lord our God, save us, I pray you, from his hand, so that all the kingdoms of the earth may know that you, O Lord, are God alone'" (2 Kin. 19: 14-19).

In seeking the prophet Isaiah, the king had comfort and the Lord told him, "Therefore thus says the Lord concerning the king of Assyria: He shall not come into this city, shoot an arrow there, come before it with a shield, or cast up a siege ramp against it. By the way that he came, by the same he shall return; he shall not come into this city, says the Lord. For I will defend this city to save it, for my own sake and for the sake of my servant David" (2 Kin. 19: 32-34). Afterwards, the bible says: "That very night the angel of the Lord set out and struck down one hundred eighty-five thousand in the camp of the Assyrians; when morning dawned, they were all dead bodies. Then King Sennacherib of Assyria left, went home, and lived at Nineveh. As he was worshiping in the house of his god Nisroch, his sons Adrammelech and Sharezer killed him with the sword, and they escaped into the land of Ararat. His son Esar-haddon succeeded him" (2 Kin. 19: 35-37).

Another passage that we can take as an example of God's protection over His children is *Psalms 124* (besides many others), where David says: "If it had not been the Lord who was on our side – let Israel now say – if it had not been the Lord who was on our side, when our enemies attacked us, then they would have swallowed us up alive, when their anger was kindled against us; then the flood would have swept us away, the torrent would have gone over us; then over us would have gone the raging waters. Blessed be the Lord, who has not given us as prey to their teeth. We have escaped like a

bird from the snare of the fowlers; the snare is broken, and we have escaped. Our help is in the name of the Lord, who made heaven and earth.”

What we can see with these texts is that *prayer protects us* through the love of God which is shed by the Holy Spirit upon our lives and by the blood of His Son that covers us, giving us victory in all situations. *The key is to believe in God's faithfulness.*

If all of us knew this great benefit, it wouldn't be needed the concerns we have with each other because of the circumstances in which we live in the world. Parents should be the first to protect their children from an early age, through prayer, blessing them and consecrating them to the Lord; thus, He Himself will be responsible for their protection. This does not exclude prudence, but makes us aware that His Word is faithful. The same way it was true in the past, it always will be. As for us, personally, we must also ask the Lord to deliver us from all evil, as Jesus taught us, also taking care of the healing of our souls and keeping us in holiness and in the center of His will so that we may feel safe and do not give gaps to the enemy.

With all of our fellow men the strategy should be the same. It costs nothing to say: *'God bless and keep you'* or *'May God be with you'*, or *'Go with God'*.

7



*We learn to exercise the authority of Jesus
on earth and know the power of the word*

Here I'll talk about a very important facet in the prayer that is the word that comes out of our mouth, whether from the flesh or the Spirit of God. In other books I mentioned about this, emphasizing that what comes out of our mouth shapes the spiritual world, whether in the form of constant complaints, habits of speech, curse of sentence on someone, and obviously, a prayer. In *Job 15: 6* it is written: "Your own mouth condemns you, and not I; your own lips testify against you." Also in *Prov. 18: 20-21* the bible says: "From the fruit of the mouth one's stomach is satisfied; the yield of the lips brings satisfaction. Death and life are in the power of the tongue, and those who love it will eat its fruits." Jesus repeated this teaching when He said: "It is not what goes into the mouth that defiles a person, but it is what comes out of the mouth that defiles... But what comes out of the mouth proceeds from the heart, and this is what defiles. For out of the heart come evil intentions, murder, adultery, fornication, theft, false witness, slander" (*Matt. 15: 11; 18-19a*).

Thus, our prayer must be in accordance to the word of God so that its effect may be benefic for us and for whom we pray. Even if we're not cursing anyone, a simple word of defeat, doubt or disbelief during a prayer can ruin everything, because while on one hand a brother prophesies and prays for victory, on the other side is someone seeking that the will of the flesh prevails over the will of God.

Did you understand what a word can generate every day? Therefore, certain 'chronic complainants' never heal of any sickness and the pain only changes place, leading any doctor to madness. They keep talking about it all day, complaining of it, feeding it with such tenderness because they think that this way they will draw someone's attention; and then they complain that the pain never ceases! Nobody here is denying the pain or illness, but questioning its acceptance as an integrant part of our being and our life.

Paul wrote to Timothy: "Do your best to present yourself to God as one approved by him, a worker who has no need to be ashamed, rightly explaining [*NIV, correctly handling*] the word of truth. Avoid profane chatter, for it will lead people into more and more impiety, and their talk will spread like gangrene" (*2 Tim. 2: 15-17a*). *The secret is to correctly handling the word and know the power that exists in it.*

When someone comes to this state approved before God, it happens what was with the prophets, the disciples, and especially with Jesus: we leave prayer and move on to action, for a single word is enough, *exercising the authority* it has to destroy the devil's works. I do not mean that one need not to pray anymore, just that when we walk and live in the Spirit as those great men of God walked and lived, for they prayed constantly (as Paul said in *Eph. 6: 18*: "Pray in the Spirit at all times"...), in hours of emergency

when time is short and God's work must be done promptly a simple word of life that comes out of the mouth of a righteous man with anointing solves the problem without delay.

I separated this chapter in particular to put the words of power that came from the mouth of Jesus, without the need to pray to the Father together with the person that was being healed or for the miracles He had to do, because He had spent the night in communion with God, filling Himself with His anointing, so that on the next day He could just release the word of miracle, teaching and healing to all who needed it; in other words, He could exercise His authority over every evil.

1) The healing of a leper (*Matt. 8: 1-4 / Mk. 1: 40-44 / Lk. 5: 12-14*): “‘Lord, if you choose, you can make me clean’... **‘I do choose. Be made clean!’** Immediately his leprosy was cleansed” (*vs. 2-3*).

2) The healing of the centurion's servant (*Matt. 8: 5-13 / Lk. 7: 1-10*): “Truly I tell you, in no one in Israel have I found such faith... And to the centurion Jesus said, **‘Go; let it be done for you according to your faith.’** And the servant was healed in that hour” (*vs. 10 b; 13*).

3) The healing of a paralytic at Capernaum (*Matt. 9: 1-7 / Mk. 2: 1-12 / Lk. 5: 17-26*): **“Take heart, son; your sins are forgiven... Stand up, take your bed and go to your home”** (*vs. 2 b; 6 b*).

4) The healing of two blind men (*Matt. 9: 27-31*): **“Do you believe that I am able to do this?”** They said to him, ‘Yes, Lord’. Then he touched their eyes and said, **‘According to your faith let it be done to you’**” (*vs. 28 b-29*).

5) The man with the withered hand (*Matt. 12: 9-14 / Mk. 3: 1-6 / Lk. 6: 6-11*): “Then he said to the man, **‘Stretch out your hand’**. He stretched it out, and it was restored, as sound as the other” (*v. 13*).

6) The Canaanite woman (*Matt. 15: 21-28 / Mk. 7: 24-30*): “Then Jesus answered her, **‘Woman, great is your faith! Let it be done for you as you wish.’** And her daughter was healed instantly” (*v. 28*); [... Then he said to her, **‘For saying that, you may go – the demon has left your daughter.’** So she went home, found the child lying on the bed, and the demon gone (*Mk. 7: 29-30*).

7) The healing of a demon possessed boy (*Matt. 17: 14-21 / Mk. 9: 14-29; Lk. 9: 37-42*): “Jesus answered, ‘You faithless and perverse generation, how much longer must I be with you? How much longer must I put up with you? Bring him here to me.’ And Jesus rebuked the demon, and it came out of him, and the boy was cured instantly. Then the disciples came to Jesus privately and said, ‘Why could we not cast it out?’ He said to them, ‘Because of your little faith. For truly I tell you, if you have faith the size of a mustard seed, you will say to this mountain, ‘Move from here to there, and it will move; and nothing will be impossible for you.’” [Some manuscripts bring this phrase, ‘But this kind [*of thing; the behavior of the flesh, not devil, He meant*] does not go out except by prayer and fasting” (*vs. 21 – NIV, KJV, ASV*).

Here we will make a stop to understand correctly what the Lord wanted to show us with this teaching. In *Mk. 9: 14-29* (*in special in vs. 22b to 25*) the same episode has a speech of the boy's father: “‘but if you are able to do anything, have pity on us and help us’. Jesus said to him, **‘If you are able! – All things can be done for the one who believes.’** Immediately the father of the child cried out, ‘I believe; help my unbelief!’ When Jesus saw that a crowd came running together, he rebuked the unclean spirit, saying to it, **‘You spirit that keeps this boy from speaking and hearing, I command you, come out of him, and never enter him again!’**”

Many people are much confused about this text for they do not understand what was happening behind the boy's possession and what prevented him from being truly

cured. We can see that Jesus didn't heal the boy immediately, but He took a while chatting with the father because in him was the impediment to the healing, which was his lack of faith. So by crying and saying, 'I believe! Help my unbelief!' (Or, 'I do believe; help me overcome my unbelief'), he received the healing and released the child to be healed as well. The son was healed by the word of authority of Jesus rebuking the unclean spirit, and the flesh of the father would be cured by fasting and prayer because he needed to bow before the power of God and let himself be filled with the Holy Spirit. Thus, *the devil is not driven out with prayer and fasting, but in the name of Jesus*, which has authority and is above all name: "And these signs will accompany those who believe: *by using my name they will cast out demons*; they will speak in new tongues; they will pick up snakes in their hands, and if they drink any deadly thing, it will not hurt them; they will lay their hands on the sick, and they will recover" (*Mk. 16: 17-18*). *Fasting is to sanctify the flesh and put it under the dominion of the Holy Spirit*; only so, the person becomes spiritually stronger; in other words, fasting is to break the barriers of the flesh: "Then they said to him, 'John's disciples, like the disciples of the Pharisees, frequently fast and pray, but your disciples eat and drink.' Jesus said to them, 'You cannot make wedding guests fast while the bridegroom is with them, can you? The days will come when the bridegroom will be taken away from them, and then they will fast in those days'" (*Lk. 5: 33-35*). In Isaiah and Zechariah we also have an interesting comment about the fasting that pleases and that does not please God, showing us that, indeed, the purpose of fasting is not to mortify the flesh to gain blessings, much less to demand something from God, but to approach Him: "Yet day after day they seek me and delight to know my ways, as if they were a nation that practiced righteousness and did not forsake the ordinance of their God; they ask of me righteous judgments, they delight to draw near to God. 'Why do we fast, but you do not see? Why humble ourselves, but you do not notice?' Look, you serve your own interest on your fast day, and oppress all your workers. Look, you fast only to quarrel and to fight and to strike with a wicked fist. Such fasting as you do today will not make your voice heard on high. Is such the fast that I choose, a day to humble oneself? Is it to bow down the head like a bulrush, and to lie in sackcloth and ashes? Will you call this a fast, a day acceptable to the Lord? Is not this the fast that I choose: to loose the bonds of injustice, to undo the thongs of the yoke, to let the oppressed go free, and to break every yoke? Is it not to share your bread with the hungry, and bring the homeless poor into your house; when you see the naked, to cover them, and not to hide yourself from your own kin?" (*Isa. 58: 2-7*).

Where are the wickedness (or impiety = not to believe in the things of God), servitude to the devil, oppression and yoke, greed, indifference, lack of compassion and solidarity and selfishness? Aren't they in the flesh giving gap for Satan to act? Therefore, it must be cleansed of all this through fasting. It should not be done as a religious act, but spiritual.

In *Zech. 7: 3-5*, God goes on saying: "... and to ask the priests of the house of the Lord of hosts and the prophets, 'Should I mourn and practice abstinence in the fifth month, as I have done for so many years?' Then the word of the Lord of hosts came to me: Say to all the people of the land and the priests: 'When you fasted and lamented in the fifth month and in the seventh for these seventy years, was it for me that you fasted?'" Hence, Jesus told the Pharisees that His disciples did not need to fast like the others while He was personally with them because the *Light* of the Spirit was there overcoming the flesh, but when He was gone, they would have to seek it for themselves through the Counselor He would leave with them. We said that **the devil is expelled in Jesus' name**, and that **the flesh is vanquished by fasting**. Now, we say that **the world**

or everything that has to do with time, with people and with the natural things of human existence, **we overcome by faith**: “for whatever is born of God conquers the world. And this is the victory that conquers the world, our faith. Who is it that conquers the world but the one who believes that Jesus is the Son of God?” (*1 Jn. 5: 4-5*).

8) Jesus calms the storm (*Mk. 4: 35-41 / Matt. 8: 23-27 / Lk. 8: 22-25*): “He woke up and rebuked the wind, and said to the sea, **‘Peace! Be still!’** Then the wind ceased, and there was a dead calm. He said to them, ‘Why are you afraid? Have you still no faith?’” (*vs. 39-40*).

9) The healing of a woman with flow of blood – (*Mk. 5: 24b-34 / Matt. 9: 20-22; Lk. 8: 43-48*): “He said to her, ‘Daughter, your faith has made you well; **go in peace, and be healed of your disease**’” (*v. 34*).

10) The resurrection of Jairus’ daughter (*Mk. 5: 35-43*): “He took her by the hand and said to her, **‘Talitha koum’**, which means, **‘Little girl, get up!’**” (*v. 41*).

11) The first multiplication of loaves (*Mk. 6: 30-44*): “But he answered them, **‘You give them something to eat’**... Taking the five loaves and the two fish, he looked up to heaven, and blessed and broke the loaves, and gave them to his disciples to set before the people; and he divided the two fish among them all” (*vs. 37; 41*).

12) The healing of a deaf and mute man (*Mk. 7: 31-37*): “Then looking up to heaven, he sighed and said to him, **‘Ephphatha’**, that is, **‘Be opened’**. And immediately his ears were opened, his tongue was released, and he spoke plainly” (*vs. 34-35*).

13) The withered fig tree (*Mk. 11: 12-14; 20-26 / Matt. 21: 18-22*): “... He said to it, **‘May no one ever eat fruit from you again.’** And his disciples heard it... In the morning as they passed by, they saw the fig tree withered away to its roots. Then Peter remembered and said to him, ‘Rabbi, look! The fig tree that you cursed has withered.’ Jesus answered them, ‘Have faith in God. Truly I tell you, if you say to this mountain, ‘Be taken up and thrown into the sea’, and if you do not doubt in your heart, but believe that what you say will come to pass, it will be done for you. So I tell you, whatever you ask for in prayer, believe that you have received it, and it will be yours’”... (*Mk. 11: 14; 20-24*).

14) Jesus’ temptation (*Lk. 4: 1-13 / Matt. 4: 1-11 / Mk. 1: 12-13*): “Jesus answered him, **‘It is written, One does not live by bread alone’ [but by every word that comes from the mouth of God (*Matt. 4: 4*)]**... Jesus answered him, ‘It is written, **‘Worship the Lord your God, and serve only him’**’... Jesus answered him, ‘It is said, **‘Do not put the Lord your God to the test’**” (*Lk. 4: 4; 8; 12*).

15) Jesus drives out an evil spirit at Capernaum (*Lk. 4: 31-37 / Mk. 1: 21-28*): “But Jesus rebuked him, saying, **‘Be silent, and come out of him!’** When the demon had thrown him down before them, he came out of him without having done him any harm” (*v. 35*).

16) The miraculous fishing (*Lk. 5: 1-11*): “... When he had finished speaking, he said to Simon, **‘Put out into the deep water and let down your nets for a catch’**... When they had done this, they caught so many fish that their nets were beginning to break” (*vs. 4; 6*).

17) The resurrection of the widow’s son at Nain (*Lk. 7: 11-17*): “Then he came forward and touched the bier, and the bearers stood still. And he said, **‘Young man, I say to you, rise!’** The dead man sat up and began to speak, and Jesus gave him to his mother” (*v. 14-15*).

18) Jesus anointed by a sinful woman (*Lk. 7: 36-50*): “Therefore, I tell you, her sins, which were many, have been forgiven; hence she has shown great love. But the

one to whom little is forgiven, loves little... And he said to the woman, **‘Your faith has saved you; go in peace’**” (vs. 47; 50).

19) A bent woman healed on the Sabbath (*Lk. 13: 10-17*): “When Jesus saw her, he called her over and said, **‘Woman, you are set free from your ailment.’**”... (v. 12)

20) The resurrection of Lazarus (*Jn. 11: 1-46*): “Jesus said to her, **‘Did I not tell you that if you believed, you would see the glory of God?’** So they took away the stone. And Jesus looked upward and said, ‘Father, I thank you for having heard me. I knew that you always hear me, but I have said this for the sake of the crowd standing here, so that they may believe that you sent me’. When he had said this, he cried with a loud voice, **‘Lazarus, come out!’**” (vs. 40-43).

Therefore, our sixth learning with prayer is that with it *we learn to exercise the authority of Jesus on earth and know the power of the word that comes out of our mouth. The key to it is faith in God and in what He tells us.* However, faith (which comes by hearing the word of God, *Rom. 10: 17*) to perform this kind of miracle does not come quickly from one moment to another, but through a continuous growth with the Lord, having spiritual experiences with Him and accepting the tests that He puts in our path. The authority that He delegates us does not come upon us in a complete way in the moment of our conversion; it is gained and strengthened ‘in the war’ as the promotion of a soldier until he comes to general. So do not give up, walk, persevere, believe, fight, conquer and have dominion over your enemies.

Guidance from an expert

1



How we should pray

“And whenever you pray, do not be like the hypocrites; for they love to stand and pray in the synagogues and at the street corners, so that they may be seen by others. Truly I tell you, they have received their reward. But whenever you pray, go into your room and shut the door and pray to your Father who is in secret; and your Father who sees in secret will reward you. When you are praying, do not heap up empty phrases as the Gentiles do; for they think that they will be heard because of their many words. Do not be like them, for your Father knows what you need before you ask him” (Matt. 6: 5-8).

Jesus said the Father knows our needs even before we put our knees on the ground to pray. He also tells us that praying does not need to be a public and scandalous act, but something that requires reverence and concentration on our part, since not only our spirit will be involved, as well as our soul and our body. Therefore, it is useless to pray carelessly to end soon. Prayer is not an act of war or shouting where we put Satan on focus, giving him the glory, just talking about him. None of this is true prayer. First, Jesus tells us that it is to get in our room and pray in secret because the Father who sees in secret will reward us; this means: privacy and reverence. In other words, to enter our ‘room’ (in our soul and our spirit) and ‘shut the door’ without external interference and without distractions, in the depths of our being, where the altar is; and there, where everything is known to God, we should expose and tell Him what we want, think or feel, not only for us but also for our brothers, for whom we are interceding. This is really ‘to stand in the gap’, because under the revelation of the Holy Spirit, we can understand what goes on inside the soul and spirit of those for whom we pray; so, many times our spirit cries, because it feels the pain of God for our brother. This is the prayer that touches His heart, where emotions are involved and where it is the mouth of the Spirit that prays, not ours. Another important thing in matter of prayer, as I said previously, is what we say while we do it. Unfortunately, it is we who, literally, hampers the progress of our brothers and say ‘contrary prayers’, tying people, instead of saying ‘liberating prayers’, because of the misused words and by the soul filled with the weight of religiosity and the carnal thoughts. ***The true prayer is the one that uses the very word of God as a two-edged sword*** to separate light from darkness and free the captives and deceived, starting with our own lives.

2



Jesus impels us to pray and prosper

“Ask, and it will be given you; search, and you will find; knock, and the door will be opened for you. For everyone who asks receives, and everyone who searches finds, and for everyone who knocks, the door will be opened. Is there anyone among you who, if your child asks for bread, will give a stone? Or if the child asks for a fish, will give a snake? If you then, who are evil, know how to give good gifts to your children, how much more will your Father in heaven give good things to those who ask him! [... If you then, who are evil, know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to those who ask him – Lk. 11: 13]! In everything do to others as you would have them do to you; for this is the law and the prophets” (Matt. 7: 7-12).

We must ask Him what we need, but also to search and knock, which makes us think about a scale of factors: at first a petition (prayer); afterwards, the deeper search for the answers from God and then, to knock on His throne for the solutions we need, being the main one the knowledge of His will and the understanding of His way of thinking. Doing to others what we want to be done to us is the core of the Law and the teachings of the prophets (*‘love your neighbor as yourself’ = law of prosperity*). When we think about the well-being of others, aiming at the fulfillment of His truth and His righteousness, we receive the true prosperity.

“Do not judge, and you will not be judged; do not condemn, and you will not be condemned. Forgive, and you will be forgiven; give, and it will be given to you. A good measure, pressed down, shaken together, running over, will be put into your lap; for the measure you give will be the measure you get back” (Lk. 6: 37-38).

“And he said to them, ‘Pay attention to what you hear; the measure you give will be the measure you get, and still more will be given you. For to those who have [treasures in heaven – my note], more will be given; and from those who have nothing [treasures in heaven – my note], even what they have will be taken away” (Mk. 4: 24-25).

Another important finding with the word above (*Lk. 6: 37-38*), which is linked to that of *Matt. 7: 7-12*, is that it teaches us not only to pray, but also about the true sowing in the material, emotional and spiritual area. Who has the authority to judge is God; it's no use to condemn anyone that God judged innocent, so in this area (*spiritual*), instead of judging, the seed is to pray. In the *emotional* area the seeds are emotional support, the word of encouragement and forgiveness. Withholding forgiveness kills our seed. In the *financial* area, the Lord advises us to give the best we have, because who will do the calculations is He Himself and His weights will be fair. He adds in *Mk. 4: 24-25* saying that, according to our way of behaving, both in prayers and in dealing with our neighbors, we'll have credit or debit in heaven. ***So, prayer also brings prosperity to our lives.***

3



The Lord's Prayer ('Our Father')

“Pray then in this way: Our Father in heaven, hallowed be your name. Your kingdom come, your will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we also have forgiven our debtors. And do not bring us to the time of trial but rescue us from the evil one [NIV, ‘and lead us not into temptation, but deliver us from the evil one’]. [Some later manuscripts bring, ‘but deliver us from the evil one, for yours is the kingdom and the power and the glory forever. Amen’]. For if you forgive others their trespasses [NIV, sins], your heavenly Father will also forgive you; but if you do not forgive others, neither will your Father forgive your trespasses [NIV, sins]” (Matt. 6: 9-15). * Note: the word trespass (or transgression) doesn't only mean sin, but also offense, insult, affront.*

The Lord's Prayer is known as *Our Father*. *The Lord's Prayer*, like the *Ten Commandments* can be divided into two parts; in the first, we magnify the name of the Lord, and in the second, we show Him our earthly requests.

The Lord teaches us to say, *“Our Father in heaven, hallowed be your name. Your kingdom come, your will be done on earth as it is in heaven.”* This means that we must have, first of all, the awareness that *our true Father is in heaven*. And our Father in heaven is perfect; His dominion is exercised by love, placing mercy in the center of judgment. *But He is also holy*, and we must ask Him to sanctify His own name, that is, that He reveals Himself to us. He who seeks Him with sincerity receives His revelation and knows His holiness. In this way, the closer we approach Him in prayer, the more we know His character, which is manifested through a revealing spiritual experience of the word of God in our own spirit; then, we can see how imperfect we are and radically change our concept of holiness. To have access to the Father it's necessary to be covered by the blood of His Son. *Being covered by the blood of Jesus means to let the power of the cross touch us entirely*, not only in our spirit by an act of faith, but in a deeper way in our flesh, cleaning our soul of all types of deformation and distortion that bring pain and wound, whether by sin or by other external spiritual actions, which implies being touched on the emotions and thoughts, even in the body, breaking the bonds of the devil on our lives. Hence, it is so important we pray before the cross, for there we can make an exchange with Him, really letting Him to take our pain upon Him and release us, shedding His cleansing blood over everything that ties us. Therefore, the act of prayer requires reverence because we are doing something that has spiritual implications. The true prayer is the one which takes place with our soul free, naked, without armor and prostrated before the cross or the throne of God. There, He makes us see who we are and tells us who He is. We can perceive, then, that the very deformed nature of our flesh is already, in itself, a contradiction with the true holiness of God. When He tells us: *“Be holy because I am holy”*, He refers to behave as He behaves, i.e.,

full transparency and sincerity between what is preached and what is being lived. The word 'Holy' or 'Saint' (*Hagios, Greek*) means *sacred, pure, blameless, consecrated, set apart, worthy of being honored, to be like God, to have the innermost nature of God, be separated and reserved to God and for His service.* We may show the holiness of God to others through our attitudes. Another comment is about perfection. God told to Abraham: "Walk before me and be blameless" (*Gen. 17: 1*). Therefore, we can think that *perfection* to God is something completely different than our human vision can achieve. In fact, it means to be complete in Him, to be true because He fills us and makes us spiritually in His image and likeness. It is not the absence of sin, but indicates fullness, maturity, by exercising the law of love for God and man.

The next sentence is, "*Your kingdom come*" or "*Come to us your kingdom*" (*Greek, Basilea*), that is, *His dominion, His power, His royalty and His authority over us.* This means to be willing to give up everything, in order to have God; it means both praying for the present moment, that people will bow in submission to Him, and crying out for the consummation of the kingdom at the second coming of Christ. This kingdom is coming into being under Jesus' ministry, but it will only be consummated at the end of time, on the day when He reigns sovereignly in justice over all things.

After this the prayer says: "*your will be done on earth as it is in heaven*"; in other words, His will must be done on earth as it is in heaven. And in heaven there is peace, fullness, perfection, joy and absence of pain, sorrow and tears. In heaven, where God's government is happy and unconditionally accepted by all, His will is spontaneous and cheerfully obeyed by everyone and all occasions. Therefore, the will of God for us is good, it is the best and it is within our reach. He demands the best we can give, but nothing beyond this. We should not be afraid to ask Him to do His will in our lives, because He will do the best. Just as it is obeyed in heaven it must be obeyed on earth.

The second part of *Lord's Prayer* teaches us to ask for our material needs ("*Give us this day our daily bread*"), in addition to speak about forgiveness as a special condition, not only to the true praise to God but for our supply on earth in all areas ("*And forgive us our debts, as we also have forgiven our debtors. And lead us not into temptation, but deliver us from the evil one, [for yours is the kingdom and the power and the glory forever. Amen]*"). The word 'bread' in this case symbolizes all that we really need for our earthly existence so that we can sanctify His name and do His will on earth as it is practiced in heaven. We need material support, day by day, in order to serve God fully because a sick and ill-nourished person does not have even strength to pray. Therefore, the Lord teaches us to ask Him to help us in this area, also giving Him all our afflictions and trusting that He will take care of our supply; we do not depend on men, but on Him.

After asking for this, Jesus reminds us that we must ask the Father to forgive our *debts* or *trespasses* (*means transgression, sin, offense, insult, affront*), because when we disobey His commandments, we hurt and offend Him by our sin, what creates a debt in the spiritual world and this is the open gap by where Satan can touch us. Therefore, when we ask Him to forgive our trespasses, His blood covers us and our debts are paid, closing our gaps. In *Matt. 6: 12* ("Give us this day our daily bread. And forgive us our debts, as we also have forgiven our debtors") the word *debts* in Greek, *opheilemata* or *opheiléma* (ὀφείλημα, Strong #g3783), is the word that describes our sins as those things that make us guilty and load us with debts before God and that we can never pay off, but only His Son. *Opheiléma* means: a debt, offense, sin; something owed, i.e. (figuratively) due morally, a fault. As seen above, debt or trespass means: transgression, sin, offense, insult or affront. And in *Jn. 20: 23* ('sins', in our bible versions) the Greek word is *hamartias* (ἁμαρτία, Strong #g266), which has the primary meaning of "*to err the target*", "*missing the mark*"; hence: (a) guilt, sin, (b) a fault, failure (in an ethical

sense), sinful deed; and therefore “to act wrongly” and “to break the law of God.” In *Matt. 6: 14* (“For if you forgive others their trespasses [NIV, sins], your heavenly Father will also forgive you”), the Greek word translated as *trespasses* is *paraptomata* or *paraptōma* (paraptōmata, παραπτώματα or *paraptōma* παράπτωμα Strong #g3900 = a falling away, lapse, slip, false step, trespass, sin; therefore: fall, fault, offence, sin, transgression, trespass).

One interesting thing is that Jesus makes a connection directly proportional between being forgiven by God and also release forgiveness to those who owe us something. “As we also have forgiven our debtors” or “for we also forgive [verb in present tense] whoever owe us” does not mean that we should ask for forgiveness on the basis of forgiveness with that we had forgiven others, i.e., in the same quantity or quality that we can forgive someone. We can only receive forgiveness by grace. But in order to pray to God for forgiveness, sincerely and without any hypocrisy, we must be free from any feeling of hatred and revenge. Only when God gives us the grace to truly forgive our debtors is that we will be prepared to make a true prayer. Forgiveness here is not connected to feeling, but to our willingness to obey the commandment of the Lord and use the power of our words to open the paths to each other (Having been already forgiven by Him); only then His action of blessing will be completed: “For if you forgive others their trespasses [NIV, sins], your heavenly Father will also forgive you; but if you do not forgive others, neither will your Father forgive your trespasses [NIV, sins]”. In other words, the willingness to forgive within us brings us closer to God’s character, so we can also feel His forgiveness when we come to Him with our problems and sins. On the other hand, without the willingness to forgive others, access to the Father in prayer is blocked. If God forgave us for much bigger things on the cross, why not forgive our brothers for simpler things? (*Matt. 18: 15; 21-22*). If we release forgiveness, lives will be released, but if we withhold them, not only will others no longer have the chance to be forgiven by God, but we will also not have the release of our lives, spiritually speaking.

There is an important comment here. In *Jn. 20: 23* He said to His disciples: “If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained.”

The disciples knew that Jesus’ words did not give them power to forgive sins (*Acts 8: 22*), for only God can do that (*Mk. 2: 7; Lk. 5: 21*). Neither the apostles nor the Church have power to forgive any sin whatsoever or to deny forgiveness to any individual; in other words: judging whether someone will be saved or not by the sins he has committed. What Jesus was talking about was the responsibility He was giving His Church to spread the gospel throughout the world, so that whoever believes in Him may find God’s forgiveness (cf. *Matt. 16: 19* – the keys of the kingdom of heaven – open the door of evangelization), as John the Baptist came to prepare hearts for salvation. However, we can see, both in the OT and in the NT, some passages where servants of God, under a strong anointing of the Holy Spirit, uttered strong words of God’s judgment: Jeremiah, for example, prophesying the death of the false prophet Hananiah (*Jer. 28: 15-17*); Ezekiel against Israel’s leaders (*Ezek. 11: 1-13*), and the death of Pelatiah, while he was prophesying; Peter, with Ananias and Sapphira (*Acts 5: 1-11*); Paul, with Elymas the sorcerer (*Acts 13: 4-12*).

Finally, Jesus teaches us to ask God to *lead us not into temptation and deliver us from all evil* that may befall our lives, whether from the world, the darkness or the flesh. This means that those who pray sincerely for forgiveness of sins yearn for the ability to sin no more. The Greek word *peirasmos*, translated as *temptation* means: ‘do not allow us to fall into situations where we will be exposed to the temptation of evil.’ The

expression “*deliver us from evil*” (*rusai hEmas apo tou ponerou* or ‘*rusai êmas apo tou ponêrou*’) means: ‘*protect, shield, guard (rhyesthai), deliver (rhuomai, ῥύομαι, Strong #4506; to rescue, deliver from danger or destruction) against the assaults of the devil (tou ponerou, namely, evil, the evil one)*’. The phrase enclosed in brackets [*for yours is the kingdom and the power and the glory forever. Amen*] was placed later in the manuscripts, but it was not told by Jesus.

4



*The priestly prayer of Jesus
(What He desires for His children)*

In this later part of the book, I will do differently from the others: to explain first, and then write the biblical text, for it was one of the most beautiful prayers ever written and a model for the whole Church. It is about the deep desire of God's heart to see His children having unity among themselves and, above all, with Him, like as Jesus had. It is interesting to notice here that Jesus prayed only for those who were His, not for those of the world, because only those who are His can accomplish this task that was left to them: to practice the unity and the love with God and with the neighbor. It is important to realize that He also thought of us, not only His disciples, because He already knew the difficulties we would face for being His. He mentioned the love of the Father for Him before the foundation of the world and the glory that now, with His death, would be returned to Him. He makes it clear that it is His word that sanctifies us and it is through our prayer that we keep this life inside of our being, as well as the flame of faith burning. He ends by saying that it is through our union with Him and the Father that we will be recognized by the world, and through our word, others will be brought to Him. Our testimony of life is that will glorify His name among all nations, and everything He gives us to do has the goal to improve us in the unity.

I hope the Holy Spirit may have worked in your life, and each day, may your mouth be devoted to Him so that your anointed prayer brings the manifestation of God's glory.

The text says:

“After Jesus had spoken these words, he looked up to heaven and said, Father, the hour has come; glorify your Son so that the Son may glorify you, since you have given him authority over all people, to give eternal life to all whom you have given him. And this is eternal life, that they may know you, the only true God, and Jesus Christ whom you have sent. I glorified you on earth by finishing the work that you gave me to do. So now, Father, glorify me in your own presence with the glory that I had in your presence before the world existed. I have made your name known to those whom you gave me from the world. They were yours, and you gave them to me, and they have kept your word. Now they know that everything you have given me is from you; for the words that you gave to me I have given to them, and they have received them and know in truth that I came from you; and they have believed that you sent me. I am asking on their behalf; I am not asking on behalf of the world, but on behalf of those whom you gave me, because they are yours. All mine are yours, and yours are mine; and I have been glorified in them. And now I am no longer in the world, but they are in the world, and I am coming to you. Holy Father, protect them in your name that you have given me, so that they may be one, as we are one. While I was with them, I protected them in your name that you have given me. I guarded them, and not one of them was lost except

the one destined to be lost, so that the scripture might be fulfilled. But now I am coming to you, and I speak these things in the world so that they may have my joy made complete in themselves. I have given them your word, and the world has hated them because they do not belong to the world, just as I do not belong to the world. I am not asking you to take them out of the world, but I ask you to protect them from the evil one. They do not belong to the world, just as I do not belong to the world. Sanctify them in the truth; your word is truth. As you have sent me into the world, so I have sent them into the world. And for their sakes I sanctify myself, so that they also may be sanctified in truth. I ask not only on behalf of these, but also on behalf of those who will believe in me through their word, that they may all be one. As you, Father, are in me and I am in you, may they also be in us, so that the world may believe that you have sent me. The glory that you have given me I have given them, so that they may be one, as we are one, I in them and you in me, that they may become completely one, so that the world may know that you have sent me and have loved them even as you have loved me. Father, I desire that those also, whom you have given me, may be with me where I am, to see my glory, which you have given me because you loved me before the foundation of the world. Righteous Father, the world does not know you, but I know you; and these know that you have sent me. I made your name known to them, and I will make it known, so that the love with which you have loved me may be in them, and I in them” (Jn. 17: 1-26).

“The Lord bless you and keep you; the Lord make his face to shine upon you, and be gracious to you; the Lord lift up his countenance upon you, and give you peace.” (Num. 6: 24-26)

