

## Pray All Kinds of Prayers

---

Rich Nathan  
November 8-9, 2014  
Just Pray Series  
Ephesians 6.18

A few weeks ago we had a healing conference here at Vineyard Columbus. For those of you who were not here, the conference was led by a pastor from Northern Ireland named Alan Scott. Many, many people had dramatic experiences of God's presence during that weekend. And more than 4 dozen of you took the time to write up a brief testimony of healing that you or a family member personally experienced. Let me read to you a few of the many stories of healing that we received.

*Last Friday I went to the service. My left shoulder was healed. For over four years I couldn't lift my arm up in the air to worship or to reach for things without pain. And it would increase for a few days, if I did these things. Our God is so good!*

*My wife has had breast cancer twice. She had a tumor on the right side of her chest. Obviously we were concerned. She went up for prayer, escorted by our grandson. Following the prayer time, the tumor disappeared. Thank God.*

*My daughter had been seizures on a regular basis since May despite all the treatments we have tried. At the [healing] conference, my family and I stayed up in the prayer area during ministry time and probably had 8-10 different people pray for us over the course of about 45 minutes. The last seizure my daughter had was that morning. In the time that has followed, she has not had any. We ask that you would continue to pray for her full healing.*

*When Alan Scott asked us to pray for healing, I experienced God's healing in my left eye, which was becoming increasingly foggy and faded in sight. I also experienced healing in my right knee in which I constantly had pain from since high school. The pain has left and my vision has cleared.*

*I was healed of a back issue that was the result of an injury I suffered working on a car in 1979. I had this for 39 years, either stiffness or pain all of the time. Not Now! God is so good. My back is now as it was before this happened.*

*During Alan Scott's ministry I felt complete healing over my knees which have been popping since I was five years old. When Alan offered up healing I started to tingle in my chest and then the sensation shot down to my knees. I immediately started crying and knew that I was healed. No pain and no popping since.*

*Friday night I had a powerful experience. I received complete healing from the chronic neck pain I've suffered with for almost 15 years. My neck was full of arthritis and the pain that I've experienced has prevented me from even driving. Friday night as I drove into the parking lot, my neck was locked up and I was in incredible pain. God healed me during the first call for healing on Friday night. I'm still amazed by God's incredible grace over me and still find myself surprised at his goodness! Crazy good!*

We haven't received this many reports of healing at our church for 20 years. It really is quite extraordinary.

I want to immediately speak a word to the many people who came up for prayer and were not healed. Or some of you thought that perhaps you were healed, but the problem later reoccurred. God loves you and God loves me whether we are physically healed or not. I often think, if the only thing that God ever did for me was to send his Son Jesus to die on a cross for my sins that would be proof enough of God's love. Here is what we read in Romans 5:8:

Romans 5:8 (NIV)

8 But God demonstrates his own love for us in this: While we were still sinners, Christ died for us.

How much more proof of love do we need than having someone die in our place?

But God hasn't simply sent his Son to die for us. Day after day, God in his love gives us life, food, shelter, clothes, friends, a great church, and families, and for many of us, spouses and children, and people we love and who love us. So whether we were healed or we weren't healed a few weeks ago, we all need to say, "God loves me regardless."

Here is a word of encouragement for those of us who were not healed. Whether we are healed or not, God loves us regardless. If you or a loved one were not healed, and you want to be, ask the prayer again – in your small group, here at church on the weekend, from your friends or family members, always pray and never give up! Don't throw in the towel. If your healing or an answer to prayer didn't come yesterday, pray today. And if it doesn't come today, maybe the answer is coming tomorrow.

A recent survey of what Americans pray for was just published. 36% of us pray for our future prosperity. Only 20% of Americans ever pray that somebody of no faith or a different faith would embrace their faith. Only 12% of Americans say they ever pray for our government leaders. And we wonder why government is struggling! Only one out of eight of us say they ever pray for government leaders.

Ruth Haley Barton, one of this century's great spiritual writers, wrote this about prayer. She said:

*One thing I know for sure about prayer these days is that we do not know how to pray. It is only the young in Christ who think they know how to pray; the rest of us know we are just beginners. So let's begin together, which is really all we can do.*

How should we pray? I started a series last week on prayer. I feel like the Lord is inviting us to pray. And if you follow me on Twitter, or ask to friend me on Facebook – and as I said last week, I friend everyone – so follow me on Twitter and ask to friend me on Facebook. But I'm posting a daily prayer for all of you to take just 30 seconds a day to pray. How should we pray? We should pray with all kinds of prayers. I've called today's talk "Pray All Kinds of Prayer." Let's pray.

Ephesians 6:18 (NIV)

18 And pray in the Spirit on all occasions with all kinds of prayers and requests. With this in mind, be alert and always keep on praying for all the Lord's people.

Pray with all kinds of prayers and requests. How should we pray?

We should pray comprehensive prayers

For any of you who have ever worked out in a gym, you know that there are folks who exclusively work out on one piece of equipment. You know the guys who have bulging biceps and a huge beer gut. Or they're doing massive amounts on the bench, but have skinny little pipe cleaner legs.

When I think of praying all kinds of prayers, comprehensive prayers, I think of prayers that are like spiritual cross-fit training. We're not just praying 1-2 types of prayers, but as we step by step, left foot, right foot, left foot follow Jesus, we're growing more versatile in the kinds of prayers that we know how to pray. Cross-fit training emphasizes not only strength, but aerobic conditioning and flexibility. So many of us are stuck in praying 1-2 or 3 kinds of prayers. There are many adults stuck in praying prayers they memorized as children. We need to grow in our versatility, in our flexibility in our prayers. Raised as Roman Catholic, maybe you prayed three Our Fathers, or two Hail Mary's. If you were raised Jewish like me, maybe you know how to pray the Shema. If you were raised in a Muslim home, maybe you can do several rounds of Rak'a or cycles of prayer. Maybe you've learned how to say the blessing over your food, or pray a prayer of confession, or conversationally.

But there are so many different kinds of prayer. What we see in Jesus is this extraordinary versatility when he prayed. If you just look at Jesus' healing prayers, sometimes he touched people when he prayed as he did with Peter's mother-in-law.

Other times he prayed a prayer without a touch like Lazarus, who he raised from the dead. Sometimes his prayers were really brief, like, “See,” or “Rise up and walk.” Sometimes the pattern involved using spit and mud. The prayers of Jesus were so versatile. They were public and private. He quoted the Psalms.

There are so many different kinds of prayers that we can explore. I want to encourage all of us to expand the ways that we communicate with God.

But what do I mean by comprehensive prayer? What I mean is all encompassing prayer, prayer that touches all of existence, all facets of our lives. I think of the Lord’s Prayer, and particularly the last three petitions in the Lord’s prayer.

Matthew 6:11–13 (NIV)

- 11 Give us today our daily bread.
- 12 And forgive us our debts,  
as we also have forgiven our debtors.
- 13 And lead us not into temptation,  
but deliver us from the evil one.’

Give us this day our daily bread. Forgive us our debts as we forgive our debtors. Lead us not into temptation, but deliver us from the evil one.

These three petitions cover the whole of our lives. Our daily bread speaks to us about the needs of our body. “Forgive us” speaks to us about the needs of our emotions, our souls. “Lead us not into temptation, but deliver us from the evil one,” speaks to us about our spirits, our spiritual needs. What Jesus is communicating to us is that prayer covers our whole person - body, soul and spirit. Prayer not only covers our whole person, but it covers all of our times, present, past and future. Think about this with me. We pray, ‘Give us this day our daily bread.’ In other words, ‘God help me at this moment, in the present.’

And then our thoughts turn to the past and past failures and past problems. After we say, ‘God, help me with the present’, we say, ‘God, cleanse me from the past.’ That is why we pray, ‘Forgive us our debts, as we forgive our debtors.’ Deal not only with my present Lord, but also with my past.

And then our thoughts turn, ‘Well, what about the future? And all the problems that await me in the future? All the traps? All my fears?’ And so we pray, “And Lord, lead us not into temptation, but deliver us from the evil one.”

So prayer covers our whole being - body, soul, and spirit- and it covers all of our times, as the Psalmist said, “Our times are in your hand.” It covers present, past and future. What does it mean to pray comprehensive prayers? It means to pray about everything.

There is a Gnostic dualism that has been in the church almost from the beginning, which says to us that if you are going to pray to God that you mainly concentrate on spiritual matters. Pray about revival and pray about spiritual gifts, and evangelism, but matters of the body, physical matters, our daily bread, which primarily speaks to us about the needs of our body. We are not convinced that we should take mundane physical matters to God. I am so glad that Jesus starts the petitions regarding ourselves with something physical, bread, not something regarding our spirits.

Now I think that our daily bread can be extended to cover all that is necessary to sustain life beyond our physical body, to cover all that is necessary, but at the very least it covers what is physical. We ought to pray about illnesses. We ought to pray for a baby, if we want to have a baby. To pray for a spouse if we want to get married. To pray about habits that we struggle with, habits of smoking, and drinking, and sexuality. To pray about weight loss and exercise. Pray about everything!

Pray comprehensively – not just about big things, lofty prayers for revival. I love the fact that Jesus tells us to pray for our daily bread. Pray about the most mundane needs. God is not only concerned with the high and lofty, but the little things of life.

Isaiah 57:15 (NIV)

15 For this is what the high and exalted One says—  
he who lives forever, whose name is holy:  
“I live in a high and holy place,  
but also with the one who is contrite and lowly in spirit,  
to revive the spirit of the lowly  
and to revive the heart of the contrite.

All kinds of prayers – big prayers, little prayers, private prayers, public prayers, brief prayers, long prayers, prayers for ourselves, prayers for others, silent prayers, audible prayers – all kinds of prayers.

We should pray at set times

Long prayers at set times. It is impossible to maintain our spiritual life without having set times of prayer on a daily basis. I’ve never met a Christian who has a vital spiritual life who does not have a routine of prayer at set times throughout their week. Just as you have a routine of eating at set times, you have a routine of brushing your teeth at set times, you have a routine of exercising or spending time with your children or going out on a date with your spouse, it is impossible to maintain any level of spiritual health and vitality without a routine, without a rhythm of prayer at set times.

The Prophet Daniel prayed three times a day. David said, “Seven times a day I will praise you.” It is good for our spiritual health, it is good for our relationship with God, it is good for your emotional health and your physical health to say, “This time I set aside for

God every day. This time belongs to the Lord. I'm not going to intrude on it by going on Facebook, or filling it with work, or cramming for an exam. I'll do so much better in all the other areas of life, if I take this time to pray. This time each day belongs to God."

And I want to meet with God at a punctual time in the same way I would keep an appointment with a friend. I would never say to a friend, "You know, we're going to meet at 8:00 a.m. at Starbucks" and then say, "I just got busy. I was reading the newspaper. I decided to work on some chores. I will just wave at you as I drive by at 8:45."

Set an appointment with God and keep your appointments. But praying at set times is not enough.

We should pray at all times

When I think of praying at all times, I think of Nehemiah, who was the governor of Israel back in the 5<sup>th</sup> century BC. He was a cup bearer and advisor to a Persian king, but his heart was always in Jerusalem. And he earnestly desired that his people Israel would be restored to their own land, and that Jerusalem would be rebuilt. So for months he prayed that this Persian king's heart would be moved to help him with his plan to rebuild Jerusalem. "God, cause this person to show me favor."

This is a great prayer to pray, by the way. All of us are dependent upon the favor of others in positions of power and positions of influence. "Lord, move in this person's heart to show me favor."

Well one day Nehemiah had an opportunity to bring the subject of Jerusalem before the king. After months of praying, Nehemiah prayed at set times for months, here is what we read:

Nehemiah 2:1–5 (NIV)

2 In the month of Nisan in the twentieth year of King Artaxerxes, when wine was brought for him, I took the wine and gave it to the king. I had not been sad in his presence before, 2 so the king asked me, "Why does your face look so sad when you are not ill? This can be nothing but sadness of heart."

I was very much afraid, 3 but I said to the king, "May the king live forever! Why should my face not look sad when the city where my ancestors are buried lies in ruins, and its gates have been destroyed by fire?"

4 The king said to me, "What is it you want?"

Then I prayed to the God of heaven, 5 and I answered the king, "If it pleases the king and if your servant has found favor in his sight, let him send me to the city in Judah where my ancestors are buried so that I can rebuild it." (NIV)

Between the time that the king asked him, “what do you want,” and the time Nehemiah answered, it says, “Then I prayed to the God in heaven.” I’m sure Nehemiah’s prayer was not a verbalized prayer. I’m sure Nehemiah didn’t say, “King, hold that question just a moment while I run to my prayer closet, kneel down, and pray in the way I’m most comfortable praying.” Nehemiah silently prayed in his heart to God. He shot an arrow of prayer silently up in the moment.

That’s what praying at all times is like – on your way to an important meeting at work, when you’re in the middle of a conflict, when you are stuck in traffic, when you have an important decision to make during the day concerning what to do with a client, or what class to take, whether to call a person or not, or what to share with a friend regarding your health. The simple act of pausing and shooting up an arrow of prayer declares to ourselves and God that we know we are dependent upon him. We don’t want to just rely on our own wisdom or the counsel we’re receiving from everyone in the world. We don’t want to just base our decisions on what we know, what our eyes see, and what our ears hear. “God, help me in this moment.”

We’re in a crowd; we’re bantering with some friends – quick prayer: “Set a guard at the door of my mouth, Lord, keep watch over the door of my lips.”

Prayers at all times are brief prayers. They acknowledge our constant dependence on God. When I think of praying all kinds of prayers, I think of praying long prayers at set times, brief prayers at all times, and

We should pray informal prayers

I read the prayer of a five year old girl. She said, “Today’s sunshine was pretty. Thanks, God. Bye.” I thought, “That’s beautiful. She understands prayer because she knows who she is talking to.” You don’t pray simply, freely, effortlessly, naturally, gratefully – you don’t pray, “today’s sunshine was pretty, thanks, God, bye,” if your image of God is I’m speaking to the heavenly version of a principal in school; or I’m speaking to my heavenly probation officer. OK, Johnny, OK Joanie, you’ve been bad; now walk down the hall to the principal’s office and tell her what you did. Or you’ve been really bad and so now you need to check in with your probation officer.

You don’t speak freely, naturally, effortlessly, gratefully in settings where you have to watch every word, or you are going to get it. Prayer is not checking in with someone who is waiting to punish us. Who wants to do that? Prayer is not a job interview with a potential employer where you’d better be on your best behavior putting your best foot forward. Prayer is not magic where you better say the right words in the right order, otherwise you won’t get what you’re praying about.

Prayer is communication with your heavenly Father

Jesus' great lesson to us regarding how to pray is found in what has become known as the Lord's Prayer, which is probably better titled, "The Disciples' Prayer,"

*Our Father in heaven.*

Every time you approach God, this thought ought to be in your mind, "I am approaching my Father in heaven."

Most of us don't realize how radical, how absolutely unprecedented and outrageous it is in all of religious history for someone to look up to heaven and call God, "my Father." New Testament scholars tell us that in the entire history of ancient Judaism we have no example of any individual ever saying to God, "my Father" until Jesus came alone. Hundreds of thousands of Jews prayed to the One True God before Jesus, but not one of them in any ancient Jewish writing, in any holy book, in any prayer, in any commentary, no where in the vast literature of the Jews, did anyone ever look up to heaven and say to God, "Father," before this one person we know as Jesus Christ.

You know the word that Jesus used in calling God, Father, was a Hebrew word. It is the word "Abba." This was one of the first words I learned as a little Jewish boy when I went to Jewish parochial school. Abba. It means "daddy," or "my loving dad." The most impressive thing about Jesus' prayers is that he approached God and called God in heaven "Abba." This left such a vivid impression in the minds of his followers that the early church prayed exactly the same way down to the second and third generations. They called God Abba even though they were in a Greek-speaking world. They still held onto this one little Hebrew word.

Paul mentions this word in Gal. 4:6.

Galatians 4:6 (NIV)

6 Because you are his sons, God sent the Spirit of his Son into our hearts, the Spirit who calls out, "Abba, Father."

We read the same word used in Romans 8:15

Romans 8:15 (NIV)

15 The Spirit you received does not make you slaves, so that you live in fear again; rather, the Spirit you received brought about your adoption to sonship. And by him we cry, "Abba, Father."

Only 15 times in the Old Testament is God called Father. And he is never called the Father of a private individual. He is always called the Father of a nation, or he speaks in general terms about being the Father of the king. Nowhere do we read of someone praying Abba. But 245 times in the New Testament God is called Abba, Father, Daddy.



The starting point of a healthy life for us as individuals, the beginning point for healthy churches and the starting point for prayer is for each of us as individual men and women, boys and girls, to see ourselves as God's children by way of adoption through our faith in Jesus Christ and to know God as our Father.

You know, it is interesting in 1 John 2:12-13, John addresses three groups of people. Some people say that all three are really the same group. Others see them as stages of maturity. I lean towards the latter view. We read in 1 John 2:12-13,

1 John 2:12–13 (NIV)

12 I am writing to you, dear children,  
because your sins have been forgiven on account of his name.  
13 I am writing to you, fathers,  
because you know him who is from the beginning.  
I am writing to you, young men,  
because you have overcome the evil one.

The apostle John says that there are two essentials for even getting out of the blocks of the Christian life. One is that you know your sins are forgiven. You can make no progress as a follower of Christ until you know the saving power of the Cross of Jesus Christ and that you are set free from your past. You can't move on beyond the Cross, and you can't make any progress unless you understand that God forgives you by virtue of the death of his Son for your sins at the Cross.

But then John goes on to say:

1 John 2.14

I write to you, dear children, because you know the Father...

It is interesting that the apostle John says you also can't make any progress in the Christian life until you know God as Father. "I write to you, dear children, because you have known the Father." Before you can engage in great exploits of ministry, you have to know God as Father.

One of the distinctives of Vineyard as a church movement has been this emphasis on the Fatherhood of God. So many people live as orphans, or foster children of God – never knowing the Father heart of God for them.

Let me ask you a personal question. If you have received Christ into your life, is the image that you carry around most of the time regarding yourself is that you are a beloved child of God, and that he is your heavenly Father, your Abba? That God sees you as his beloved daughter, or his beloved son? And that he is eager to lavish grace and mercy upon you?

Friends, seeing God as he is and seeing yourself as he says you are is the starting point, it is the foundation for healthy living. It is the foundation for praying naturally, freely, boldly, and informally. And this is what the world is yearning for, though many don't even know it. The world is yearning for an experience of the Father's love. I believe that if a church really shows the love of the Father towards the world, they will see streams of prodigals flooding in.

When we are approaching God as Father, it is absolutely imperative that we not project onto him our faulty experiences of our own fathers, or our faulty attempts to demonstrate fatherhood. Martin Luther, the great Protestant Reformer, said that for years he had trouble praying the "Our Father" because he thought of his own father when he began his prayers with those words. And his own father was a brutal and hard man. Each of us has to wrestle with what we really believe God is like. When you strip away the formulas and the creeds you have learned, and you're lying in bed at night upset, afraid, guilty, or insecure and you choose in the darkness of your rooms, office, fields, or in school to call God "Father" do you project onto him the faulty image of father that you experienced growing up in your homes?

Be honest, friends, in the deepest part of your heart, what do you feel like your Father in heaven is really like? When you are scared, in need, or have blown it, what is your Father in heaven really like?

Like Martin Luther many of us have had very poor models of father in our own lives. And even in the best of families, all of us have been raised with imperfect fathers who failed to model God's fatherhood in some significant way. Today in America, life without a father is the norm for more than a third of all children. Fatherlessness is the product of record levels of divorce, and the massive rise in childbearing outside of marriage. The phenomena of fatherlessness afflicts rich and poor, black and white, in an increasing way.

To pray comfortably, naturally, effortlessly, freely like that 5-year old, we must allow Jesus to teach us what God is like – he is our loving, forgiving, welcoming Father in Heaven.

Prayer is communicating with your best friend

Jesus says in John 15.14-15:

John 15:13–15 (NIV)

13 Greater love has no one than this: to lay down one's life for one's friends.  
14 You are my friends if you do what I command. 15 I no longer call you servants, because a servant does not know his master's business. Instead, I have called you friends, for everything that I learned from my Father I have made known to you. (NIV)

Jesus says, “You are my friend.” What if prayer was nothing more than taking time to talk and listen to a really great friend? You know how comfortable you are when you are with a good friend. You share freely. You are transparent. You are emotionally honest. What if you had a friend who was just brilliant and gave great advice. Wouldn’t you want to communicate with that friend? What if you had a friend who every time you met with him, you just felt better after. You felt encouraged. You felt loved. You felt supported. Here is one person in the world who is for you. The whole world might be against you, but you are not alone. When we pray, we are communicating with our best friend.

We should pray informal prayers, but

We should pray formal prayers

Now, don’t turn off here. I know many of you grew up in churches where you just recited prayers mindlessly, maybe in a language you didn’t understand, and that your experience of formal prayer may be like eating shredded wheat without milk. You just go “blah.”

But the Apostle Paul tells us to pray all kinds of prayers. And you know that Jesus didn’t just pray spontaneous informal prayers to the Father. Like any good Jew in the 1<sup>st</sup> century Jesus regularly prayed through the book of Psalms. In fact, the book of Psalms was always on his lips. He quotes the Psalms when he is on the cross.

My God, my God, why have you forsaken me?

That is not a spontaneous original prayer with Jesus. He is quoting King David and Psalm 22.

There are lots of sources for formal prayers. One thing that I do most Sunday mornings to prepare for preaching and for worship is to pray through what is called

The Great Litany from the Book of Common Prayer

You can google this online.

The Great Litany BCP

I love praying the Great Litany because this formal prayer is like working out with a trainer at a gym. It pushes me to pray about things and in ways that I otherwise wouldn’t pray about. I get lazy in my informal, spontaneous prayers. But the Great Litany pushes me. For example, in the Great Litany we pray:

*Deliver us O Lord from all blindness of heart; from pride, vainglory, and hypocrisy; from envy, hatred, and malice; and from all lack of love.*

As I pray that prayer, I think to myself, “Lord, where have I been proud? Where have I been full of vanity? Where have I been a hypocrite? Who do I envy? Where has my heart been filled with malice? God, toward whom have I lacked love?”

The Great Litany goes on and says:

*From lightening and tempest; from earthquake, fire, and flood; from plague, pestilence, and famine, good Lord, deliver us.*

As I look over that list I think where in the world is someone right now suffering from earthquakes, or hurricanes, or violence, or battles? O Lord, I pray for the war-torn regions in Iraq, in Syria, in the Ukraine, in the Sudan, in the Congo. Where in the world, Lord, is someone else suffering from a plague, from disease? Lord, have mercy on the people of Liberia. Have mercy on the nation of Sierra Leone and Guinea. Have mercy on families who are burying children, and mothers and fathers, sisters and brothers.

The prayer goes on. At one point in the prayer we pray:

*That it might please you to rule the hearts of your servants, the President of the United States, and all others in authority, that they may do justice, and mercy, and walk in the way of truth, we beseech you to hear us, good Lord.*

So I pause and I pray for the President and for his family – his wife and two daughters, for our governor and his wife and family, for our mayor. I pray for justice. I pray for integrity in government. I pray that the women and men who lead us would have wisdom, that they would hear from God and obey.

Friends, do you see how praying a formal prayer like the Great Litany might stretch you to pray about things and for people that you ordinarily don’t pray about and for?

And I would particularly encourage you as you are learning to pray all kinds of prayers to begin to learn how to pray the Psalms.

We should pray Bible prayers

It used to be that Christians everywhere prayed from the Psalms every day. They did this privately, and they did it in church. Everyone learned to pray the Psalms. They would read them out loud. And as they prayed the Psalms, they entered into how the Holy Spirit teaches people to pray in his school of prayer. Rarely, even in church, is one entire psalm actually read. And rarely do you come upon a person who says, “Yes, I often pray the Psalms. I don’t just read them. I speak them out to God as a prayer.”

Part of the beauty of learning to pray the Psalms is that you are praying along with Jesus, who as I said before, prayed the Psalms. And not only are you praying with Jesus, you are praying along with God's people throughout the ages. Even if you are praying by yourself, you are not by yourself. There is a company of folks who have prayed this prayer, who understand how you feel.

Listen, you can come to church and everyone is praising God, but your heart is broken because your prayers regarding a loved one have not been answered, because you just lost a loved one and you've been shot through the heart because you've just gone through the loss of a job, a failure in school, a broken marriage, or a broken engagement, or a romantic breakup. or an experience of grave disappointment. Where do you find community to support you in your prayers? You find it in the book of Psalms. As you pray along with the Old Testament people of God and the New Testament people of God and Jesus and the Spirit of God. Your heart is broken? Pray Psalm 13.

Psalm 13 (NIV)

- 1 How long, LORD? Will you forget me forever?  
How long will you hide your face from me?
- 2 How long must I wrestle with my thoughts  
and day after day have sorrow in my heart?  
How long will my enemy triumph over me?
- 3 Look on me and answer, LORD my God.  
Give light to my eyes, or I will sleep in death,
- 4 and my enemy will say, "I have overcome him,"  
and my foes will rejoice when I fall.
- 5 But I trust in your unfailing love;  
my heart rejoices in your salvation.
- 6 I will sing the LORD's praise,  
for he has been good to me.

If we are to grow in our relationship with God, we need to learn to pray all kinds of prayers – long, short, private, public, silent, audible, informal and formal. Multiply the ways that you communicate with God. Let's pray.

## Pray All Kinds of Prayers

---

Rich Nathan

November 8-9, 2014

Just Pray

Ephesians 6:18

- I. We should pray comprehensive prayers
- II. We should pray at set times
- III. We should pray at all times
- IV. We should pray informal prayers
- V. Prayer is communicating with your Heavenly Father
- VI. Prayer is communicating with your best friend
- VII. We should pray formal prayers
- VIII. We should pray Bible prayers