

I: Misdirection (Proseuchological) – minus 12 points

Since Part 2 has covered this point in depth, no more than slight summary shall be given at this point. Misdirectionism can lead to, but falls short of, misvisualisation, the mental fusing about the members of deity.¹ Misdirected prayer nevertheless misunderstands both our relationship with deity and deity's dynamic relationship to us. Therefore, songs encouraging this malpractice encourage a serious loss of biblicality. Jesus taught prayer not to himself but to his father, who after the cross would become personally *abba* to, and only to, each Yeshuic believer. Yeshua taught that by the new covenant he himself should no longer be directly asked by his disciples, but that the father himself would love them in the individualism of the new covenant—direct contact. Jhn.16:23 makes this clear, and even without preferring the simplified TR version, 14:14 fits well into the framework of asking the father directly (= asking Jesus indirectly), and the spirit directly responding (= Jesus indirectly responding)—trinity involvement. Paul's way of joining the terms *God/father*, and *lord/Jesus* (1 Cor.8:5f.), and mentally keeping these two persons distinct yet united in one tripersonal being, are perhaps the wisest way forward. I suggest we avoid the Dominus Factor, introduced by Wycliffe into English,² drop calling God *lord*, and follow the rule of thumb that the father is God, Jesus is lord, and we ask only God (not the lord), in Jesus' *name*, being a part of Jesus' family & mission. And though talking with the spirit is part & parcel of Christian life, biblically the spirit is the person of deity alongside us who inspires, not receives, our requests (Rm.8:15,26f.). In short, ask only the father, and do not call him *lord*. I mark down the Dominus Factor.

¹ Latin: *neque confundentes personas, neque substantiam separantes*; English: *neither confusing the persons, nor dividing the substance*. Athanasian Creed.

² <http://mdtc.eu/wggyndale.html>

