

What Jesus Said About Prayer Part 3

Luke 18:1-8

"1 And HE SPAKE A PARABLE UNTO THEM TO THIS END, that men ought always to pray, and not to faint;

2 Saying, There was in a city a judge, which feared not God, neither regarded man:

3 And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.

4 And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man;

5 Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

6 And the Lord said, Hear what the unjust judge saith.

7 And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?

8 I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?

Verse 1 says that Jesus spoke this parable to the disciples: ***"... to this end, that men ought always to pray, and not to faint."*** Another translation says, ***"... that they should always pray and not give up."*** Still another translation says, ***"... that men ought always to pray, and not cave in."***

We have pointed out that there are different rules that apply to different kinds of prayer. Some of us have put all kinds of prayer in the same sack, so to speak, and have shaken them all out together. That is the reason we have become confused, and our prayers haven't worked for us. Too often we seem to think that everything that is said about one kind of prayer applies to all kinds of prayer. But saying that would be just as sensible as saying the rules of football apply to all sports. Of course they don't.

Football, baseball, basketball, and many other games all fall under the category of sports. But the same rules do not apply to all of these different games or kinds of sports. Each sport has its own individual set of rules.

Praying With Persistent Faith

As we have said, many people have lifted this passage in **Luke 18:1-8** out of its setting and have thought from the negative standpoint, "If I can just keep on praying - if I don't give up, and if I pray loud enough, and long enough - I will eventually talk God into the notion of hearing me and answering my prayer."

But let's ask ourselves the question, What was Jesus really talking about in **Luke 18**? Actually, Jesus was talking about praying with persistent faith. We know this **because Luke 18:1** says, **"... he [Jesus] spake a parable unto them TO THIS END, that men ought always to pray, and not to faint."**

To say that this passage is a strict analogy of believers praying to God is not entirely true, because that would be saying that God is an unjust judge. But we know that God cannot be unjust. However, in this passage, Jesus was encouraging believers that since the unjust judge in **Luke 18** avenged the widow, how much more would God speedily avenge His own children, His own elect.

Because God is just, He will speedily avenge His elect. In **Luke 18**, Jesus is encouraging believers in prayer by telling them that even an unjust judge finally heard and answered the widow woman's cry, though he **"feared not God and regarded not man."** This widow woman had come before the unjust judge and had said, **"... Avenge me of mine adversary"** (**Luke 18:3**). Then Jesus said in **Luke 18:7** that if the unjust judge avenged the widow, **"... shall not GOD avenge his own elect...?"**

In this parable Jesus was not talking about praying to be saved. He was not talking about praying to be filled with the Holy Ghost. He was not talking about praying to receive your healing. He was not talking about praying to have your financial or material needs met. We have already covered scriptures which apply to praying for those things using the prayer of faith: **"And all things, whatsoever ye shall ask in prayer, believing, ye shall receive"** (**Matt. 21:22**). You receive those things I just mentioned by praying the prayer of faith.

But here in **Luke 18:1-8**, Jesus is talking about the people of God who are under persecution, crying out to God for deliverance.

LUKE 18:7,8

"7 And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?"

8 I tell you that HE WILL AVENGE THEM SPEEDILY. Nevertheless when the Son of man cometh, shall he find faith on the earth?"

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We have great liberty here in the United States, but in many other countries there is not the same religious freedom, and Christians are persecuted for their faith in Jesus Christ. And we are sure that Christians in many other countries are crying to God for deliverance and freedom.

But Jesus is saying here in **Luke 18** that the time is coming when pressure is going to be put on all Christians, no matter where we live. The Book of Revelation talks about the end times and about the cry of God's people ascending up to Him. But Jesus said here, **"I tell you that he [God] will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?"** (**Luke 18:8**).

What Jesus is saying here is that the believer is not to give up in prayer, and when the world waxes worse and worse and persecution comes so that we will almost despair of life, yet we will cry unto God and He will avenge us speedily. He will not be like the unjust judge was. The unjust judge did not avenge the widow woman speedily. The Bible says the woman troubled the judge, and finally when the judge avenged her, he did so, saying, **". . . lest by her continual coming she weary me"** (**Luke 18:5**).

But notice Jesus said that God would speedily avenge His own elect. This verse says just the opposite of what most people think it says.

For instance, most people think this passage of Scripture is saying that if we have unsaved loved ones, if we keep on praying long enough, eventually we will just wear God down, wear Him out, and worry Him as this woman did that unjust judge. Then after we do all of that, God will eventually save our loved ones, just so we will stop petitioning Him about it!

Or people think this scriptural passage is saying that if they have some personal need, if they keep at it in prayer, they will eventually talk God into the notion of doing something for them. But that is not what Jesus is talking about in these verses at all. God stands ready and willing at every moment to answer prayer.

Jesus is not talking about persistent faith to wear God out so He will answer your prayers. He is simply saying if believers will be persistent in faith, **how much more** will God avenge them than the unjust judge avenged the widow. But as **verse 1** says, **it is the persistence of faith, not the persistence of doubt**, that causes God to respond and avenge his elect.

Taking scriptures and texts out of their setting and out of their context and trying to apply them to other areas will cause us more harm than good. The main thought in **Luke 18** is that men ought always to pray, and not to faint - not to cave in. It is easy to cave in sometimes in our faith.

Asking in Jesus' Name

Now let us look at the Gospel of John and see something here that Jesus said about prayer. John, strange as it may seem, does not record anything that the others do in regard to prayer. And what John says about prayer, the others - Matthew, Mark, and Luke - did not record.

Actually, in his Gospel, John said that if everything was written which Jesus said and did, the world itself could not contain the books that would have been written (John 21:25). However, many things are recorded in the Word that Jesus said and did which can help us. And regarding prayer, we have seen that Jesus taught many principles of prayer which can help us develop in our prayer life as we practice them.

Of course, the writers of the gospels - Matthew, Mark, Luke, and John - did not all record the same thing. Luke recorded a part of what Matthew said about prayer. Mark did not record much about prayer. He just recorded one instance in regard to Jesus' cursing the fig tree. Matthew covered that in Matthew chapter 21. But Matthew also recorded what Jesus said about the prayer of agreement: "... *That if two of you ... agree on earth as touching any thing that they shall ask, it shall be done ...*" (Matt. 18:19). None of the other writers mentioned the prayer of agreement.

The Book of John covers the subject of prayer from an entirely different standpoint than any of the other gospel writers did. Actually, we have to put together all the things John said about prayer to get a clear picture of what God wants us to know.

JOHN 14:10-14

"10 Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. 11 Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.

12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.

13 And whatsoever ye shall ask [demand] IN MY NAME, that will I [Jesus] do, that the Father may be glorified in the Son.

14 If ye shall ask any thing IN MY NAME, I will do it."

We have used this passage of Scripture in regard to prayer. But Jesus is not talking about prayer here at all in the way we think He is talking about prayer.

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As we look once more at **John 16:23 and 24**, we will be able to see the difference between these two passages of Scripture.

JOHN 16:23,24

"23 And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ASK THE FATHER in my name, he will give it you. 24 Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full. In John 14:13,14 the Greek word for "ask" implies to demand as something due. In other words, we could say, "And whatsoever you shall demand in My Name, that will I do..."

When you demand something due you in the Name of Jesus, you are not demanding anything of God. God isn't the one hindering you; Satan is. You are exercising your authority over the devil in Jesus' Name. You are simply standing in your position of authority against Satan in the Name of Jesus.

Jesus said, ***"And whatsoever ye shall ask [demand] in my name, that will I do..."*** (John 14:13). The Greek is more explicit than this. It reads, ***"Whatsoever you shall demand as your right in My Name..."*** Based on your rights in Christ, you are demanding Satan to stop in his maneuvers against you. And you have the right to use the authority in the Name of Jesus as something due you because of your inheritance in Christ.

In **John 14:13,14**, the believer is standing against Satan and circumstances which do not line up with the Word of God. The believer is exercising his authority over Satan and the adverse circumstances affecting his life, and commanding Satan to bow his knee to the Name of Jesus (**Phil. 2:9,10**). The believer is also exercising the command of faith in that Name.

John 14:13,14 is not talking about prayer as is **John 16:23,24**. **John 14:13,14** is the believer's right to exercise his authority over Satan in the Name of Jesus. It is a demand or command of something due the believer because of the rights and privileges God has already provided for him in Christ based on the authority invested in the Name of Jesus.

In **John 14:13,14**, Jesus is talking about something entirely different from what He said in **John 16:23,24**. In **John 16:23,24**, Jesus is giving us the principle for New Testament prayer. Jesus is telling us that all prayer must be addressed to the Father in Jesus' Name: ***"... Whatsoever ye shall ask the FATHER in my name, HE will give it you."***

Here in **John 16:23,24** Jesus is talking about prayer to the Father in the Name of Jesus. We discussed this kind of New Testament prayer at length in earlier lessons.

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But in **John 14:13,14**, Jesus isn't talking about prayer. It is a demand of Satan to loose his hold on whatever he has tried to bind in your life: **"... whatsoever ye shall ask [demand] in my name, that will I [Jesus] do...."**

In the Acts of the Apostles, we see this principle of using Jesus' Name, not as a prayer, but as a demand and a command of faith. At that Name sickness had to go.

ACTS 3:1-8

**"1 Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour.
2 And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple;
3 Who seeing Peter and John about to go into the temple asked an alms.
4 And Peter, fastening his eyes upon him with John, said, Look on us.
5 And he gave heed unto them, expecting to receive something of them.
6 Then Peter said, Silver and gold have I none; but such as I have give I thee: IN THE NAME OF JESUS CHRIST OF NAZARETH RISE UP AND WALK.
7 And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength.
8 And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God."**

At the gate called Beautiful, Peter and John were going into the temple. There at the gate they met a man, a beggar, who had been crippled from birth. The man was begging alms, and Peter stopped and said, **"Look on us."**

The man looked on them, expecting to receive something from them. Peter immediately averted the man's attention from receiving silver and gold. Instead, by the unction and direction of the Holy Spirit, Peter said, **"... Silver and gold have I none; but such as I have give I thee: In the NAME OF JESUS CHRIST of Nazareth rise up and walk"** (**Acts 3:6**).

Peter exercised his authority in the Name of Jesus. He demanded in Jesus' Name that the crippled man rise up and walk. Jesus said in **John 14:13** that **"... whatsoever ye shall ask [or demand] in my name, that will I [Jesus] do. ..."** Notice Peter did not pray that God would heal this crippled man. By the unction of the Holy Spirit, Peter said, **"... In the name of Jesus Christ of Nazareth rise up and walk"** (**Acts 3:6**).

This account in **Acts 3** is an example of what Jesus was talking about in **John 14:13,14**. Jesus was not talking about prayer, that is, asking of the Father in Jesus' Name.

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He was talking about the believer's command or demand that Satan and circumstances become subject to the Name of Jesus. He is talking about believers speaking forth the command of faith in that mighty Name. Sickness and disease must become subject to that Name (**Phil. 2:9,10**).

Let us go over the difference in these two passages of Scripture one more time to make sure you understand. As we discussed, Jesus said in **John chapter 16** on the subject of prayer, **"And in that day ye shall ask me nothing . . ."** (**v. 23**). Jesus was not talking about praying to Him or asking Him anything. He was talking about praying to the Father in Jesus' Name.

Jesus said to the disciples just before He went away, **" . . . IN THAT DAY ye shall ask me nothing ..."** (**John 16:23**). What day is that? It is the very day we now live in, the day of the New Covenant or the New Testament. Jesus was saying that under the New Covenant believers would pray to the Father in Jesus' Name.

One translation reads, **"In that day you shall not pray to Me."** In other words, you are not to pray to Jesus; you are to pray to God the Father in the Name of Jesus.

JOHN 16:23

"23 ... Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you."

This is talking about praying to the Father in the Name of Jesus. That is how we are to pray. In **verse 24** Jesus says, **"Hitherto have ye asked nothing in my name [you haven't prayed to the Father in My Name]: ask, and ye shall receive, that your joy may be full."**

But in **John 14:13 and 14**, we have seen that Jesus is saying something different. Jesus said, **"... whatsoever ye shall ask in my name, that WILL I DO, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I WILL DO IT."**

As we said, here Jesus is saying you are to use the Name of Jesus to demand what is rightfully due you. You are not demanding of the Father; you are demanding that Satan cease and desist in his operations against you in the Name of Jesus. You are exercising your authority over Satan and circumstances that are contrary to God's Word. And you are speaking forth the command of faith in that Name.

Whatever you ask or demand as your right, Jesus said, **"I will do it."** That is what we want to get over to you. It is the authority in the Name of Jesus that does it. We want you to think on the truth of that scripture until you see it with the eyes of your heart, or your spirit.

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Doing the Works of Jesus

It is interesting that **John 14:13,14** directly follows **John 14:12** where Jesus talks about believers doing the greater works.

JOHN 14:12-14

"12 Verily, verily, I say unto you, He that believeth on me, THE WORKS THAT I DO SHALL HE DO ALSO; and greater works than these shall he do; because I go unto my Father.

13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

14 If ye shall ask any thing in my name, I will do it."

Notice that Jesus said in **John 14:12**, ***"Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also..."*** Jesus is talking about the works that believers are to do here on the earth. How are believers going to do the works of Jesus? ***Through His Name.***

Did you ever notice that Jesus did not actually pray for people as He ministered to them? We talk about praying for the sick, but Jesus never prayed for the sick. Do not misunderstand me, it is scriptural also to pray for the sick (**James 5:14,15**). But that is not the only way to minister to the sick. Jesus said, ***"... the WORKS that I do shall he [the believer] do also..."*** (**John 14:12**).

If we just ministered to the sick through prayer, even though we got results, we still would not be doing the works that Jesus did in His earthly ministry. He laid hands on the sick, but He never prayed for them. He would command the devil to leave and take his hands off of them. He would just say, for example, ***"... Go your way; and as thou hast believed, so be it done unto thee..."*** (**Matt. 8:13**).

Jesus exercised authority over the works of the devil and over circumstances while He was on this earth. And He was saying in **John 14:13,14** that we can do these same works in His Name: ***"... whatsoever ye shall ask in my name, that will I do ..."*** (**John 14:13**). For example, we have a right to demand that Satan take his hands off our finances in the Name of Jesus.

What Are the Greater Works of Jesus?

There is another interesting fact involved here in **John 14** that is important.

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Jesus said, ***"Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and GREATER WORKS than these shall he do..."*** (v. 12). Believers are to do even greater works than Jesus did when He walked on the earth - through His Name. What are the greater works?

Someone said, "Let's just do the works Jesus did first; then we will do the greater works." But that explanation falls a little bit short of the thought Jesus wanted to get over to us.

Notice why Jesus said we would do greater works: ***"... because I go unto my Father"*** (John 14:12). I do not know whether you know it or not, but the Church today can and is doing greater works than Jesus did.

You might ask, "How can it be true that the Church is doing greater works than Jesus did?" The answer becomes very obvious when we read the phrase, ***"... because I go unto my Father"*** (John 14:12). ***Jesus had to go to the Father so He could send the Holy Spirit to us.***

Notice what Jesus said in John chapter 16, speaking about the Holy Ghost.

JOHN 16:7-11

"7 Nevertheless I tell you the truth; It is expedient for you that I go away: for IF I GO NOT AWAY, THE COMFORTER WILL NOT COME UNTO YOU; BUT IF I DEPART, I WILL SEND HIM UNTO YOU.

8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:

9 Of sin, because they believe not on me;

10 Of righteousness, because I go to my Father, and ye see me no more;

11 Of judgment, because the prince of this world is judged."

What are the greater works the Church is doing? The greater works we do are getting people born again. Jesus did not get anyone born again in His earthly ministry until the few days' time following His resurrection before He ascended back into heaven. Someone said, "I thought those people following Jesus in His earthly ministry were saved."

Jesus' followers were saved in the same sense that the people in the Old Testament were saved; they had a promissory note on their salvation to be consummated in that day when Jesus would redeem mankind. But they were not born again. They could not have been saved because Jesus had not yet died on the Cross to redeem mankind.

"Well," someone asked, "didn't Jesus forgive people's sins in His earthly ministry?" Yes, He did, but there is a difference between forgiving people's sins and making them new creatures in Christ.

You see, under the Old Covenant, the people could only obtain the forgiveness or atonement for sins through the sacrificing of bulls and goats (**Lev. 16:21; Heb. 9:6-14**). Their sins were only covered by the blood of bulls and goats.

But under the New Covenant, ***because of the redemptive work of Christ***, we can have the remission of sins. That is, our sins can be remitted and wiped out through the blood of Jesus, as if they never existed (**1 John 1:9**). In other words, as Christians, our sins are not covered; they are remitted or taken away.

Certainly, after you are born again, if you sin, your sins can be forgiven, but that does not mean you are born again, again. If that were the case, you could have been born again many times by now!

We know the new birth is one of the greater works Jesus was talking about in **John 14:12**. People were not born again under Jesus' earthly ministry. They were still under the Old Covenant until Jesus purchased our redemption at the Cross.

For instance, you have never read anywhere in the Old Testament or in the Four Gospels where it says, ***"... And the Lord added to the church daily such as should be saved."*** But you do read that statement in the Acts of the Apostles (**Acts 2:47**). The Book of Acts was recorded ***after Jesus' death, burial, and resurrection***.

You see, there was not any Church of the Lord Jesus Christ in Jesus' earthly ministry until Jesus breathed on His disciples and said, ***"... Receive ye the Holy Ghost"*** (**John 20:22**). This is when the disciples were born again. Therefore, this was the actual beginning of the Church - a body of believers. But until that time, the only Body of Christ that was in the earth was Jesus' own physical body.

There were those who followed Jesus. They were believers because they believed on Jesus, and they had the promise of their redemption. But man's redemption could not be consummated until Jesus Christ went to the Cross and the Holy Ghost came to baptize believers into one Body, the Body of Christ. The Body of Christ is formed as people become born again. Born-again believers make up the Body of Christ.

Today we are the spiritual Body of Christ. The only Body of Christ which is in the world today is the Church, which is made up of Christians - those who have been born again.

ACTS 2:47

"47 ... And the Lord added to the church daily such as should be saved."

We are talking about the greater works that Jesus spoke about, which the Body of Christ is to do in His Name (John 14:12). Besides the new birth, another "greater work" is getting people filled with the Holy Spirit.

Just as no one was born again under the ministry of Jesus, neither was anyone baptized or filled with the Holy Ghost under His ministry. That is why it's a greater work. We are going to do these greater works of getting folks born again and filled with the Holy Spirit because Jesus went unto the Father.

God's Word Should Abide in Us

In John chapter 15 Jesus says something else about prayer. He gives us important conditions that we must fulfill in order to receive the answers to our prayers.

JOHN 15:7,8

"7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples."

In John 15:7 Jesus gives us two conditions to answered prayer. First, He said, ***"If ye abide in me..."*** The only way in the world a person can abide in Jesus is to be born again.

But notice Jesus did not just say, ***"If ye abide in me."*** He gave the second condition to answered prayer. He went on to say, ***"... and my words abide in you ... "*** (John 15:7). If He had just said, ***"If ye abide in me,"*** we Christians would all automatically have it made. But He said, ***"... and MY WORDS abide in you..."*** (John 15:7).

Here is an interesting thought. In these verses concerning prayer, not one single time does Jesus mention faith or believing in connection with prayer. Do you know why? It is quite obvious. Notice again verse 7: ***"If ye abide in me, AND MY WORDS ABIDE IN YOU, ye shall ask what ye will, and it shall be done unto you."***

You see, there is no problem with having faith to receive the answers to your prayers ***if Jesus' words abide in you.***

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ROMANS 10:17

"17 So then faith cometh by hearing, and hearing by the word of God."

There is only a problem of not having enough faith to receive the answers to your prayers when the Word does not abide in you, for if the Word is not abiding in you, in your heart, then faith is not abiding there. But if the Word abides in you, then faith abides in you too. If faith does not abide in you, the Word is not abiding in you. It is that simple.

Without the Word abiding in you, you could give mental consent to the Word. In fact, you could just stand up and shake your fist and declare with all enthusiasm and fervor that you believe that the Bible is God-inspired; that you believe it from cover to cover, from Genesis to Revelation.

You could even be willing to roll up your sleeves and fight for your beliefs, and yet never really have the Word abiding in you at all. You could do some things religiously in prayer, but without the Word of God abiding in you, your prayers would not really amount to too much or bear much fruit.

No, only as the Word abides in you and causes your faith to increase are you able to receive the answers to your prayers. In **Romans chapter 10**, the Word of God is actually called the ***"word of faith."***

ROMANS 10:8

"8 But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the WORD OF FAITH, which we preach."

This God-inspired Word is called the "word of faith." Hallelujah! And if this Word abides in you, it will cause faith to spring up in your heart. Remember, ***"... faith cometh by hearing, and hearing by the word of God"*** (Rom. 10:17). That is the reason the Psalmist of old said, ***"The entrance of thy words giveth light..."*** (Ps. 119:130).

You see, when you know the Word, you will not be praying in the dark, because when you know the Word, you have light. Again, the Psalmist said, ***"Thy word is a lamp unto my feet, and a light unto my path"*** (Ps. 119:105). When you know the Word, you are not walking in the dark. Your pathway is illuminated when you have the Word in your heart.

A young boy did not know those words in **John 15:7** and Psalm **119:105** and **130** were in the Bible when he was first saved. He began to read more of the Word, and he finally found out those words were in there.

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When he did find those scriptures, he remembered thinking that his experience in receiving his healing was right in line with the Word. He did not know as much of the Word at that time as he did later in life. Of course, if your experience is of the Holy Spirit, it will be in line with the Word because the Spirit and the Word agree (1 John 5:7,8).

Light from God's Word came to that boy on the bed of sickness. Light came to him about faith, prayer, and divine healing. It seemed to him that when the light came, it just lit up the whole room, spiritually speaking. It seemed that before that time, his sick room was dark. It was daytime, yet it was spiritually dark.

It was dark, spiritually speaking, when five different doctors shook their heads and said to him, "You have to die. There is no hope for you." Five doctors said that. Sure, it was dark. He did not have the Word to stand on because he didn't know what the Word said concerning faith and healing. But when the Word came into his heart, it was light!

He had been reading the Word, but the truth concerning divine healing hadn't dawned on him - it hadn't really gotten into his heart. At first, the scriptures he read seemed to only be churning around in his head. But as he began to give the Word first place in his life and to spend time meditating on it, the Word got into his heart. When the Word got into his heart, his spirit, it began to produce results - he was raised from off a deathbed!

The Bible says, "**The entrance of thy words giveth light ...**" (Ps. 119:130). The Bible also says, "**If ye abide in me, and my words abide IN YOU. . .**" (John 15:7). John 15:7 isn't talking about the Word abiding in your head, but in you, in your spirit. You see, the real you is your spirit, the inward man. The Word must abide in your spirit before it produces results in your life.

Some people have an argument against faith and divine healing. One reason for that is they only know the Word in their head. They have not allowed God's Word to abide in them, so that the entrance of God's Word can give light and illuminate their thinking. Therefore, the Word never produces any results in their lives.

That young boy was saved and healed and raised up from the bed of sickness because the Word got into his heart. After he was healed, he began to go to a different denominational church from the one he had been raised in. The one he had been raised in would not accept his testimony of healing.

This other church he began attending was about two blocks from his house. So, he decided he would not walk two miles to his old church when he could go two blocks to this other church where they accepted his healing testimony. He hadn't found anyone really who believed as he did at that time.

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MINISTRY SCHOOL 3RD EDITION SESSION 83 – PRAYER PART 26

WHAT JESUS SAID ABOUT PRAYER – PART 3

Much of the information in this teaching is taken from Kenneth E. Hagin's bible Prayer Study Course©1992

The boy was born within a block of the new church he would be attending, so the people knew him. As he came walking up the steps that first time he went there on a Sunday morning, the pastor and the Sunday school superintendent were standing on the front steps greeting people. As the boy (17 years old) approached them, the Sunday school superintendent said to him, "I want you to teach the young people's class."

He wasn't a member of that church, and he knew that, but this superintendent had known him from the time he was born. He told him later, "You were born and raised right here. We all know it had to be God that raised you up from a deathbed. We accept that. Do you want to go to work for God?"

The boy answered, "Yes, sir." He was ready to do anything for God.

Some folks want to do something for God, but they want it to be on their terms. But this boy was ready to do anything for God that He wanted him to do. If He wanted him to sweep the church out, he would sweep it out. He would do anything for God. We believe it should be that way.

So, this superintendent said, "All right, I want you to teach the young people's class."

Then the Sunday school superintendent said to the boy, "You can teach from the Sunday school curriculum, or you can do what the pastor does; you can just teach the Bible. In our adult men's class, the pastor just teaches the Bible. He doesn't use the church literature at all. He just uses the Bible."

The boy said, "I believe I will teach the Bible then." The superintendent said, "All right, just have at it." So, he did. He started teaching that morning, and he had more young people in that one class than the rest of the Sunday school combined. It was a large class. He was seventeen years old at that time and began to teach and preach and has been teaching and preaching ever since. Praise the Lord! He taught on the subjects of faith and healing and saw many wonderful results. None of this would have happened if he hadn't taken the time to get the Word to abide in his heart. And he would have died on the bed of sickness.

We know this much, you can have the Word of God in your head and not in your heart, and it won't amount to a thing in the world in your life.

For example, there was a man who attended this church where that young boy taught Sunday school who was in church every time the boy that was healed was there. This older man never missed a service. He would talk to the young boy after the church services.

The boy knew he was a good man, as far as being a good man is concerned, because he had lived within three blocks of this church, and the boy had really known him all of his life. He was an older man.

This man would draw that young boy into discussing the Scriptures, and sometimes after Sunday night services, they would talk nearly all night long about the Scriptures. Very few preachers could discuss and quote them as well as this man could. He had a knowledge of the entire Bible, both Old and New Testaments, that very few others had.

Finally, one night the boy pinned him down, and he said, "Have you ever been saved?"

He said, "Well, if I have, I don't know it." "No," he said, "I will just be honest with you and tell you the truth about it. I claim to be an infidel. But I have studied the Bible and have read it through many times. I have discussed the Bible with some preachers and then gone home and laughed about it because they weren't very knowledgeable; I put them on the run. You are the first fellow that I haven't been able to put on the run. You stay with me. Instead of laughing, I go home thinking. You get me to thinking."

The boy became convinced that he helped that fellow to come to know God. He preached him under conviction. For example, once he started crying right on the street corner as the boy talked to him about the Word.

The man told the boy, "I have read the Bible through ten times and have studied portions of it more times than that. I have studied it from the standpoint of arguing it." He was very adept at that. The man could argue against almost any church doctrine. But when he ran into that boy, he wasn't pushing any doctrine; he was just preaching the Word. Remember, that boy wasn't even a member of that church. He just taught the Word there.

You see, this man had the Scripture in his head, but there is a difference between a person having the Word in his head and having it abide in his heart - in his spirit.

If you want to receive answers to your prayers, you must first get God's Word to abide in you: **"IF ye abide in me, and MY WORDS ABIDE IN YOU, YE SHALL ASK what ye will, and IT SHALL BE DONE unto you"** (John 15:7).

How do you get the Word to abide in you? Whatever it is you are praying about, find scriptures that cover your case. Find scriptures that promise you the things you are desiring from God. Then meditate on those scriptures until you get them down on the inside of you. Then you have a real foundation for faith. The devil will not be able to move you off of that foundation because it will be based solidly on the Word. It's easy to have faith when God's Word is abiding in you!

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Walking in the Light of the Word

Jesus said in John chapter 15, *"If ye abide in me, and my words abide in you..."* (v. 7). Psalm 119:130 says, *"The entrance of thy words giveth light..."* If you have a light on your path, then you can walk in that light and you can make progress and get results.

If there is no action, you are not walking, and your path will be dark. Light comes as God's Word abides in you. And the Bible says, *"... if we WALK in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin"* (1 John 1:7).

Notice this verse doesn't say a thing in the world about standing in the light. First John 1:7 doesn't say, *"If we stand in the light, as he is in the light, we have fellowship one with another."* It says, *"... if we WALK..."* God's Word is a light unto the path that we walk. To walk implies action - faith. We must walk in the light of God's Word that is shed on our path in order to receive our healing.

That boy had to pray and ask, then he had to walk and act in faith that he had received his healing. When he did, he received results. Thank God for the Word!

The Psalmist of old prayed, *"... quicken thou me according to thy word"* (Ps. 119:25). Jesus said, *"If ye abide in me, and my words abide in you . . ."* (John 15:7). You see, God cannot quicken us according to His Word, although He wants to, unless His words abide in us - unless we walk in the light of the Word.

I don't know about you, but when I hear someone teach or preach or I hear someone's testimony, I am interested in how that person turned out - how the Word worked for him. I am not much interested in following the theory of some fellow when it doesn't even work for him in his own life.

The late F. F. Bosworth said when he was seventy-five years old and still active, He said, "I always start every morning by saying, `Lord, quicken Thou me according to Thy word.'"

Bosworth went on to explain what it meant to him to be quickened according to God's Word. He said that he was still in good health, even though he was seventy-five years old at the time. All those many years he had trusted God and had never had to take any kind of medication or treatment.

Bosworth lived to be eighty-two years old. He said he knew about his death ahead of time. He had to get a doctor so that when he died the doctor could pronounce him dead.

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So, he had his wife call the doctor, and the doctor said Bosworth was having a heart attack. But Bosworth knew in his spirit that the Lord was calling him home.

A leading evangelist flew down to Florida to see Bosworth because he was a great friend of Bosworth's. When the evangelist went into the house, Bosworth was sitting up in bed. His hands were lifted in praise, and he was praising God.

Bosworth said, "Brother, this is the day I have waited for all of my life. I am going home. Glory! I am ready and I am going home."

Bosworth had prayed daily, "Lord, quicken Thou me according to Thy word." And the Lord quickened him every day until Bosworth was ready to go home. He died without sickness or disease. He simply went home to be with the Lord.

Bosworth said, "The doctor told me I'd had a heart attack. But the Lord told me ahead of time that He was coming for me." After all, a fellow wouldn't die if his heart didn't quit beating, would he? The heart has to stop beating or a person won't die. But Bosworth didn't die with sickness and disease. He remained healthy all his life. Even at the age of eighty-two, he stayed active right until the end. I like to find out how a fellow turns out - how he practices what he preaches! Praise the Lord!

The Word is true whether we put it in practice or not. But there are going to be some of us who are going to practice the Word and, as a result, enjoy the full benefits of it.

We have been enjoying the blessings and the benefits of God's Word for many years. We have studied these principles of prayer which Jesus taught and which we have discussed and have put them into practice in our own lives.

Won't you join us in receiving God's best for your life? Determine to practice what the Word teaches about prayer. Be persistent in your faith and never give up in prayer. Ask in Jesus' Name for those rights and privileges that are yours as a child of God. Then as you abide in Jesus and allow His Word to abide in you, you can ask of the Father and know that you have received the answers to your prayers!