

Prevailing in Prayer

A Collection of Daily Devotionals

by

Pastor Star R. Scott

Calvary Temple
50214 Triple Seven Road
Sterling, Virginia 20165
(703) 430-7307
www.swordofthespirit.org

In Africa:
Calvary Temple Ministries
P.O. Box 1835 - 00200
Nairobi, Kenya
or
P.O. Box 3332
Eldoret, Kenya
ctkenya@africaonline.co.ke

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Always Receiving Input

“And he spake a parable unto them to this end, that men ought always to pray, and not to faint;” (Luke 18:1)

Why do we pray? We pray to practice His presence, to be changed, to get direction from God, to spend time with God. We pray because we're commanded to pray. As we pray in the Spirit, we're edified. We pray to know the Lord. All of these are correct answers. But the simplistic answer is this: we pray to get an answer. Do you think that's oversimplified? The sad thing is that many of us seem to think there is some merit in spending time in prayer. We don't pray to pray; we pray to get results. We don't just pray to articulate or because it's part of our dogma. If we're not praying specifically and in expectation of things to change, then we're not effectually praying. Many of us pray out of habit; we have certain set times of prayer. We get up and pray in the mornings and have our devotions. We come out for prayer at night or may spend our lunch hour in prayer. We get into a routine and, like Pavlov's dogs, the time comes and we pray. But are we praying effectually? We pray to see God's eternal presence and omnipotent power released to change whatever it is that's opposing His will. We pray for God's presence to intervene to absolutely display His will in a given situation.

With that in mind, we can understand what the Master is saying in the parable, *“...men ought always to pray, and not to faint”* (Luke 18:1). Let's say it another way: we should pray about everything. Men ought always to pray. The Scripture says we're to pray without ceasing (1 Thess. 5:17). We're to walk in an attitude of prayer. We're always to be conscious of God's presence and that He wants to put input into our lives. We're to be aware that God is always speaking

to us and directing us. The sad thing is when we don't realize that much of what we do "naturally" is really the leading of the Holy Spirit. We think we are thinking those things, but our thoughts are being ordered of the Lord. When we live a life of absolute sanctification where our minds are engulfed and enveloped in the presence of God, then we can be confident that our steps are being ordered of God. Unless I hear a strong overriding voice that comes internally, "This is the way; walk in it," I'm confident that where I'm walking is the will of God. I'm confident because I'm walking in the same direction where the Word of God has illuminated me. The general areas of the Christian walk have been given by the Word of God. I don't have to spend all my time asking, "Lord, am I on the right path?" If we get off the path, God will talk to us. As we're walking in the highway of holiness—a life that's sanctified and committed to Him—we have confidence that our steps are being ordered of God. We have to be conscious that our minds are always receiving input and our hearts are always receiving illumination from the Word of God and the presence of God. Men ought always to pray, and not to faint.

This is an excerpt taken from the teaching "Prevailing in Prayer - Pt. 2" May 9, 1993 Sunday A.M.

The Key to Effective Praying

“Fear not, little flock; for it is your Father’s good pleasure to give you the kingdom.” (Luke 12:32)

The most important aspect of prayer is having a relationship with Father, to be able to call Him, “Abba, Father.” That relationship lets you know who He is and what He’s like. You don’t have to wrestle the blessings out of His hand because it’s your Father’s good pleasure to give you the kingdom. *“If [you], being [carnal], know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to [those] that ask...?”* (Luke 11:13) Father wants to bless us with all spiritual blessings. He gives us everything that pertains to life and godliness in Christ Jesus, the Word of God says (2 Pet. 1:3). That’s the Father that we serve. The Father is the Father of lights, the Giver of every good and perfect gift (James 1:17). The Scripture says that with Him there is no shadow of turning. He’s immutable; He doesn’t change. “Jesus Christ the same yesterday, today, and forever” (Heb. 13:8). His promises are sure to a thousand generations. Is that the God that you pray to?

When you go into prayer, understand that Father knows that you have need of these things even before you ask (Matt. 6:8). Prayer isn’t trying to let God know that you have a need. Father is aware of what all of your needs are, and He’s ready. It’s His good pleasure to give you the kingdom (Luke 12:32). He’s looking forward to putting these things into your hands. You might say, “Well, I wish He’d hurry up.” Father wants to bless you, but maybe there’s one obstacle. You say, “Yeah, the devil. I’m going to rebuke him, bind him, loose him...” The devil is not your problem. That obstacle might be your own will. Jesus says to pray this way, “Thy kingdom come, Thy will be

done” (Matt. 6:10). Prayer is not trying to inflict your will upon God. Prayer is not finding all kinds of biblical promises so you can “hold God hostage” to do what you want Him to do. Isn’t it tragic that many people have made prayer that type of a relationship with Father? You don’t need to approach your Father that way. This misconception of God, prayer, and His wisdom, is thinking you know better, and you’re going to come and get God’s omnipotence, put it together with your will, and affect His glory. It doesn’t work that way.

When we pray, we are to subordinate our will and say, “Not my will, Thy will be done.” The aspects of relationship and trusting Father have to be a lifestyle. In Gethsemane, Jesus did not turn an hour of prayer into a lifetime of obedience. He said, “I didn’t come to do My will, but the will of He that sent Me. I didn’t come to speak My words, but the words of He that sent Me.” Relationship is the key to effective praying. Faith is the ability to trust God and not to faint. It’s vitally important to stand in faith even when we don’t understand what’s going on in our midst. When our minds cannot comprehend the circumstances, our relationship with Him will never fail.

This is an excerpt taken from the teaching “The Purpose of Prayer - Pt. 3” March 3, 1996 Sunday A.M.

Why Prayer Doesn't Avail

“And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses.” (Mark 11:25)

“And forgive us our debts, as we forgive our debtors” (Matt. 6:12). The greatest hindrances to our prayer life are selfishness and unforgiveness. Many of us are dealing with and battling roots of bitterness and unforgiveness. Many of us don't even realize that the greatest object of our unforgiveness is God, thinking that God has wronged us in the past. We may think, “If Father really loved me, I wouldn't be experiencing all this grief and torment. If God really loved me, He would not have let that father (mother, husband, child) abuse me the way they have.” Then we come and try to pray. We try to obey the Scripture to pray for our enemies and those that have despitefully used us and persecuted us, but can't because we're out of relationship with Father and the person we're praying for. Then we wonder why our prayers don't avail.

“What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them. And when you stand praying, forgive...” (Mark 11:24-25). You'll have these things if you believe, but you can't believe with unforgiveness in your heart. There is no relationship. There is no right to the power if relationships are broken and there's a root of bitterness in your life. If you're looking to move mountains, one of the first things you need to do is examine your own heart and say, “Am I right with God and man?” God is willing to move on our behalf, but unforgiveness is one of the things that will hinder your prayer life.

What happens in many of our lives is that people offend us, and we don't do anything about it except get bitter. Luke 17 says when your brother sins against you, rebuke him. Don't get bitter; bring it to the light. Ephesians 5 says we as children of light are to walk in light. Children of light can't do anything but reprove darkness. Every time someone transgresses against God, against us, against another brother or sister, we can't help it—it's like a fire in our bones—the Word of God has to come out and speak the truth. If we harbor bitterness, it's going to hinder our prayer life, make us ineffectual, and kill us.

Mark 11 says, *“And when ye stand praying, forgive, ... that your Father also which is in heaven may forgive you... But if ye do not forgive, neither will your Father... forgive [you]”* (11:25-26). The Scripture says that the ears of the Lord are open to the cry of the righteous. How can you pray if Father has not forgiven you? How can you pray if you've brought back to your account all of those transgressions that you had under the blood? Because you choose not to forgive, God has to bring your sins back, put them to your charge, and say, “If you won't forgive, I can't forgive you.” If you haven't experienced forgiveness, you can't pray. You say, “Pastor, wait a minute. You don't know what these people have done to me. You don't know how I've been betrayed. You don't know how I've been abused.” That's not the issue. You don't know what Jesus did. If you want to talk about a lack of understanding, let's talk about your lack of understanding the price that Jesus paid for your redemption. You don't have a right to hold on to this one area of your life. If you do not forgive, you will not be forgiven; and as it relates to prayer, your prayers are ineffectual.

This is an excerpt taken from the teaching “The Purpose of Prayer - Pt. 3” March 3, 1996 Sunday A.M.

A Relationship of Abiding

“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)

Understand the day and the hour that we’re in—we’re at war. Our enemy, Satan, goes about as a roaring lion, seeking whom he may devour (1 Pet. 5:8). If we’re going to stand, we have to resist the devil, and he’ll flee from us. To be victorious we have to take on the whole armor of God—the helmet of salvation, the breastplate of righteousness, our loins gird about with truth, our feet shod with the preparation of the gospel of peace. We need to understand what it means to have as our defense the shield of faith and as our offense the sword of the spirit. Ephesians 6 says we’re to take the sword of the spirit, praying. What we’re to pray is the Word of God, speaking what God says about the circumstances in which we find ourselves. But there’s nothing magic about speaking the Word; the Word has to be alive in us. The Word has to become one with us. If we abide in the Word of God (the consequence of Jesus abiding in us), then we can ask what we will, and it will be done (John 15:7). A relationship of abiding is the key.

James says the effectual, fervent prayer of a righteous man avails much. Tragically, most Christians think that effectual, fervent praying avails much. But we’re not heard for our fervency or much speaking; we’re heard for our righteousness. To pray effectually where the power of God evidences itself in our lives, we must have an established relationship of abiding in Him, and His words live (abide, have free course) in us on a daily basis. Prayer is not a panic button; prayer is a lifestyle. Prayer comes as naturally to us as breathing. In fact, we should pray as much as we breathe, because men ought always to pray and not to faint (Luke 18:1).

“Lord, lead us not into temptation” (Matt. 6:13). Do you know that the Lord tempts no man with evil? Our Father is the Father of lights; He’s the Giver of every good and perfect gift (James 1:17). Another way to say, “Lord, lead us not into temptation” is, “Lord, allow us not to enter temptation. Lord, help us restrain ourselves from entering into temptation.” Every man is tempted when he’s drawn away by his own lusts and enticed. As we pray, we can’t be self-confident that we’ll go out and be victorious. We need to reckon our bodies dead indeed unto sin every day, declaring that sin will not have dominion over us. We say in our prayer life about ourselves what God says about us—our righteousness, our liberty from sin’s power. We stand up in the morning and pray, “Lord, lead me not into temptation,” by declaring, “Sin will not have dominion over me.” This is what we’re saying: “Lord, keep me from entering into situations where my flesh will be enticed, where there’s opportunity for my flesh to respond to weaknesses, or for Satan to take advantage of me in an area where I shouldn’t be. Lord, give me wisdom to see temptations coming and fortify myself.”

“Lead me not into temptation, and deliver me from the evil one.” The Greek is clear that this is not keeping us free from “evil” generically but from “the evil one”—from his bondage, deception, and lies. We will be free from satanic lies by knowing the Word of God and pulling down every evil imagination that exalts itself against the Word (or the knowledge) of God. The way we have a successful prayer life is by keeping our lives pure.

This is an excerpt taken from the teaching “The Purpose of Prayer - Pt. 5” March 6, 1996 Wednesday P.M.

Divinely Energized Praying

*“The effectual fervent prayer of a righteous man availeth much.”
(James 5:16)*

James 5 talks about the effectual, fervent praying of the righteous man. The effectual fervency is only a part; there must also be relationship. “Righteousness” means “right standing or relationship” with Father. The word “effectual” means “to be divinely energized.” This passage doesn’t say “an energized prayer” or refer to how sincere you are. Prayer has to be divinely energized with God as the source. Fervency is a true earnestness and understanding of who God is.

Those who come to God “*must believe that he is, and that he is a rewarder of [them that] diligently seek him*” (Heb. 11:6). This diligence is the lifestyle of coming to Him early in our prayer relationships. Relationship is what we need to build. Many of us, however, think that because we’re right with God, we don’t even have to pray. We pray this type of prayer: “Lord, handle it, because I’m right with God.” Though you are right with God, there is a time for effectual, fervent praying. There’s a time for sweating drops of blood, crying, and praying all night. There’s a time for fasting in our prayer lives. But it’s not by works; it’s by relationship.

I John 3:22 says, “*And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.*” We see the requirements, the requisites, for answered prayer. We can have confidence knowing that whatever we ask of Him, we’ll receive if we keep His commandments and do those things that are pleasing in His sight. Prayer, then, can’t just be reciting Bible verses. So many of us think, “If I can load God up with enough

Scriptures to prove to Him that He needs to do this, then I'll get an answer." No, we'll get an answer in direct correlation to our obedience, relationship, and desire to represent God, not by trying to ram our own agendas through. We should pray, "Not my will, but Thy will—Thy Word, Thy sovereign purposes—be done." The relationship has to effect itself. Our obedience is our righteousness, because only through obedience can we be in right standing with God.

Father, we thank You for Your Word. We ask that You would cause these truths to take root in our hearts and that we would see that Your ears are open to the cry of the righteous. It's not how effectual or fervent the prayer is; prayer avails when we are righteous. Then we can stand as confidently as Jesus did as He performed one of the great miracles in the Word of God, and say with full assurance, "Father, I know that when I pray, You hear me" (John 11:41-42). The friend of God is someone who represents heaven on earth—without an agenda, not moved by stinking relatives who are dead in their tombs, or national leaders' declarations of death by a fiery furnace. The friend of God dispassionately stands and says, "I know that what things soever I desire when I pray, I shall receive if I believe; I shall have them. The effectual, fervent prayer of a righteous man does avail much. This is the confidence I have in Him: that if I ask anything according to His will, He hears me. And I know that if He hears me, whatsoever I ask, then I have the petitions I've desired of Him, because I love Him and keep His commandments." Thank You, Father. Make us bold in our prayer lives. Give us assurance to know that we have the things we desire when our desires are from You. In Jesus' name.

This is an excerpt taken from the teaching "The Purpose of Prayer - Pt. 5" March 6, 1996 Wednesday P.M.

The Prayer of the Righteous

“The eyes of the LORD are upon the righteous, and his ears are open unto their cry.” (Psalm 34:15)

Let’s dispel a few myths so we can be effectual in our praying. We see the need for right relationship. Many of us have the fallacy that if we can get ourselves in enough trouble, God will be compelled to bail us out because He is loving, merciful, and compassionate. He is all of those things; but He’s the faithful God to those who love Him and keep His commandments. God’s Word tells us how He’ll respond to us. If we love Him and keep His commandments, He will be faithful to us for a thousand generations. He will be there on our behalf. But if we refuse to do His words, He’ll reject us and won’t hear our cry in our times of weariness and torment.

In the 34th Psalm, the psalmist’s praise helps us to understand the heart of this man. *“I will bless the LORD at all times: his praise shall continually be in my mouth”* (Ps. 34:1). A “*prais-er*” is an effective “*pray-er*.” Do you have a working relationship with Father? Thank God for the fire in your bones, but is there praise in your heart? Is there that same overflow in your spirit to want to commune with Father that you can’t help but glorify His name? The apostle said, “Woe is me if I preach not the gospel.” We ought to say, “Woe is me if I praise not the Lord! I can’t get through life without praising Him.”

“My soul shall make her boast in the LORD...” We can say, “Yes, times look tough, but I’m going to brag on God. Our God is able.” We boast in the Lord and expect God’s glory to be manifested. *“...The humble shall hear thereof, and be glad,”* verse 2 says. He wants to

have the rest of us join in: “*O magnify the LORD with me, and let us exalt his name together*” (verse 3).

“*I sought the LORD [as a prais-er], and he heard me, and delivered me from all my fears*” (verse 4). You can’t pray effectively in fear; you have to pray in faith. Faith is the exact opposite of fear. Faith is trust, assurance, reliance. Fear is faith in the devil and the circumstances. The psalmist speaks as one who has a relationship with the Lord—a praiser, one who magnifies and blesses the Lord at all times. He says, “*I sought the Lord and He heard me,*” because of the relationship.

“*The eyes of the LORD are upon the righteous, and his ears are open unto their cry*” (verse 15). Does God hear anybody who prays? Some of you think God heard you before you got saved. You think, “*When I was in the Army, I prayed and cried out to God, and He heard me.*” No, He didn’t. God, in His sovereignty, delivered you and allowed you to come through. He was merciful; His sovereign will affected itself; His foreknowledge was at work, but He did not hear your prayer, because He does not hear the prayer of the ungodly and the unrighteous. This may sound foreign to many of you. You say, “*God hears prayers.*” No, He doesn’t; He hears the prayer of the righteous. God only hears one prayer from a sinner—the prayer of repentance.

“*The face of the LORD is against them that do evil, to cut off the remembrance of them from the earth*” (verse 16). But He is “*...nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit*” (verse 18). Righteousness is the key. The ears of the Lord are open to the cry of those who are right with Him.

This is an excerpt taken from the teaching “The Purpose of Prayer - Pt. 5” March 6, 1996 Wednesday P.M.

Amendable to a Higher Will

“And he was withdrawn from them about a stone’s cast, and kneeled down, and prayed, Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.” (Luke 22:41-42)

Jesus told the disciples, “Pray that you don’t enter into temptation. Pray that you don’t fail the test that’s before you” (Luke 22:40). He separates Himself from them—that’s the test. Do we pray only when we feel the presence of God or know that Jesus is there? We pray when we sense the unction or whenever God is speaking directly to our hearts, but He said we ought to pray always (Luke 18:1). If we don’t pray always, we fail the test; we’ve entered into temptation. The fact that He separates Himself from us a stone’s throw—we’re not aware of His presence, He’s not there holding our hand leading us verbatim through the prayers—does not negate the fact that we need to be in prayer. We need to pray when we feel like it or not, whether we perceive His presence or not.

As Jesus separates Himself, He begins to pray, *“Father, if [it’s possible, let] this cup [pass]: nevertheless not my will, but [thy will] be done”* (Luke 22:40). The key to successful praying is entering into the presence of God with an agenda that’s amendable. Yes, we are to know what we’re seeking God for, bringing before Him the specific, itemized intercessions. But even with all the prayer promises given to us in the Word of God, we can’t assume that we know exactly what God is doing in this situation. We seek Father based upon what we perceive, but pray, “If it be possible, let it be done this way, but not my will; Your greater wisdom be done.” A lot of us have not received answers to prayer because we’re not willing to let God’s will be done in our lives.

We're to pray, "Father, I ask You to reveal to me Your divine purpose. Lord, I'm not here to change Your will but I'm a vessel to cause Your will to flow forth. Father, I'm getting in agreement with what You want done. Here's what I think should be done, but I'll do whatever You tell me to do in this situation."

He has told us to come into His presence and say, "Lord, it's written, 'By Your stripes we're healed.'" Though that is the perfect will of God for us as universal believers in Jesus Christ, the timing of God will manifest based upon many circumstances that nobody knows anything about. When people go for prayer but don't have the manifestation of their healing, somebody will say, "I guess it wasn't God's will to heal them." God said it was His will to heal them. Then why weren't they healed? It's because His will is being done in their lives. Healing is not the ultimate will for man; conformity to Jesus' image is. Is it God's will to deliver us from persecution, temptation, and trials? Was Jesus under affliction at this time when He prayed, "Father, if it be Your will, deliver Me from affliction"? Why didn't Jesus get delivered? There was a higher will—redemption was at stake.

Many times we take the Word of God thinking we can manipulate God based upon promises. But the promises are secondary relative to eternity and redemption. We always have to say, "Father, this is Your will. I believe for that healing. I believe for that visitation. But, Father, I also don't understand everything that's happening in my life and everybody around me, so I do say, 'Not my will, but Thy will be done.'" We declare the will of God, but then we're amendable, realizing that we don't know all the will of God.

This is an excerpt taken from the teaching "Prevailing in Prayer - Pt. 1" May 5, 1993 Wednesday P.M.

The Inner Circle

“And there appeared an angel unto him from heaven, strengthening him. And being in an agony he prayed more earnestly...” (Luke 22:43-44)

As the revelation of taking the world’s sin unfolds, Jesus sees its magnitude and becomes very, very sorrowful and heavy. He prays the prayer of faith, “Lord, not My will, but Thine be done.” Then it says, “...*There appeared an angel unto him from heaven,*” and began to strengthen Him. An angel appeared to minister to Jesus. Could you use that periodically? If you’ll study out the angelic visitations, they come in the times that you’ve emptied yourself in service to God. The prayer Jesus is involved in is not a trite “now-I-lay-me-down-to-sleep” prayer. He’s involved in warfare, extending Himself, prevailing in prayer.

Being in agony, He prayed more earnestly (Luke 22:44). He extended Himself to His full capacity in prayer. There was no energy. There was no faith. There was nothing else left in Him. He emptied Himself, and the angels came and ministered to Him. The angels also ministered to Him in His temptation, when He had emptied Himself in warfare with the devil forty days and forty nights. Jesus was tempted in every way that a man could be tempted yet without sin; then the angels came and ministered to Him. When was the last time you prayed to the place that you couldn’t get up if the angels didn’t come and lift you up? Then you haven’t really learned what it means to pray.

Jesus took the disciples into the garden to teach them, but not all the group could learn this lesson. He left the rest of them behind. He

brought the eleven in, took three with Him, but didn't say anything to those other guys. He took three along to show them something they never knew existed. There are inner circles. There are people that go into places that others don't realize exist.

Hopefully your mind has been stimulated about the seriousness of prayer. Beloved, watch and pray that you don't enter into temptation. Get serious. Don't settle with being one of the "also-rans." Get up there in the inner circle and say, "Move over, Peter." Is that possible? Is that available to us? I believe that "whosoever will" can come. Beloved, the call is going out today, for the eyes of the Lord are searching to and fro over this planet looking for men in whom He can show Himself mighty. Let's volunteer and be a part of that. Few find this prize. Begin to volunteer to fight this warfare and say, "Lord, as You enable me, I'll pray without ceasing. I'll make this the purpose of my life at this time, to know the will of God, and do it." Don't come and spend all your time praying and telling Him how to solve the problems in the world—"God, You need to do this; Lord, You have to heal this." Directing heavenly traffic is not what prayer is all about. Find out what God is doing and how to be a part of His work.

This is an excerpt taken from the teaching "Prevailing in Prayer - Pt. 1" May 5, 1993, Wednesday PM.

Touching the Heart of God

“Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak.” (Mark 14:38)

“... Watch...and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak” (Mark 14:38). We say we need to pray but is the flesh truly brought under? Is the time you spend in prayer—the thirty minutes, the hour, the two hours—effectual time where the flesh is in subjection? It’s not just the amount of time. You may have spent two hours in “prayer”, but may have truly prayed only two minutes. The spirit is willing. The endeavor that we make is a spiritual endeavor. We want to pray, but all the while our minds are racing. Are we able to pray effectually?

Jesus was able through revelation to know the circumstances and to pray with the degree and intensity necessary to cause the mountain to be cast into the sea. If we don’t get results, we’ve wasted our time. Prevailing in prayer is prayer that works. Most of our prayers don’t work because we go through the motions, but we’re not truly praying.

“The spirit...is willing, but the flesh is weak” (Matt. 26:41). What does the flesh have to do with prayer? We might not physically be asleep, but the flesh isn’t under control. We can be praying all the right words, but our will is to be home eating dinner, down at the pond fishing, or whatever it is. Begin to see the magnitude of this prayer life.

“And he spake a parable unto them to this end, that men ought always to pray, and not to faint” (Luke 18:1). The main problem people have in their prayer lives is fainting. Fainting can be seen in a couple

of different areas. Fainting can be caused by lusts and weakness in character, so we are not able to pray effectually. Before the answer comes, we're up and away, running and playing our games. Did we pray, or did we faint? If we leave prayer before touching the heart of God—we haven't moved the mountain on behalf of brothers and sisters—then we didn't pray. We fainted and weren't effective. One of the reasons we faint is because of the weakness of our flesh that's caught up with other things. If we haven't touched God, then we're not through praying. Until He opens our eyes to the magnitude of the warfare raging in the heavenlies, trying to destroy our lives and our home (it already has our culture), then we haven't prayed effectually. The Master says to pray so we don't enter into the temptation that others have been destroyed by. Men ought always to pray and not to faint.

This is an excerpt taken from the teaching "Prevailing in Prayer - Pt. 1" May 5, 1993 Wednesday P.M.

Praying or Sleeping?

“And he came and found them asleep again: for their eyes were heavy.” (Matthew 26:43)

What does God expect of us in our attitude toward prayer? We see that Jesus prayed early in the morning, at the noon hour, at the evening time, and had all night sessions of prayer. After being exhausted from the busiest days, Jesus labored in prayer. Jesus prayed about the smallest things, and He prayed concerning the resurrection of Lazarus. In all of these areas, His life was saturated with the presence of God. We see Him coming into Gethsemane, the greatest hour and trial in His physical life. He came into the Garden of Gethsemane with the eleven. Without leaving instructions, He left eight in a certain place. He took the inner circle (Peter, James and John: the faithful men) with Him and shared some great principles on prayer. Jesus said, *“Watch and pray that you don’t enter into temptation”* (Matt. 26:41). Jesus heard beyond them, and said to them, *“Get yourselves ready. There’s something coming that you’re not aware of. You need to prepare yourselves.”*

He left them there to prepare, went a little further, and began to be very heavy in His spirit. Because of revelation, He knew the hour had come upon Him; the cup became a reality to Him. It was revealed: *“This is the hour; this day is upon you. This is the day of the betrayal. They’re going to lead You out of here to mock You, scourge You, and crucify You. You’re going to partake of all of the sins of humanity.”* As the revelation—the awareness of that hour—began to weigh heavily upon Him, He fell to His knees, prayed, and sought God. The thing He looked for was the preparation of those into whose hands He would entrust the kingdom. As He agonized in prayer over

this, He said, *“Father, if it be possible, let this cup pass from me: nevertheless not [my] will, but [thy will be done]”* (Matt. 26:39).

He went back to the disciples and found them not fervently praying but sleeping. They were sleeping because they were depressed. Why were they depressed? If anybody should have been depressed, Jesus should have been depressed. The Scripture indicates to us at this time that depression was trying to come on Jesus. That’s what that Word talks about when it says, *“He became very heavy.”* Depression dropped on Him like a ton of bricks! When life’s circumstances come on you, you can do one of two things: you can pray or sleep. They slept; Jesus prayed. As it became heavier, the Scripture says that Jesus prayed more fervently. Effectual, fervent praying is the fact that you have totally emptied yourself into this endeavor—the stretching of yourself out to one hundred percent of your ability. Jesus prayed more fervently. If in Jesus’ life there were times when He had to kick it up a notch, what about your prayer life? *“Watch and pray that you don’t enter into temptation.”* What is waiting for these men? James is going to be killed. Peter is going to deny the Lord. John is going to go into exile. Do you know that the closer you get to Jesus, the greater consequences you pay? As they’re preparing themselves to have the kingdom (the Church) entrusted into their care, Jesus wanted them to learn the secret of spiritual warfare. Prepare yourselves for the battle.

This is an excerpt taken from the teaching “Prevailing in Prayer - Pt. 2” May 9, 1993 Sunday A.M.

Words of a Man of Faith

“...Fear not, Daniel: for from the first day that thou didst set thine heart to understand,...thy words were heard, and I am come for thy words.” (Daniel 10:12)

Daniel makes reference to praying by faith and waiting on the power and ability of God to manifest. Daniel 10:12 says, “...*From the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard...*” From the first day, thy words were heard. He will avenge us speedily (Luke 18:8). His ears are open to the cry of the righteous (Ps. 34:15). Many times the simplicity of these truths cause us to miss the magnitude of what’s being said. We want things to be hard, detailed, and intricate; and we miss some of the greatest principles. One of the greatest principles of prayer in all of the Word of God is: “Ask.” Try to make that hard. We do make it hard a lot of times, saying, “Well, yes, that’s true; but we have to ask in faith; we have to ask according to the will of God; we have to ask out of a pure heart.” Yes, granted, but the basic premise is this: “Ask, and ye shall receive.”

“From the first day [you prayed], ...[your] words were heard, and I am come for thy words.” Angels came because the man prayed. The supernatural has been put into action. The mighty warriors of God have been dispersed because a man prayed. The heavens were shaken. If your eyes and ears could be opened, do you understand the war that was raging in heaven because this man prayed? Do you understand what your words set into action when you set your heart to seek God and to do His will? The most powerful force in this world are words uttered by a man of faith. Nothing can stop it.

Mountains are cast into the sea and sycamore trees are cast up by their roots.

The angel came for Daniel's words, but there was opposition. "...The prince of the kingdom of Persia withstood me twenty-one days. From the first day you prayed, things were set into action" (Daniel 10:13). When the Lord comes, will He find faith? Faith calls things that are not manifested as though they were. Faith sees it done. Faith seizes the promise of God, not moved by what it sees or hears, but by what God's Word has declared. We declare what God has said, and then we stand. If it's twenty-one seconds, twenty-one days, twenty-one months, or twenty-one years, when He comes, will He find faith? Our confidence is that God purposes to avenge us speedily. As we declare the purpose of God, we're going to see the hand of God.

When we pray and nothing happens, many times we quit and go the way of the world. But Jesus prayed more earnestly and with greater fervency. Are there things you've been believing God for that haven't happened yet? Then get serious. Many people think all you have to do is say a couple of words and you can have what you say. That's not what Jesus is saying when He says, "You can have what you say." He said, "*If you abide in Me, and My words abide in you, you shall [have]...*" (John 15:7). If you abide in Him, and His words abide in you, will you receive what you're believing for? Yes, you can ask what you will, and it will be done unto you. If you don't have what you will, you should be concerned that you're not abiding in Him and His Word is not abiding in you. If you have it by faith, then you don't make any other moves to obtain it. If you're standing on the Word of God, then you stand.

This is an excerpt taken from the teaching "Prevailing in Prayer - Pt. 2" May 9, 1993 Sunday A.M.

Expect an Answer

“I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?” (Luke 18:8)

We’re to pray in every situation and not faint. Jesus gives the parable: *“There was in a city a judge...”* (Luke 18:2). God is not the judge in this parable. When interpreting these parables, people get so carried away trying to symbolize everything and everybody that they miss the point Jesus was teaching. *“There was in a city a judge which feared not God, neither regarded man.”* How could that relate to God or Jesus in any way? This is a wicked judge who didn’t fear God or care for man.

“And the Lord said, Hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?” (Luke 18:6-7). The Greek there actually says, “and he bears long with them,” or “yet He is longsuffering toward them.” It doesn’t mean that He is holding you off and trying to make you wait. It says, in fact, He will *“avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?”* (Luke 18:8) What kind of faith? Faith that does not see our Father as an unjust judge or One who tries to hold us off, but wants to bless us speedily and is longsuffering with our frailties.

If any of us asks for a fish, we won’t receive a serpent. If we ask for bread, we won’t get a stone. *“If ye, being [carnal—King James says “evil”], know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to [those who] ask him?”* (Luke 11:13) Jesus says if we ask for a fish, we will get a

fish. If we ask for a fish, we're not going to get a dog. This is another principle we need to learn in prayer. When we pray, we need to pray specifically, not just randomly throwing out, "Oh, God, bless me!" "...*What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them*" (Mark 11:24). Unless we pray specifically and expect an answer, we should not bother praying. There is no merit for praying without expecting an answer. Scripture says that those of us who come to God must believe that He is, and that He's a rewarder of those who diligently seek Him (Heb. 11:6). We need to be diligent in our pursuit of God. We're not going to wear God out, but He's looking for people of faith—someone who'll come into His presence and say, "I will not accept defeat! I will not accept 'No' for an answer!" We're not talking about "No" from God; we're talking about "No" from circumstances. We will accept "No" from God. If we ask God, and He says, "No," then we accept "No." But He has declared His will to us and what belongs to us as children of faith.

This beautiful principle says that your Father "*will avenge his own elect.*" That tells us that somebody is out there doing us wrong, and it's not flesh and blood. He's not talking about avenging us with people, though that sometimes can happen. He's talking about the devil. He's talking about restoring the "years of the locust" in our lives. "...*He will avenge [us] speedily.*" When we pray, we should expect a quick answer. Do we pray believing for a quick answer? We should. When we pray, we expect it to happen now. But if it doesn't happen now, we don't quit because we know something is happening in the heavenlies.

This is an excerpt taken from the teaching "Prevailing in Prayer - Pt. 2" May 9, 1993 Sunday A.M.

Don't Faint

“But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us.” (Matthew 15:23)

“And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil. But he answered her not a word” (Matt. 15:22-23). As they're walking along, the disciples say, “Lord, send her away. She's wearing us down; she's crying after us. Tell her You're not answering her prayer.”

She's hanging on, crying, “I'll not let You go until You bless me!” That's how we need to pray.

Jesus speaks to her, “I am not sent but unto the lost sheep of the house of Israel.”

Then came she and worshiped him, saying, “Lord, help me.” When God doesn't respond when and how you think He should, do you worship Him or get mad?

Jesus said, “It's not right to give the children's bread to dogs.”

What does she say? “Right, Lord. I'm as big a dog as there is, but even the dogs eat the crumbs which fall from their master's table.”

“...Woman, great is [your] faith” (Matt. 15:28).

She wouldn't give up. What caused this woman to continue? She

knew who God was. She knew that God wanted to bless her with all spiritual blessings in heavenly places, that every good and perfect gift comes down from the Father of lights.

“Be it unto you,” He says, “even as you will.”

“And her daughter was made whole from that very hour.” Do you give up too soon? Do you go to Plan B too soon? From the day you spoke, your words were heard. The answer is en route. The angel is coming; the war is being waged. Make one more petition. God looks and marvels that there’s no one to send. Will you be one who says, “Here am I; send me,” and then watch as the tongs remove the coal from the altar to be put upon your lips? Your prayer life will never be the same. When you let your lips be sanctified and purified to speak the words of God, everything else is put into perspective. God’s hesitation is to reveal where you stand and to deal with the fact that you are a dog. You pursue Him, and you obtain Him. He says, “When you seek Me with all of your heart, you will find Me” (Jer. 29:13).

Realize that when you ask, you do receive. The day you prayed, your words pierced the inner sanctum of God. A dispatch has been made; the answer is on its way. Don’t faint. In due season, you will reap if you don’t faint. All things are possible to him who would believe. Don’t faint. It’s the Father’s good pleasure to give you the kingdom. Don’t faint. When He appears, will He find faith on the earth?

This is an excerpt taken from the teaching “Prevailing in Prayer - Pt. 2” May 9, 1993 Sunday A.M.

Prayer Is War

“For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.”
(Ephesians 6:12)

The woman that pressed in through the crowd and touched the hem of Jesus’ garment said, “If I could only touch it, I’ll be made whole.” The great patriarch, Jacob, wrestled with the Angel and said, “I will not turn You loose until You’ve blessed me.” Our lives need that kind of discipline. When we come for prayer into the presence of God, we have that mandate to enter boldly by the blood of Jesus. We come to receive of God. If we leave before we’ve obtained, we’ve left too soon. If we stop praying before we’ve received the victory, then we’ve left too soon.

In the tenth chapter of Daniel, the angel of the Lord appeared and said, “From the first day you prayed, your words were heard in heaven.” Aren’t you glad that His ears are open to the righteous? The angels were dispatched, and then all of a sudden, in the heavenly realm, something is going on that our eyes can’t see. As we’ve prayed and looked to God, there’s warfare in the heavenlies; the angel that was dispatched to bring the ministry was intercepted. For twenty-one days, a spiritual war was waged. The day Daniel prayed, God heard, the answer departed, but it was intercepted in the spirit realm.

Paul says we war not against flesh and blood but against principalities and powers—those wicked forces in the heavenlies (Eph. 6:12). He said if we’re going to be victorious and prevail, we need to put on the full armor of God. We need to have the helmet of salvation, the

breastplate of righteousness, our loins girt about with truth, our feet shod with the preparation of the gospel of peace, the shield of faith and the sword of the spirit which is the Word of God. This whole armor is a prayer armor to do spiritual warfare. Prayer is not when we slip in to spend a little time of reflection and meditation. Prayer is a war. Prayer is not doing the rosary, counting beads, and saying the same thing over and over. Jesus said we're not heard for our much speaking (Matt. 6:7). Do not pray with vain repetition. Prayer is a war. Prayer is a spiritual force that pulls down evil powers in the heavenlies that are trying to destroy the kingdom of God. Every answered prayer brings glory to God. Satan is doing everything in his power to rob God of His glory. His whole purpose in life is to bring a reproach on the kingdom of God. If he can keep your prayers from being answered, God is appearing impotent before the world.

The angels that work and perform those ministry functions are dispatched based upon your communion with God. When the angels appeared to Jesus, it was because He was in communion with God. As He was being tempted in the wilderness, He was about the business of God; He was sustained. At the Garden of Gethsemane, He was about the business of God; He was sustained. Daniel was about the business of God. He was thrown into that predicament because he was praying. The angels were dispatched and closed the lions' mouths. Beloved, to claim the promises of being encircled by the angels of God, you must be a man or woman of prayer. You must be active in this warfare before the forces of God will be dispatched on your behalf.

This is an excerpt taken from the teaching "Prevailing in Prayer - Pt. 3" May 9, 1993 Sunday P.M.

God Is Alive Now

“And Elijah the Tishbite...said unto Ahab, As the LORD God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.” (1 Kings 17:1)

See what happens to Elijah, a true man of God that stands and proclaims the truth. Elijah the Tishbite begins to prophecy against Ahab. Remember that old Ahab and Jezebel are the bad guys. He says, *“As the Lord God of Israel liveth, before whom I stand...”* (1 Kings 17:1). The issue is whether God is alive or not; that’s the whole issue of prayer. There are a lot of people on a Sunday barbecuing, playing basketball, going for their walks and jogs; everybody is going to and fro. They would not be doing those things if they believed that they were going to face a living God. If they believed that they will stand before a living God to give account of every idle word spoken, they might get their little jogging shoes headed towards church. The real issue is they don’t believe that there’s a living God they’ll give account to. If we want to simplify prayer, believing that God is alive is the real issue. Whether we are receiving answers to our prayers is based upon whether or not we believe God is alive. Do we pray out of habit or dogma, or do we commune with a living God?

Jesus says we’re not heard for our much speaking (Matt. 6:7). We surely aren’t heard for vain repetition or recited prayer. James 5 says, *“The effectual fervent prayer of a righteous man [a man in right standing] avails much.”* The key is whether we’re righteous or not. Righteous is being in right standing—redeemed. Do we have a relationship with God? Do we believe He’s alive? Those that come

to Him must believe that He is alive, and that He is a rewarder of those who diligently seek Him (Heb. 11:6). We have to be in right standing, and at the same time, we must be diligent in our pursuit of God. It's a diligent pursuit. It's a war.

God is alive today and only He can answer prayer. It's the supernatural moving and divine intervention changing natural circumstances that cause His people to realize He's alive. If we're not a praying people seeing divine intervention, then what do we have that the world doesn't have? Some Christians might respond, "Well, we have a hope of heaven." I want you to understand that God isn't just the God of heaven; He's the God of eternity. He's not a God only of the future; He's alive now. He's the God of Abraham, Isaac, and Jacob. He perpetuates from one generation to the next. What He did for them, He'll do for us. In every generation, God is looking for a people in whom He can show Himself mighty. This is what prayer is all about. This is why we decree these things and speak what we believe God for.

This is an excerpt taken from the teaching "Prevailing in Prayer - Pt. 3" May 9, 1993 Sunday P.M.

Setting Our Soul Aflame

“Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months.” (James 5:17)

We pray for effect so that God’s power can manifest in the circumstances that we’re facing. James says that Elijah was a man of like passions such as we are. We see this in the life of this man, because we see the ups and the downs in his walk. Although we strive toward that continual increase in our relationship with Him, every one of us experiences the valleys. Have you ever been discouraged? Have you felt like finding the closest juniper tree, sitting down and saying, “It’s enough, let me die”? Elijah was a man of like passions, just like you—but maybe not exactly. When was the last time you shut up the heavens for three and a half years? We can’t just identify with his weaknesses; we must identify with his walk in the spirit and his successes, because he’s no different from us. The Scripture says, *“These signs shall follow them that believe in my name”* (Mark 16:17). Mark 16 makes it very clear that if we are believers in the name of Jesus, there should be signs following. There should be power manifesting. If there are no results from our praying, maybe we don’t believe or maybe we’ve deceived ourselves. Let’s be careful that we’re not defenders of the faith with every biblical principle, jot and tittle in place but we don’t know Him personally.

What was Elijah like and what kind of a prayer did he pray? 1 Kings 17 says, *“As the Lord God of Israel liveth before whom I stand, there shall not be dew nor rain these years, but according to my word.”* Elijah didn’t just stroll along, make this declaration and then walk

off. James tells us that the prayer this man prayed was an “effectual fervent prayer.” The word “effectual” means “divinely energized” and “fervent” means “white hot” intensity. Elijah was on fire; it doesn’t get any hotter than this.

All successful prayer originates and consummates in God. We’re heard while we’re yet speaking. Before we speak He hears us. We understand that the Spirit of God initiates prayer in our heart. He impregnates our spirit with these promises and says, “This is your right; don’t stand for anything less.” That begins to set our soul on fire. We begin to speak these words of life that transform the temporal realm. This was how Elijah prayed. He didn’t just stroll out and say, “The heavens are closed. According to my word it will not rain.” This man was illuminated by the promises of God. He had spent time with God. He heard the voice of God. He knew what God wanted to do. He knew the overall plan. He knew that the reason this prayer would be answered was because God was enticing His people to return to Him. This wasn’t anything that Elijah initiated for his convenience. This wasn’t some great brainstorm of Elijah to get this great ministry off the ground. God originated this—for the very purpose of drawing His people back to Himself.

This is an excerpt taken from the teaching “Prevailing in Prayer - Pt. 4” May 12, 1993 Wednesday P.M.

Where Are the Testimonies?

*“And the woman said to Elijah, Now by this I know that thou art a man of God, and that the word of the LORD in thy mouth is truth.”
(1 Kings 17:24)*

In the 17th chapter of 1 Kings, Elijah had been sustained by the widow, and then in the midst of this ministry, her child dies. There are adversities in the middle of God’s will. You can experience tragedies. When things go wrong, people think they’re out of the will of God. The fact that things are going wrong, doesn’t mean you’re out of the will of God. The fact that Satan is opposing you could indicate that you are right where God wants you. Satan is trying to move you off the promise of God. The little child dies. This widow begins to question all that she had done in serving the man of God and says, *“What have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son?”* (1 Kings 17:18)

Verse 20 says, *“...He cried unto the LORD, and said, O LORD my God, [have you] brought evil upon the widow with whom I sojourn, by slaying her son?”* Elijah knew that God was going to bring judgment on the land. He didn’t have any problem with God’s enemies being destroyed—he himself made the command in just a few verses to destroy the prophets of Baal. He doesn’t have a problem with people dying that are opposing God. But the prophet is questioning, *“Lord, what is this judgment that’s coming on this house?”* There’s only one way to find out whether this is God or the devil, so he says, *“Bring me the child.”* He lays himself upon the child and intercedes to the Lord for the breath to return to the child. And the child is

raised up. When you get pressed in by life's circumstances, you'll find out that there is another realm of walking in the spirit than what you experience in your daily activities. You experience a divine grace that lifts you into a higher place of the fellowship with God, the trust, the understanding of this warfare that you're engaged in.

The woman now responds and says, *"Now by this I know that thou art a man of God, and that the word of the LORD in thy mouth is truth"* (1 Kings 17:24). We go out into the community and talk about the fact that Jesus is raised from the dead, His name is above every name, and that we can pray the prayer of faith. We make all of these bold declarations, but where are the testimonies? The people out there on the street corners are not going to respond, "I know now by this, that the words you are speaking are truth," unless they begin to see the power of God manifested in our lives. A powerless gospel is no gospel at all. We need to understand the magnitude of this message of the gospel and the fact that prayer must produce. The effectual, fervent prayer of a righteous man availeth much (James 5:16). It's of no avail if it's not of faith; but effectual, fervent praying avails much; it will change things.

This is an excerpt taken from the teaching "Prevailing in Prayer - Pt. 4" May 12, 1993 Wednesday P.M.

Is He or Isn't He?

“And Elijah came unto all the people, and said, How long halt ye between two opinions? if the LORD be God, follow him: but if Baal, then follow him...” (1 Kings 18:21)

A double-minded man is unstable in all his ways (James 1:8). Anytime you pray in that mode of instability, it's because you're halting between two opinions. Are you going to believe God or not? Will you stand and believe for the miraculous intervention of God or not? What will you choose today to rule your life? It was more than a theological problem here, because the people had turned to spiritual adultery, worshipping false gods and involving themselves with all kinds of sexual promiscuity. There were those who sacrificed children to honor the different gods. Elijah says, “I want you to bring all 850 prophets up onto Mt. Carmel, and I alone will stand as the messenger of the Lord.”

Let's draw a principle that we need to operate from. Many of us feel intimidated as we go out because we seem to be the only ones speaking the authority of the name of Jesus and that prayer really does work. There are so many scoffers and people opposing us—occultic activities, the principalities and powers behind the new age movement, the satanic movement, the strong spirit of humanism. “Bring all 850 on, and I'll take you on by myself”—this spirit needs to rise up in us. It doesn't matter how many people they bring against us. We need to stir our hearts and understand that if God is for us, nobody can be against us. The question is, “How long are you going to halt between two opinions?” That's the message that needs to go out into this nation today. How long is there going to be this double-mindedness? We need to take the false prophets up to Mt. Carmel and find out who God is. I believe we're going to see that in these last days.

“Let the god that answers by fire be God” (1 Kings 18:24). Many commentators believe “Baal” refers to the sun god, Apollos. Apollos was the sun god, the god of fire. Elijah, knowing this, could have said, “They’re worshipping Apollos, so let the god that answers by ice be God.” We would want to make it as easy on us and God as possible. We’d want to make sure that this is stacked in our favor; but everything Elijah did went against the natural. This test was absolutely as tough as it could get. What’s the real issue here? Is God alive, or isn’t He? Is He almighty, or isn’t He? Is He a God that hears and answers, or is He a piece of wood or stone? Is He a philosophy in our minds, or is He alive and ruling the heavens? If He’s just another philosophy, we of all men are most miserable. If this is just another religion, then we need to leave it and eat, drink, and be merry for tomorrow we die. But if Jesus is raised from the dead, then He will confirm the words that we speak with signs following (Mark 16:17). Do we believe that? How long are we going to halt between two opinions? “Let him that answers by fire be God.”

This is an excerpt taken from the teaching “Prevailing in Prayer - Pt. 4” May 12, 1993 Wednesday P.M.

The Timing of God

“And it came to pass, when midday was past, and they prophesied until the time of the offering of the evening sacrifice, that there was neither voice, nor any to answer, nor any that regarded.”
(1 Kings 18:29)

“And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them” (1 Kings 18:28). Effectual, fervent prayer is not how loud, how hard, or how much you sweat when you pray. The proof of that can be seen here with the false prophets of Baal. They’re cutting themselves, dancing, running around, hollering and screaming; but nothing happens. It’s not how loud you pray; it’s whether you pray in faith; it’s whether you believe God hears. If we have a God that hears, then He hears well. You don’t have to yell. If you happen to be a person that prays louder than others, you don’t have to pray sedately. God is not deaf nor is He nervous. Pray effectively. Pray believing for an answer.

“And it came to pass, when midday was past, and they prophesied until the time of the offering of the evening sacrifice, that there was neither voice, nor any to answer, nor any that regarded” (1 Kings 18:29). It’s not by chance this went on so long. To everything there is a season. One of the greatest things about seeing God move in our lives is His timing. We want to ram stuff through. We get so concerned that God has to do it now. That’s what they thought about Lazarus.

“Jesus, we sent word to you in time. If You would have been here on time, Lazarus would have been okay. You missed our schedule. We could have seen a real miracle, Jesus, if You had just been on time.”

I've seen some of the greatest miracles in this particular way. People have called, but we didn't respond because we didn't feel the Spirit's unction to move at that particular time. People have said, "I have to have this emergency meeting; you have to pray for me now," and I've said, "Sorry, this isn't the time." They don't understand because they're setting their own time frame. Their perception of what's happening is based upon panic and emotion, so they think everybody should be in a panic.

The time of the evening sacrifice—the time that God designated to come to Him—is when Elijah decided to pray. We know we're to seek Him morning, noon, and night and to pray without ceasing. The point is: there is a time. When we pray, we have to understand that God's timing is perfect. When Daniel prayed, the words were heard that very day, but it manifested twenty-one days later—and it wasn't late! The man of God thought it was late, but it was on time.

“And all the people came near unto him. And he repaired the altar of the LORD...” (1 Kings 18:30). Hebrews tells us where the altar of God is today. If you want to have a successful prayer time, fix the altar first. Don't expect God to come and manifest His glory on broken altars, partially built altars, or partially dedicated altars. Don't expect God to move on your behalf when your heart is not wholly seeking Him. This time of the evening sacrifice was the designated time for praise and worship to be given to God. Do you have that time in your life? Do you daily set apart that time to worship God and give Him the glory and honor due His name? Have you made sure that the altar has been erected in your life and that your heart is right with God?

This is an excerpt taken from the teaching “Prevailing in Prayer - Pt. 4” May 12, 1993 Wednesday P.M.

Until the Fire Falls

“Then the fire of the LORD fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench.” (1 Kings 18:38)

“Hear me, O LORD, hear [this prayer], that this people may know that thou art... God...” (1 Kings 18:37). What is the desire of Elijah’s heart? What was God leading him to do? The whole purpose was for the reconciliation of the lost. A remnant needs to be brought back to the reality of the living God; if we would effectually and fervently pray, be bold enough to scale Mt. Carmel, lay our lives on the line, and say, “If God is God, let Him answer by fire.” God is calling us into warfare of this magnitude in the days ahead. We need to prepare ourselves now. The Bible says the fire fell. It didn’t come up from beneath; it fell and consumed everything, including the dust of the ground. Then the people fell on their faces and said, “The LORD, He is God” (18:39).

In these last days we need the visitation of the power of God, confirming the words we speak with signs following. Others should know that we can lay hands on the sick and see them recover; that we can oppose principalities and powers and see supernatural supply into our lives. It’s not enough to have right doctrine or to be able to stand on the street corners and argue the Word of God. Dogma is not the issue. It’s a time for God’s people to array themselves in the armor of God, take up the sword of the spirit, and pray for effect. It’s time to come against the lying spirits of this generation, the pestilence, the sickness, and disease that’s overcoming this world. It’s time to prepare ourselves to stand by faith and to be a people that are separate,

not in fear of the great pestilence, standing free from the diseases, demons, and derelicts because of the greater One that lives inside of us.

Father, help us to pray more fervently until we get the answer, until the fire falls upon the altar of our hearts and we are consumed. In this covenant, we're to present our bodies a living sacrifice—no partial service, no partial commitment—wholly and acceptable unto God. That will enable us to prove the good, acceptable, and perfect will of God in our lives.

As your heart has been opened to hear the word of the Lord, I trust that it's found it's way into your inner sanctum, that your heart has been stirred. This man Elijah was a man of like passion, no different than you; yet he took on a nation. He was a man that knew nothing about the indwelling of the Spirit; and the Bible says that we're to do greater things (John 14:12). Have we become complacent in our praying? We might say, "After all, if it doesn't work, we can go to the doctor. If it doesn't work, we can take out a loan. If it doesn't work, we can go try another corporation." They couldn't run to another corporation in those days. If they couldn't believe God for rain to grow their crops, they'd die and lose everything they had. We've become a people that don't need God. It's time to seek Him out again, hungering and thirsting for righteousness, panting for His presence as the hart does the brook. Let Him be God in your life. Let Him be present in your life, because in His presence is fullness of joy.

This is an excerpt taken from the teaching "Prevailing in Prayer - Pt. 4" May 12, 1993 Wednesday P.M.

Able to Touch God

“...And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. And I knew that thou hearest me always...”
(John 11:41-42)

The hour comes for the betrayal. Jesus said, “*Rise, let us be going: behold, he is at hand that doth betray me*” (Matt. 26:46). Many of us attend church regularly and read our Bibles, but we don’t do His will. This is no different than betraying Him with a kiss. We’re not blaspheming His name or saying “I don’t believe that Jesus is the Son of God.” But we like to call Him “Master” and kiss Him, yet we betray Him by our actions.

Do you think Peter would have pulled the sword if he had been praying? Jesus said, “It’s enough; put the sword away. Don’t you understand that I could now pray and my Father would send twelve legions of angels?” (Matt. 26:53) We need to be encouraged that God has given us His angelic messengers to watch over us. They encamp round about us. This war is on. The angels of God slap the wheels off the chariots of Pharaoh’s army. It was the angels of God who shut the mouths of the lions. Thank God that an innumerable host of angels is waiting for us just to speak words, and they’ll come for our words! That’s what prayer is all about if you have a relationship. If you abide in Him, and His words abide in you, you can ask what you will, and it’ll be done (John 15:7). Those angels will be released.

Jesus said, “Put that sword away. One word out of My mouth, and the hosts of God will come and destroy this nation.” Where is our

hope today? What weapons do we trust in? The weapons of the flesh will not be sufficient against the enemy of the last day. You'd better be able to pray and see the angels come. You'd better be able to touch God with just an uttered word. Jesus had that confidence. When He prayed at Lazarus' tomb, He said, "I know that when I speak, You hear Me" (John 11:42). Do you know that when you speak, God hears you? If you have that confidence, prayer doesn't require a lot of repetition. It's not how much you say the words, but whether you have a relationship with Jesus and believe or not.

Many times I have made statements in passing—just a comment—and Father brings it to pass. Do you understand that your Father loves you? Do you understand that His ear listens for your voice as a mother listens for her newborn child? The slightest noise you make, He hears. Do you understand the love and compassion He has for you, that His ears are open to the cry of the righteous, and that before you speak, He hears? He knows all the things that you have need of. It's His good pleasure to give you the kingdom. He's looking for people with a relationship. All you need to do is utter one word because when you speak, Father hears. Jesus said, "Are you all concerned about this situation? One word from Me, and Father will send twelve legions of angels." What's the panic? He stands up and says, "Peace, be still." Have you encountered death? "Lazarus, come forth. He's only asleep." This is the kind of power that true prayer effects. It is prayer based on relationship, not doctrine.

This is an excerpt taken from the teaching "Prevailing in Prayer - Pt. 5" May 16, 1993 Sunday A.M.

Emphasis on Relationship

*“But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me.”
(Matthew 14:30)*

When they came to the place called Gethsemane, Jesus said to the disciples, *“Sit ye here, while I go and pray yonder”* (Matt. 26:36). Then He took with Him the inner circle. Is there a distinction between people in the body of Christ? Yes, Jesus is making a great distinction here. He leaves one group and says, *“You three guys come with Me.”* He says nothing to the other eight. He tells the three, *“I want you to watch and pray with Me.”* He didn’t share that with the other eight. There are people that He shares His heart with. The eyes of the Lord are searching to and fro over the earth, looking for people for whom He may show Himself mighty.

Jesus *“began to be sorrowful and very heavy”* (Matt. 26:37). Jesus is suffering under a spirit of oppression that’s beyond description. Do you realize what it would take to get Jesus depressed? Some of us get depressed at the drop of a hat. It says He became very heavy and sorrowful. Oppression was setting in on Him. The weight was becoming greater than He could bear in His natural being. The magnitude of this is phenomenal. He’s beginning to understand what this cup entails—all of the sins of humanity coming upon Him, the denial of the Father as He hangs upon the cross and cries, *“My God, my God, why hast Thou forsaken Me?”* He understands the magnitude of what redemption will cost.

We understand the persecutions and the hard times. We hear historically what happened to the saints. There were those who were

sawn asunder, pulled apart by wild animals, children being destroyed. We might say, “But Lord, we won’t deny You.” We need to make that profession, but what about when the pressure starts? The Master knew all these things, prophesied them, but now they’re here, and He is very heavy and sorrowful. If it makes Him heavy and sorrowful, what do we need to prepare for? Hudson Taylor made one statement during the persecution in China that I thought was fabulous. The persecution became so grave he said, “It came to the place that the weight of this persecution and all of the pressure around me became so heavy that I couldn’t think, I couldn’t study, I couldn’t pray. But I could hope.”

One of the great men, one of the great champions of faith, was wrung out and had no more strength. He couldn’t even open his mouth to utter a prayer. He couldn’t even say, “Lord, help!” like Peter did. His strength was gone, but he could hope. The emphasis has to be relationship, not what you know or how much Scripture you can quote. The day will come when you can’t think of a Scripture, so you’d better have a relationship. The agony and the pressure can be so great that you can’t open your mouth to cry a prayer, but you’d better have a relationship.

This is an excerpt taken from the teaching “Prevailing in Prayer - Pt. 5” May 16, 1993 Sunday A.M.

The Answer Will Come

“And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.” (1 John 5:15)

“The effectual fervent prayer of a righteous man availeth much” (James 5:16). Righteousness does not require sinless perfection; it’s based on our relationship to Jesus. Elijah was a man of like passions, subject to depression and to the valleys. He would sit down and say, “It’s enough; let me die,” and God would say, “I have another trip for you to take.” And Elijah would submit his life one more time. That’s a righteous man. It doesn’t mean that you have to run through life giggling like you’ve been on laughing gas. There are afflictions, hard times, and a lot of weeping and pain to us who are righteous. But God delivers us out of them all. Don’t faint. Don’t be weary in well doing, for in due season you will reap if you don’t faint (Gal. 6:9). Be patient in your prayer. To everything there is a season. There’s a time to sow, and a time to reap. Sow your life. Let the seed fall into the ground and die, and in germinating it will bring forth fruit in season. The timing you may not know, but the confidence is it will bring forth fruit—thirty, sixty, and one hundred fold. “Lord, what happens if I invest it all?” You’ll receive in this life a hundred fold and in the life to come an eternal relationship of peace and joy. You will hear the words, “Well done, thou good and faithful servant.”

Let’s direct our prayers off of houses, lands, oxen, and relationships and get them on preparation for the marriage supper. Let’s commit ourselves to the Lord. Let’s delight in His way; He’ll bring it to pass. Our hearts’ desire is to be pure, to have the bold confidence, that access to God to know that we’re in right standing and delighting in

Him. If we have that confidence and assurance, then we can be assured that the petitions that we've desired of Him will manifest in their season. If we know that He hears us, we know that we have the petitions that we've desire of Him (1 John 5:15). If you have that confidence, then don't back off. Don't faint; don't cave in; don't go to Plan B. Just rest, trust, and commit.

If you quiet everything down and pray, "Not my will, but Thy will be done," you'll hear that still, small voice. The still, small voice came to the prophet after all of the great cataclysmic events—the great wind, the fire, and the earthquake—yet God wasn't in any of those things. But when it got real quiet, when all of the spectacular ceased, the Lord came in the still, small voice. In God's rest, Elijah could send the servant and say, "Go a seventh time" and finally a cloud the size of a man's hand appears. He said, "You better go, for there's an abundance of rain." Then came the spectacular and the supernatural. The man who had been weary, the one who met God on the mountain and spoke and called the fire down, outran the king's horses for over twelve miles. When you rest in God, He'll give you the strength to finish the race. When you've heard that voice, you'll see the hand of God that will bring abundance.

The key is relationship—getting into His presence. Zecharias, the father of John the Baptist, prayed diligently, seemingly with no effect. But when it came his season to minister to the Lord in the temple, God's presence appeared and the answer came. The angel said, "You'll have a son, and his name will be John." Zecharias spent a lot of time praying, but the answer came when he got in the presence of God. The answer will come when you're in His presence.

This is an excerpt taken from the teaching "Prevailing in Prayer - Pt. 6" May 16, 1993 Sunday P.M.

Preparation for Fellowship

*“And we know that all things work together for good to them that love God, to them who are the called according to his purpose.”
(Romans 8:28)*

Everything that happens in our life is for the purpose of conforming us into His image. The whole purpose for man and life is to have fellowship with God; there’s no other reason. Fellowship with God is why man was created. He’s given us a lot of side jobs like ruling the planet, but that’s not why we’re here. He created us to fellowship with Him.

Fellowship was broken. The plan of redemption was to bring us back to that fellowship. You can’t have that fellowship without sanctification. Without holiness no man shall see the Lord (Heb. 12:14). Everything that happens to us is to prepare us for that restoration to fellowship. God does not restore us to temporal fellowship only. The blood of Jesus was not to bring you to church on Sunday. God’s investment was eternal. “Fellowship” is not about your time of prayer or this small segment of time we call history. Everything God does in the temporal is an eternal investment. What we experience for a season is to prepare us for eternity. That’s why God doesn’t get anxious about things that we get anxious about.

We want to get out of the pressure and pain. But there’s a greater work being done in us. We have to come to that confidence that the steps of a good man are ordered by God (Ps. 37:23). Do you believe that? Do you believe that if you don’t look to the right hand or to the left but in all of your ways acknowledge Him, He will direct your

path? Do you believe that God is absolutely sovereign and that everything in your life is being ordered by Him? Believing in His absolute sovereignty enables you to do what the Word of God requires. *“In everything give thanks, for this is the will of God in Christ Jesus concerning you”* (1 Thess. 5:18). How can you possibly give thanks in everything? What about when your house burns down or you lose a loved one? How can you give thanks if you don’t believe there’s an eternal purpose? It didn’t say give thanks “for”; it says give thanks “in” because the consequence is preparation for fellowship.

We pray to be able to say, “Not my will, Thy will be done.” There is our will and God’s will. His will is declared in His Word. As we pray, we take our will and make sure what we pray lines up with God’s declared purpose.

This is an excerpt taken from the teaching “Prevailing in Prayer - Pt. 6” May 16, 1993 Sunday P.M.

The Testimony of the Righteous

“Many are the afflictions of the righteous: but the LORD delivereth him out of them all.” (Psalm 34:19)

The life of Elijah shows that effectual, fervent praying is the white hot, burning Word placed into our heart by the Spirit of God. “Effectual” means divinely energized. To be effective, prayer must originate and consummate in God. He sends His Word into our hearts, and it doesn’t return unto Him void. That is what we articulate in agreement with His will. *“And this is the confidence [or the boldness that’s been afforded us] in him, that, [we could now come and] ask any thing according to his will, he heareth us”* (1 John 5:14). The key is the hearing, the ear of God, the access to God. The key to answered prayer is getting the ear of God—being confident you’ve entered into His presence and that He’s heard you.

“The LORD is [near] unto [those] of a broken heart; and [will save] such [who are] of a contrite spirit. Many are the afflictions of the righteous: but the LORD [delivers us] out of them all” (Ps. 34:18-19). Many of us think that if we pray enough we won’t get into any problems. Not so; many are the afflictions of the righteous. The more righteous you are, the more afflictions you will endure. But the more afflictions you endure, the more deliverance you’ll receive, which gives you more testimonies. You’re able to share the goodness of God and comfort those with the same comfort wherewith you’ve been comforted. That’s what ministry and maturity are all about. That’s why the aged saints among us give instruction to the younger ones to learn from what they’ve experienced. The trials we’ve experienced qualify us to minister to and encourage the young

believers around us. The word of our testimony is, “Don’t worry, there’s a fourth Man in the furnace.”

They say, “There’s no way out of this!”

And you say, “Yes, there is. He’s the way. Last time I was in the lion’s den...”

Don’t you like having those kind of testimonies to answered prayer? The righteous man can stand and give testimony, instruction, and comfort to the hearts of the rest. When they’re fearful and wavering, you say, “I’ve been here. Faithful is He who called you who will do it, praise God. Cast your care upon Him; He cares for you. Don’t worry, there’s not a weapon formed against you that can prosper.” We begin to declare the goodness of God and say, “Yes, there are many afflictions of the righteous, but the Lord delivers us out of them all.”

The key to prayer is righteousness. If His ears are open to the righteous and the righteous are the ones that get delivered, then we have to find out who the righteous are. Jesus has been made unto us righteousness and we’ve been made righteous with His righteousness. We’re back to relationship and abiding in Him. Do we come and say, “Lord, I’m righteous, so You’d better get to it! I’ve got rights!” No, there’s humility. The righteousness that we have is in Christ. We have a broken and contrite heart. We’re not to approach God saying we’re worms, but we can’t be arrogant either. There’s no trust in our own ability. We are helpless without Christ. Romans 1 and 2 tell us that without Christ we’re just as depraved as any man and deserve a devil’s hell. The whole factor then is relationship. Have we submitted to His lordship in our lives? Are we praying for our own personal gain or for the glory of God and the establishing of His kingdom?

This is an excerpt taken from the teaching “Prevailing in Prayer - Pt. 6” May 16, 1993 Sunday P.M.

The Source of Your Desires

“Delight thyself also in the LORD: and he shall give thee the desires of thine heart.” (Psalm 37:4)

We can misunderstand this verse to mean if we delight in God and love the Lord, He'll give us anything we want. So we make up our lust list—a house, a car, a yacht, an island, or whatever else. We're fooling ourselves if our hearts are desirous for the things of this world. We'll never be satisfied. The wise man said, “He that loves silver will never be satisfied with silver” (Eccles. 5:10). There is not enough to satisfy our lusts. We need to discern where our heart is in these things.

If you delight in Him, that means your hope and your trust is in the Lord. He's your source of everything you look to. Once submission to His lordship becomes your heart's ambition, then He becomes the source of your heart's delights. In other words, His delights—His will—become your will. If you are confident in your relationship and know your heart is set aside to delight in God, then you know that what you desire has come from Him. But you'd better be careful to know how to judge your own heart. If you delight in Him, He will be the source of your heart's desires. He will begin to share with you what His will is for you.

One of the first things in His will is our sanctification. We get off on all the minor things. We wonder if it's God's will for us to take this job, invest in this stock, buy this piece of property, prove this ox, and marry this woman. In the parable, Jesus is calling them to the eternal banquet, but they're out trying to prove oxen, satisfy wives, and buy

land. These temporal things are not what it's all about. Jesus' beckoning to the kingdom's supper supersedes all else.

We may reply, "But God told me to do this."

Not at the cost of our sanctification and preparation for the wedding. Yes, He'll bless us with houses and lands. Yes, where we put our feet He'll give to us and everything we put our hand on He'll prosper. But that's not what we're to be spending our time praying and seeking God for. It's whether or not we're delighting in Him.

Do you want to pray about something? Are you delighting in God? Have you purposed that regardless of what is it He requires of you, you'll do it? Do you have a heart like Matthew that can easily rise up and walk away from a vocation to follow Jesus, or is your heart like the rich young ruler who drops his head and walks away sorrowfully? One delighted; one didn't. What about a true redemption that takes place in your life like Zaccheus, where you not only come into fellowship with God, but go back and make right all the things that you did wrong? These are the people that are delighting in God, not the person saying, "How little can I do? What's the least I can do to get by so God will be satisfied?" That's not delighting in the Lord. You might get the pastor off your back, but the "Hound of Heaven" won't leave you alone—the Holy Ghost will stay after you as long as there's any hope of life. When you're delighting in God, you run to the light and reproof. Once you delight in God, He will be the source of your heart's desires.

This is an excerpt taken from the teaching "Prevailing in Prayer - Pt. 6" May 16, 1993 Sunday P.M.

Power in the Name of Jesus

*“Because he hath set his love upon me, therefore will I deliver him:
I will set him on high, because he hath known my name.”
(Psalm 91:14)*

Those that know His name will be a victorious people. We sing that chorus, “There’s Just Something About That Name.” We sing that name, Jesus. At that name every knee will bow, every tongue will confess that He’s Lord. There’s no other name under heaven whereby a man can be saved but the name of Jesus (Acts 4:12). The power is in that name. There’s no greater force or power on this planet than the name of Jesus. When a man has a true biblical understanding and confidence in that name, it surpasses all other power. Yet we just throw it around and use it so loosely. In so many of the civil ceremonies, when people pray, they pray in the name of Christ. The Bible does not tell us to pray in the name of Christ; it tells us to pray in the name of Jesus. There is something about that name when it is representing the Person, the Christ, the Son of the living God.

The name, Jesus, doesn’t have any miraculous power in itself. Psalm 91 says, *“I will set him on high, [who has] known [thy] name.”* Do you understand the name of God as He reveals Himself in the seven redemptive names? He said, “I am Jehovah-Tsidkenu, the Lord your righteousness. I am Jehovah-Nissi, the Lord your banner. I am Jehovah-Rapha, the Lord your healer. I am Jehovah-Raah, the Lord your shepherd.” He’s all of these different things—our great banner, the victor. The name carries a meaning with it. He reveals Himself to us as El Shaddai, the supreme power. El Shaddai has to do with understanding the great provider that God is for us, the God of

providence. Do you understand Who we're serving and all that His names represent? We say He's Wonderful, Counselor, Prince of Peace, Almighty God, Everlasting Father, Rose of Sharon. He's the way, the truth, and the life. When you know His name, it causes you to be raised up and seated on high.

All of the great attributes of God that are seen in His names have been wrapped up into that one name—Jesus. The Scripture says He was given a name that's above every other name (Phil. 2:9). It's above the name I AM, El Shaddai, Yeshua, or Jehovah. It's above all of these other names by which God has been known. The power is in that name. When we speak the name of Jesus in faith, we need to know it carries with it Jehovah-Nissi (our banner, our victor), Jehovah-Jireh (our provider). It carries with it all of these great understandings of Jehovah-Rapha (our healer), Jehovah-Raah (our shepherd), Jehovah-Shammah (the present one). When we pray in faith the name of Jesus from our lips, that name is like one of those smart bombs, seeking out whatever the immediate need is and attacking. We don't have to think about which name to use in this situation. We speak that name in faith. We just breathe “in the name of Jesus” from our lips. When we're full of the Spirit, anytime something urgent comes upon us, the first thing that will come out of our mouth is “Jesus.” That's how God set up prayer to work. Because we have known His name, He has caused us to be seated on high to rule with Him.

This is an excerpt taken from the teaching “Prevailing in Prayer - Pt. 7” May 19, 1993 Wednesday P.M.

Drawing on Heaven's Resources

“These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.” (1 John 5:13)

How do we use this great name of Jesus lawfully? First, we have to know His name. We have to know everything that's inclusive in the name of Jesus. 1 John 5:13 says, *“These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.”* When he says you've believed on the name of the Son of God, it is belief to salvation. Believing on that name to salvation gives you life. Once you've inherited life, you've believed on the name of Jesus to salvation. That name is to be believed not only for life, but it now manifests itself in benefit, in representation. The life brings about the provision—the promises of God—to us. We believe into the family of God and into sonship. Because of that adoption, we now have legal rights to use that name to draw upon whatever heavenly resources we have need of.

You may ask, “As I begin to understand who I am in Jesus Christ and what my rights are as a son of God, all I have to do is speak this name of Jesus and all of the power of heaven is at my disposal?”

Yes, exactly, that's what I'm telling you.

“You mean there's nothing impossible to those of us who believe?”

That's exactly what I'm telling you. Don't you think you should get

into this position of belief then? Don't you think you ought to come out of childishness and immaturity—what Galatians calls being under tutors—to come into full adoption as a mature son where you begin to rule the kingdom of God? That's what God has provided for us.

If you share these principles with most Christians, their little computers just go tilt. They can't handle this. They can't handle the fact that God will entrust to them all power and authority in heavenly places. Yet, the Scripture says, it's the Father's good pleasure to give us the kingdom (Luke 12:32). It's Father's good pleasure. He's looking for children—you and I—who will show themselves mature enough to represent Him through the name of Jesus. This is beyond comprehension to most people.

John 14:11-12 says, *“Believe me that I am in the Father, and the Father in me: or else believe me for the very works’ sake [The miracles that I’ve done, the power that you’ve seen]. [Truly, truly,] I say unto you, He that believeth on me, the works that I do shall he do...and greater...”* The works that Jesus did shall we do. God requires us to do not only what Jesus did but greater things. That boggles a lot of people's minds. It's not talking about greater in quality but in quantity. There was only one of Him, and now He's going to manifest Himself through all of us as members of the Church in particular. He was only in one place at a time. Now, as His body represents Him, we're all over the world. That's the power that's been entrusted to us.

This is an excerpt taken from the teaching “Prevailing in Prayer - Pt. 7” May 19, 1993 Wednesday P.M.

Asking in Jesus' Name

“And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.” (John 14:13)

“If you shall ask anything in My name,” Jesus said, “I will do it.” This is the promise that comes to us. The name of Jesus is used in two distinct ways. This particular usage of the name is one of representation. The word “ask” literally means “to require, command, or demand.” “Whatsoever you require, command, or demand in My name, I will do it.” Why? He’s commanded you to be about His business. He’s the One that sent you and will work with you, confirming the word that you speak with signs following.

In John 15 we begin to see another usage of “ask.” This is representative of His name, power, and authority. He makes a statement that has a little different connotation in verse 16, *“Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever [you should] ask of the Father...”* This prayer is being directed a different way—whatsoever you ask *of the Father*. Prior to this, Jesus said whatever you require, command, or demand “in My name.” This kind of prayer cannot be directed to the Father because you aren’t going to command Him. That would be like one of your kids kicking in the door, walking in, and saying, “Okay, Dad, here’s what we’re going to do.” We all know that doesn’t go real far. We understand that we’re not going to require, command, or demand God to do anything. Why? He’s already stated what He would do.

John 15 goes on to say that He’s ordained us to bear fruit. We know

what that fruit is. It's fruit of people being won into the kingdom. It's fruit of the spirit in our lives of representing Him. The Bible says, "Wherefore by their fruit you shall know them" (Matt. 7:20). Jesus said, "I've ordained you to bear fruit. I want your fruit to remain." Then He says what fruit bearing prayer is: "...*Whatsoever ye shall ask of the Father in my name, he [will] give it to you.*"

We're looking to Father to provide for our lives. When we're praying for people to be born again, we don't go up to them and say, "I command you to be born again in the name of Jesus." It doesn't work that way; we pray to the Father for them. "Father, whatever is necessary. Send Your Holy Spirit. Send laborers into the field. I'm asking You for their souls, Father, in the name of Jesus." We're intervening and interceding on their behalf. We're praying to the Father, asking for Him to bring forth this fruit that could remain. We're praying to the Father, "Father, I'm asking You to begin to deal in this area of my life. Father, take care of fear, the pride, the envy, the bitterness. I lay it on the altar. I hate this. I abhor it. It's not the new nature that You've put in me." These are the things we're praying and asking the Father to deal with.

This is an excerpt taken from the teaching "Prevailing in Prayer - Pt. 7" May 19, 1993 Wednesday P.M.

Beyond Power of Attorney

“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.” (John 16:23)

As we’re praying properly and effectively, we’re not praying to Jesus. We’re praying to Father in the name of Jesus. That’s how we’re supposed to pray. One of the greatest truths in all the Word of God is where Jesus says, “You won’t ask Me anymore. You’ll ask the Father in My name, and He will give it to you.”

“Hitherto have ye asked nothing in my name...” (John 16:24). The disciples went out and came back rejoicing, saying, “Lord, it’s tremendous! Even the devils are subject to us in Your name.” They’re out there casting out devils and healing the sick. They come back and say, “Lord, this is great!” He says, “Don’t rejoice in that but rejoice rather in this, that your names are written in heaven.” The relationship is more important than the representation.

Jesus gave us a privilege that no one had ever known before. Hebrews tells us we can now go directly to the heart of God the Father—bold access to the Holy of Holies—by His blood by just speaking His name. Some of us have heard teachings concerning the name of Jesus from the aspect of the power of attorney. Many people that teach on His name teach strictly from that perspective—the power of attorney. We have legal right to that name and can represent Jesus in that way. But the relationship we have goes beyond the power of attorney. Not only do I have the power of attorney but I am His bride, having partaken of His name through marriage. I am bone of His

bone, flesh of His flesh. What's His is mine. I don't need power of attorney; I have relationship.

In John 16 we're not coming through the power of attorney (legally representing Him) because now we're perceived as His children. We're sons of God. We're heirs and joint-heirs with Christ Jesus. We are the bride of Christ; therefore, united with Him, bone of His bone, flesh of His flesh. It is relationship. We comprehend the position we now have through redemption and restoration—a restoration far beyond what the first Adam knew. The first Adam knew God externally. God would come and walk with him in the Garden. Adam was the power, the representative of the Most High on the planet. We've been restored to a far greater position than that. We don't have to wait for God to come and walk with us in the cool of the day. We have access to the throne room. We don't have to wait for God; we can go to God. Without shame we can stand before Him and realize that we are one with Him, bone of His bone, flesh of His flesh, joined with Him, one spirit. We walk into His presence and enjoy the fullness of His power and His majesty.

This is an excerpt taken from the teaching "Prevailing in Prayer - Pt. 7" May 19, 1993 Wednesday P.M.

Ready to Give

“At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you: For the Father himself loveth you...”
(John 16:26-27)

Jesus says the Father loves us. Father will respond to us in direct correlation to the way we respond to Jesus. To the degree we love Jesus, Father will love us. As we speak in the name of Jesus, the Father receives us because we’re the bride that Jesus loves. He’s the one that graced us and caused us to be brought into His bosom. He’s the One who sought us out. He’s the One that proposed this marriage. He’s the One that wanted us to be joined with Him in His glory.

“For the Father himself loveth you, because ye have loved me, and have believed that I came out from God” (John 16:27). The book of Hebrews tell us that those who come to God must believe that He is, and that He is a rewarder (Heb. 11:6). This isn’t something that Father does grudgingly. He wants to bless you. Jesus came from God; He came from the heart of God.

You can’t break up the Godhead, but for the purpose of comprehension, we know that each Person of the Godhead has diverse responsibility. They are coequal in every way. Jesus is very God. But in His sonship He represents God’s will to us as the last Adam, the Redeemer. He is the prototype of a true son who showed us that the highest ministry we can have is total obedience to the Father. He said, “I’ve come to do the will of He that sent Me.”

As sons, we can never usurp the authority of the Father. We’re not

talking about usurping the authority of the Godhead or being the Supreme Administrator of the universe. We're talking about realizing we're partakers of His divine nature. God has restored us to relationship with Himself, redeemed by the blood, bone of His bone and flesh of His flesh. We are literally one with Him. We can't call ourselves anything less than what the Word of God declares; yet at the same time, we're submissive and subordinate.

Jesus said, "Those that have seen Me have seen the Father" (John 14:9). Do you want to see Father's perception of His relationship with you? Look at Jesus. He is always quick, ready to give and minister to our need. He's loving, compassionate, and full of mercy. Many seem to think that Father God represents Sinai, the law—every time you make a false move—BOOM—He's got you. You can't distinguish between the Father and the Son that way. You have to think properly of who our Father is as we begin to pray. Jesus says, "To this point you've ask nothing in My name. Ask and you shall receive, that your joy shall be full."

This is an excerpt taken from the teaching "Prevailing in Prayer - Pt. 7" May 19, 1993 Wednesday P.M.

What I Have

“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.” (Acts 3:6)

The greatest impetus of power in prayer is compassion and love. We can't pray just because there's a need. We can't pray effectively just because somebody brings a prayer list to us. Our hearts have to be touched. Jesus looked on the multitudes and had compassion for them. We can't pray effectively if we don't realize the brokenness of humanity or the hurts of our brothers and sisters. If we don't have love in our hearts, we can't pray. If we have unforgiveness in our hearts, we can't pray. A man with unforgiveness in his heart and the name of Jesus on his lips is a stench in the nostrils of God.

As we're praying in the name of Jesus, don't ever lose the most important aspect of 1 John 3: we must keep His commandments. Seeking His glory and representing His love for humanity gives us the right to draw on the power of God. That's what gives us the right to represent Him with the power of that name like at Gate Beautiful (Acts 3). How many times had they seen that lame man by the gate? I think the lame man being healed was the sovereignty of God but not exclusively. I think they became aware of who they were now to a greater degree. That love of God had been shed abroad in their hearts as they were now indwelt by the Holy Spirit. Their eyes were opened to see the needs of humanity. They were being led by the Holy Spirit.

As Peter and John are walking up to Gate Beautiful, the beggar looks

at them, and Peter says, “Silver and gold have I none, but what I have I give to you...” (Acts 3:6). What did he have? The name of Jesus. Understand the magnitude of that statement—“what I have.” They knew what had been given to them in that name. Do you fully appreciate what you have today? Do you understand what’s been entrusted to you? Do you know that what you require, command, or demand in that name will be done as you’re representing the power of God?

“Whatever you require, command, or demand in my name, I will do it” (John 14:14). When you say to the lame man, “In the name of Jesus rise up and walk,” and you are representing the power and the glory of God, he rises and walks. You can speak to Aeneas, after eight years of bondage, and watch him rise and walk. In the name of Jesus, you can turn to the young damsel who has the spirit, cast it out of her, and watch her be free for the first time in her life. Why? You have a relationship. That’s what praying is all about. This is the prayer life. Entrust it into your children.

Father, we thank You for the name of Jesus. We thank You for the promises that You’ve given us, that what things soever we desire when we pray, if we believe that we receive them, we shall have them. We know that it’s contingent upon keeping Your commandments. We know that it’s contingent upon abiding in Your Word and abiding in Your love. We ask You to bring us into greater relationship that we might pray greater prayers in Jesus’ name. Amen.

This is an excerpt taken from the teaching “Prevailing in Prayer - Pt. 7” May 19, 1993, Wednesday PM.

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