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ASK

Matthew 7:7-8 *Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: [8] For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.*

1 John 5:14-15 *And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: [15] And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.*

Word Study.

1. Gk. Aiteo. The petition of one who is lesser in position than he to whom the petition is made. e. g., in the case of men in asking something from God, Matt 7:7; a child from a parent, Matt 7:9-10; a subject from a king, Acts 12:20; priests and people from Pilate, Luke 23:23 (RV, "asking" for KJV, "requiring"); a beggar from a passer by, Acts 3:2. With reference to petitioning God - Eph 3:20, Col 1:9; James 1:5,6; 4:2,3; 1 John; 3:22; 5:14,15, 16

aiteo; to ask (in general) :- ask, beg, call for, crave, desire, require. **strictly a demand of something due;** (strong's)

2. Gk erotao . frequently suggests that the petitioner is on a footing of equality or familiarity with the person whom he requests. It is used of a king in making request from another king, Luke 14:32; of the Pharisee who "desired" Christ that He would eat with him Luke 7:36; cf. 11:37; 9:15; 18:19.

Lord Jesus never used aiteo in the matter of making request to the Father. John 14:16; 16:26; 17:9,15,20. **Both verbs are found in 1 John 5:16: John 16:23,**

3. eperotao. a strengthened form of erotao. e.g. Rom 10:20 John 18:7,21, Luke 2:46; 3:14; 6:9; Matt 16:1

4. punthanomai. to ask by way of enquiry, not by way of making a request for something, Matt 2:4, Acts 21:33

5. exetazo . "to search out" John 21:12, Matt 2:8, Matt 10:11

6. lego "to say," as of an inquiry Acts 25:20

7. anakrino "to judge," 1 Cor 10:25,27 (Vine's)

God is a “Giver”.

John 3:16 *For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.*

Romans 8:32 *He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?*

It is God’s will that we ask.

(1 kings 3:5, Psalms 2:8, Is 45:11, John 15:7; Matthew 21:22; James 1:5-8; 1 John 3:22; 1 John 5:14-16); (Psalm 23:1; Psalm 34:9-10; Psalm 84:11; Mark 11:24; John 15:7,16).

What about MATT 6:8?

Matthew 6:8 *Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.*

In the Verses 5-13 Jesus taught about the principles of prayer. There He says that prayer should not be used as a platform to put all our demands before God. It should not be used as if our God is misinformed about our needs and we have to inform him. God knows what we need better than we do. This is what Jesus meant when He spoke about prayer. It does not mean that we should not ask God for anything. Other scriptures do not support this meaning.

Mark 6:48 *And he saw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them.*

When Jesus came to them, He behaved as though He would have passed them by. There is no doubt that the reason Jesus was walking on the water was to come and rescue His disciples. He revealed Himself to the disciples, but if they hadn't called out, He would have gone on by. The lesson for us is that Jesus is always there for us, but He doesn't manifest His power without us placing a demand on Him or reaching out in faith. We have to call out as Bartimaeus did.

Luke 24:28 *And they drew nigh unto the village, whither they went: and he made as though he would have gone further.*

James 4:2 *Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not.*

Why does God want us to ask?

By asking directly/expectantly, we express our faith and put it into action. Faith is what reaches out into the spiritual realm and brings what God provided us by grace.

Hebrews 11:1 *Now faith is the substance of things hoped for, the evidence of things not seen.*

Mark 11:23 *For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.*

Jesus is explaining how His faith worked on the fig tree. Anyone who uses faith the way He did can get the same results (*Matthew 21:21-22; Mark 11:22-24; John 14:1-15; John 15:7,16*). There are three times in this verse that Jesus stressed speaking. This is a vital part of faith. We can't just think faith. It needs to be spoken.

Proverbs 18:20-21 *A man's belly shall be satisfied with the fruit of his mouth; and with the increase of his lips shall he be filled. [21] Death and life are in the power of the tongue: and they that love it shall eat the fruit thereof.*

Qualifications for asking

1. Asking in faith (*Mt 21:22; Mr 11:24*)
2. Not wavering (*Jas 1:5-7*);
3. Asking according to God's will (*1Jo 5:14-15*)
4. Seeking God first(*Math 6:33*)

Don't indulge in unqualified asking.

1. Don't ask to become the greatest. (*Matthew 20:22 Matthew 20:24-28; Matthew 23:12; Luke 22:24-27*)
2. Don't ask for signs like Old Testament saints. (*Judges 6:36. Math 12:38, 16:1, 4; Mark 8:11; John 4:48*)
3. Don't ask for a year's supply of bread.
Matthew 6:11 Give us this day our daily bread.

The Lord desires for the just to live by faith (*Ga 3:11*), that is, to make it a lifestyle, not just a once-in-a-while occurrence. (*Ex 16:19-21*).

4. Don't ask something doubting God. You can ask 'how'.
John 14:22 Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

For this question Jesus gave the answer.

Mary asked a question in Luke 1:34. Gabriel gave the answer.

But in John 14: 5,8 Thomas and Philip asked doubtful and contradicting questions. Jesus gave the answers to them which is more of a rebuke. God doesn't mind us questioning Him if our motives are right.

5. Don't ask for bad things, God will give only good things. **Math 7:11.**

What can we ask for?

Anything according to his will. **Whatsoever** (*Math 21:22, Mark 11:23, John 14:13, 15:16, 1 John 5:14-15*)

How should we ask?

1. Ask like a child.

We are the children of God. *John 1:12, Rom 8: 14,16, Gal 3:26, Phil 2:15, 1 John 3:1,2.*

Hence we should ask as a child asks its parents when it wants something. Children don't beg or request the parents to get what is their right. In this way actually they express their faith upon the parents. Through faith we also have to place demands on what God has already provided by grace (*Eph 2:8*).

Matthew 7:7-11 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: [8] For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. [9] Or what man is there of you, whom if his son ask bread, will he give him a stone? [10] Or if he ask a fish, will he give him a serpent? [11] If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

2. Ask with confidence.

1 John 5:14-15 And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: [15] And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

3. Sow. *2 Cor 9:10* (faith in action). Do something if you believe that God answered your prayer.

4. Ask according to His will.

1 John 5:14-15 And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us:

One of the important qualifications for asking is, asking according to His will. Now if we want to ask according to His will, we should know His will first.

How can we know the will of God? (How can we obtain the knowledge of the will of God ?)

Col. 1:9 For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding;

The word "**filled**" means, "to put in as much as can be held" (NAHD).

His will: 'His will for the conduct of our lives' (Meyer)."

The first thing Paul desired for the Colossians was that they be filled with the knowledge of God's will. Only then would they be able to "walk worthy of the Lord" and be "fruitful in every good work" (v. 10). There is no way we can ask according to God's will if we don't know what it is. The starting point for any Christian is to understand God's will for him. Knowledge of God's will is foundational in developing Christian conduct and character.

a. Prayer for others.

Here the Greek word for 'desire' is 'aiteo'.

In Col 1:9 Paul says that he does not cease to pray for them. What is he praying for? He is praying so that they will be 'filled with the knowledge of God's will'. Here Paul shows us that through our prayer God will impart the knowledge of his will in others to help them in their spiritual walk.

Col. 1:10 That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;
(Luke 2 :36-37, Eph 6:18, 1 Tim 2:1,)
1 Samuel 12:23 Moreover as for me, God forbid that I should sin against the Lord in ceasing to pray for you: but I will teach you the good and the right way:

b. Desire for it.

Jeremiah 29:13 And ye shall seek me, and find me, when ye shall search for me with all your heart.

People ask the Lord for the knowledge of His will but don't receive it because they aren't seeking it with ALL THEIR HEARTS. No one who has ever sought the Lord with all his heart has ever been disappointed.

c. The Holy Spirit

He is the dispenser of God's wisdom. It is through Him that we know the things God has revealed to us (*1Co 2:10-12*). One of the primary ministries of the Holy Spirit is to reveal God's will to us (*Joh 16:13*). There has to be a dependency on the person of the Holy Spirit.

d. Word of God

We must study the scriptures for they reveal the will of God concerning our actions and attitudes. To be filled with the knowledge of God's will, one must be filled with God's Word. God's Word is His will! Those who are ignorant of God's Word will be ignorant of God's will.

Begging or loving demand

Matthew 6:11 Give us this day our daily bread.

This is not a request. It's a loving demand, almost a demand. This is like a child coming to his parents for something to eat. What would you think of a child that had to beg for his food? That would be a reflection on the parent. Likewise, when believers beg or try to manipulate God for their basic needs, it will give a bad testimony about our 'El-shaddai' God (*Gen 43:14* .God almighty, supplier of all needs). This kind of prayer shows their lack of understanding of their God. We should ask God, as a loving demand, for the things He promised. He is already disposed to meet our needs. In fact, He already has.

Jesus has already provided our needs through His atonement. They are waiting for us to receive them. We don't ask in the sense that we don't believe they are already ours. We ask as Jesus instructed us here in the Lord's Prayer "Give us this day our daily bread" . It's already ours.

Often people don't really believe the promises of God and so they ask in unbelief, hoping that God will do something. But the superior approach is to believe that God has already provided all we will ever need and come boldly, appropriating by faith what God has already provided by grace. We have to come 'boldly' to the throne of grace.

Hebrews 4:16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

Ask, Seek and Knock.

Matthew 7:7 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

There are three things spoken of in this verse: asking, seeking, and knocking. We ask for what has already been provided. We seek what we don't know. And we knock to open doors that have been closed.

Ask properly.

For example, we often pray and petition God with requests like “God! Please save my parents, brother, sister, my country, my state”. Even though this comes out of a sincere desire of our heart, it sounds as if God has not done anything to save them and we are requesting Him to do it. The correct way of asking for the above is taught by Jesus.

Matthew 9:38 *Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.*

People are born again through the power of the Word of God (*Ro 10:14-17; 1Pe 1:23*) - not through prayer. Prayer is very important but it is not a substitute for the Gospel (*Ro 1:16-17*). Many people petition God for someone to be saved and can't understand why it hasn't happened yet. We don't have to ask the Lord to save anyone. He isn't willing that anyone should perish (*2Pe 3:9*). He has already made provision for everyone's salvation (***Joh 1:29; 3:16; 1Jo 2:2; 2 cor 5:14***). To be precise, “He saved” everyone when He went to the cross.

So what should we pray concerning someone coming to the Lord? Jesus tells us to pray that the Lord sends laborers across their path. They need to hear the Word (*Ro 10:14-17*). Also, we should bind the influence of the god of this world (Satan) who tries to blind them to spiritual truth (*2Co 4:4*).

God is more motivated to save our loved ones than we are. We don't need to plead with Him, but rather we need to become a channel for Him to flow through to reach that person. We do that by sharing the good news (Gospel) with them and/or praying that others will come across their path who will do the same.

Phrase your asking properly.

Psalms 37:5 *Commit thy way unto the Lord; trust also in him; and he shall bring it to pass.*

Matthew 14:28 *And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water.*

This was not the right way to ask this question. What was Jesus going to say, "It's not me; don't come?" The way Peter asked the question, the only answer Jesus could give was, "Come." If Peter had said, "Jesus, do you want me to come to you on the water?" he might have got a different answer. We need to be careful how we ask our questions.

There are no other examples in the Word of God where someone walked on the water. Jesus had a definite reason for walking on the water; however, Peter simply wanted to see if he could do it. God will permit us to do things that are not His perfect will for us (*Ps 106:15; Ro 12:2*).

Many times we hinder our own prayers by the way we ask things of God. We say, "Do you want me to do (a) or (b)?" The Lord may not want us to do either of the choices. We should offer a third choice-(c) none of the above.

Ex. God, Shall I go to this place on Friday morning or evening? Or not on Friday?

We should trust God's wisdom and let Him select the options.

If Peter had phrased his statement to Jesus differently, Jesus might have answered him differently. (*Ps 119:168, Pro 3:6*)

Don't ask God to do something which He told you to do.

James 4:7 *Submit yourselves therefore to God. Resist the devil, and he will flee from you.*

Mark 16:15 *And he said unto them, Go ye into all the world, and preach the gospel to every creature.*

Mark 1:27 *And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him.*

(*Math 10:8. Luke 9:2*)

Prior to Jesus' ministry, people were aware of others being possessed by demons. They prayed for their deliverance but they used no authority. They simply petitioned God and waited for Him

to drive the demons out. That's much the same way that believers still approach their problems today. But Jesus didn't ask God to remove the demons. He cast them out. That's using authority. That's the way we have to minister to others. The average Christian sees very little results, not because God can't heal and deliver, but because the Christian doesn't take his or her authority and make the demons flee (*Jas 4:7*). They always ask God to do something for which He has given them power and authority .

Ask the mountain to leave. Don't ask God to remove the mountain.

Mark 11:23 *For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea;*

It's not only important to speak our faith, but it's important to whom or to what we are speaking. This verse says we are to speak to the mountain. The mountain symbolizes our problems or the things we want to be removed. Most people speak to God about their problems. This verse says we need to speak to our problems about God. We should say things like, "Cancer, be gone... Body, you recover... Pain, you leave.... Viruses, you die and get out of my body... " The Lord didn't tell us to pray for the sick. He told us to heal the sick (*Mt 10:8; Lu 9:2*). There is a huge difference between the two.

Commanding.

Isaiah 45:11 *Thus saith the Lord, the Holy One of Israel, and his Maker, Ask me of things to come concerning my sons, and concerning the work of my hands command ye me.*

‘Command Me concerning the work of My hands.’ This literally means that men have the authority to pray in such faith that they can direct the Almighty to do for them those things which they want and need. God would rather do things for His people than to withhold from them. To command God is an expression of the highest relationship, friendship, and cooperation to the same end in life. It is a rare privilege to command Him, and if exercised properly in fervent, respectful petition, there is nothing that will be impossible to the believer (*Isaiah 45:11; Matthew 17:20; Matthew 21:22; Mark 9:23; Mark 11:22-24; John 14:12-15; John 15:7,16*).

Examples of Commanding:

1. Moses commanded frogs to die (*Exodus 8:13*), flies to be removed (*Exodus 8:31*).
2. He caused God to repent (change His mind) (*Exodus 32:12-14*).
3. Joshua commanded the sun (*Joshua 10:12*).
4. Elijah commanded fire from heaven (*1 Kings 18:36-38; 2 Kings 1:10,12*).
5. Jesus Christ commanded in many places. (*Luke 4:35;*).
6. Apostles and others commanded people to be free from infirmity (*Acts 3:6; Acts 5:16; Acts 9:34,40; Acts 13:11; Acts 14:10; Acts 19:11-12*).

Believe that ye receive. (Believe that you have received)

Mark 11:22-24 *And Jesus answering saith unto them, Have faith in God. [23] For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. [24] Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.*

The word receive is in the **aorist** tense. (A tense of Greek verbs simply expressing past action without further limitation as to completion, continuance, or repetition.)

‘Shall come to pass’. Rather "cometh to pass," as the English Revised Version (1885).

‘Receive’ . More literally, "received." The English Revised Version (1885) has: "have received." (Vincent's Word Studies in the New Testament)

In the Old Testament people prayed more than once to obtain results (Examples: *Elijah* - *1Ki 17:21-22*; *1Ki 18:42-45*; and *Elisha* - *2Ki 4:32-35*). In the New Testament *Mark 8:25* is the only example where Jesus had to minister to any need more than once to effect a total healing. Jesus didn't lay hands on this man a second time because He thought His Father hadn't heard Him the first time. Since the man received partial sight it is evident that God's healing power was at work in him. Jesus was not petitioning His Father again for healing. Through His spirit, Jesus knew that unbelief was hindering a perfect manifestation of God's power in this man, and He simply gave him another "dose" of the anointing power of God. Satan may hinder, but cannot overcome someone who continues resisting him (*Jas 4:7*).

Many people request things from God and then look at their circumstances to see if God answered their prayer. That is walking by sight and not by faith (*2Co 5:7*). If they can't "see" God's answer, then they pray again asking for the same thing. This is not the way Jesus taught us to pray and receive (*Mr 11:22-24*), and we can be certain that **we only need to petition God once for a need and then believe that we receive (*Mr 11:24*)**. If we petition (or ask) God more than once, then we didn't really believe we received the first time. However, we can and should continue to pray until we receive our manifestation, just as Jesus did with a blind man. There is more to pray than simply asking God for things.

Many times, in an effort to walk by faith, we pray for God's power to manifest in some situation and then ignore any evidence to the contrary. That's more faith than responding to circumstances in unbelief, but it falls short of Jesus' example here. The best thing to do is exactly what Jesus did. Believe that you received when you prayed to such a degree that you can confront anything to the contrary and overcome it by continuing to apply the power of God. Perseverance in prayer overcomes Satan, not God.

The believing that is required has to be done "when you pray," while the thing you desired "shall" come to pass in the future. This might be only an instant or even a longer period of time, but the word "shall" does signify future tense. The Lord moves instantly to answer our prayers that meet His qualifications (*Mt 7:7*), but He moves in the spiritual realm and His workings are not always immediately evident to our physical senses (*Mt 7:8*). By faith, we must believe that He is answering our prayers before we see any physical evidence. If we fail to believe until we see something, then that is not faith (*2Co 5:7*), but rather doubt, and it will cause us not to receive the things which we desired of the Lord (*Jas 1:5-7*). Faith is our evidence (*Heb 11:1*) - not what we see.

Importunity and earnestness in prayer

Luke 11:5-10 *And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; [6] For a friend of mine in his journey is come to me, and I have nothing to set before him? [7] And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee. [8] I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth. [9] And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. [10] For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.*

The Greek word *anaideia*, which was translated "importunity" here, **means** *Insistent solicitation and entreaty* (disrespectfully arrogant, rude)

People often say the message of this parable is to teach importunity and earnestness in prayer. They interpret this parable on prayer to say that we should be persistent with our prayers in the same way that this man was with his friend. That interpretation leads people to believe that there are times that God is not inclined to answer our prayers, but if we just "keep after Him," He will finally "give in." But that is not true. That would go against the point Jesus was making in "the Lord's prayer" and the following verses about God being a good Father who does not have to be begged to do what is right. Jesus is asking a question. Who has a friend that would refuse him help because it's midnight and inconvenient? We usually don't have any friends like that, and no one else would like to have a friend like that. There may be someone, but they can't be friends. Friends help each other. Jesus' own parable of the Good Samaritan taught that a friend is one who helps others. Jesus calls us as His friends (*Luke 12:4*). In John 15:13-15, Jesus talks about the qualities a friend should have.

John 15:13-15 *Greater love hath no man than this, that a man lay down his life for his friends. [14] Ye are my friends, if ye do whatsoever I command you. [15] Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.*

So, the point Jesus is making is that if a friend can help you at the most inconvenient time, then how much more will our loving heavenly Father help us without being pleaded with. Jesus wasn't making an exact comparison between the man in this parable and Himself. He was contrasting the two. Jesus isn't teaching us to just persevere until God breaks down and gives in to our requests. God is more than willing to answer our prayers. This interpretation makes this parable consistent with the following verses that say, "Ask, and it shall be given you; seek, and ye shall find; knock and it shall be opened unto you," etc. We shouldn't treat God as someone who cares more about Himself than about us. We just need to ask, and we will receive.

He goes on to compare God to a father in **Luke 11:11-13**. If we expect good treatment from an earthly father, who is imperfect, then why would we expect worse treatment from our all-good heavenly Father?

This is the same logic as used in the parable about prayer in **Luke 18**.

The unjust judge.

Luke 18:1-8 And he spake a parable unto them to this end, that men ought always to pray, and not to faint; [2] Saying, There was in a city a judge, which feared not God, neither regarded man: [3] And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. [4] And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; [5] Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. [6] And the Lord said, Hear what the unjust judge saith. [7] And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? [8] I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?

The Greek word EKKAKEO, which is translated "faint" here, means, to fail (in heart)."

Proper prayer will keep us from fainting or having our hearts fail because of fear.

This also means if we don't pray, we will wind up fainting. (*Mark 14 38, Hebrews 12:3.*)

This is not an exact comparison of God to this unjust judge, teaching us that we should persuade God until we weary Him and He grants us our request. Rather, Jesus is contrasting His willingness to answer our prayers with this unjust judge's unwillingness. The parable is a contrast, not a representation.

God is not only a just judge who will avenge His own elect speedily (v. 8), but we also have Jesus as our advocate (*1Jo 2:1*) or attorney who is always making intercession for us (*Ro 8:34*; *Heb 7:25*). However, we have an adversary (the devil) who is constantly accusing us (*Re 12:10*) and misrepresenting God (the judge). This causes men to give up (faint - *Lu 18:1*) and not even plead their case with God because they doubt that He would answer them anyway.

Satan has deceived us about the willingness of God to answer our prayers and Jesus is countering that deception with this parable. Jesus is encouraging us to pray (petition God) and not doubt His willingness to grant our request.

In verse 7, most people have interpreted the "he" who was bearing long with them as referring to God, leading them to teach that we have to just pester God sometimes until He gives in to our pressure. It is much clearer to interpret this verse as saying that God will avenge His elect speedily (v. 8) which petition Him, though he (the unjust judge) didn't.

God is very eager to answer our prayers. That is the lesson of this parable. This verse, however, shows that God answers our prayers according to our faith. The Lord is willing to avenge us speedily but He can't many times because there is no faith working in us (*Eph 3:20*).

What to do before actually getting the answer for asking?

1 Thes. 5:17 *Pray without ceasing.* Prayer is not simply giving God a shopping list and complaints. It is communion with God. A child of God should have communion with God always. When we have asked for something to God, we should not cease praying until we see the manifestation of what we have believed. That does not mean we have to ask it again and again, as if God has not given it. There are so many other things done in prayer before seeing the answer.

1. Often God uses a person to do something in our lives. Pray and bless the person.

Luke 6:38 *"Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, God will move and answer your prayer, but it's going to come through people. When you're praying, especially for finances, you need to recognize that other people may be a part of your financial miracle, and you may have to pray for them. You shouldn't do anything to offend or make them angry. This is also applicable when you pray for a job, promotion, transfer, buying, selling and help etc..."*

1 Peter 3:7 – *"Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered."*

1 Tim. 2:1 *I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men;*

2 Tim. 2:24 *And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient,*

Titus 3:2 *To speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men.*

In the New Testament, the verses ***Eph 6:5***; ***Col 3:22***; ***1 Tim 6:1***, ***Tit 2:9***; ***1 Pet 2:18***, talk about how believers should be obedient to and cooperative with their superiors at work. Many financial blessings and peace are hindered because of the irrational behavior of believers in their respective work places.

2. Pray the prayer of agreement to bind or loose.

Matthew 18:18-19 *Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. [19] Again I say unto*

you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

God always answers our prayers. But sometimes Satan hinders them through other people. Some people are bound by greed, jealousy, bitterness and anger. Satan can hinder the manifestation of your prayer through them. In such times you can pray in agreement with your fellow believers to bind or loose a person. In this way you can stop the devil from using that person to hinder your prayers.

3. Resist the devil.

James 4:7 Submit yourselves therefore to God. Resist the devil, and he will flee from you.

In the book of Daniel, chapters 9 and 10, we can see two incidents of prayer by Daniel. In the first instance he got the answer for the prayer in approximately 3 minutes. In the second instance he got the answer for his prayer after 21 days. In both of these instances God actually answered the prayer almost immediately. But the second answer was hindered by the prince of Persia.

Now because of lack of knowledge about the New and Old covenants, many teach that things may happen like this to us also. We have to understand that Daniel was an Old Testament saint who didn't have much revelation about the devil and he had no authority or power over the devil and his demonic spirits. Moreover God is now not living in a remote place where our prayers have to reach passing through clouds and heavens. God is now living in you, dear saint (**John 14:16, Col 1:27, 1 Cor 3:16, 17, 6:19; 2 Cor 6:16**). That means your prayers can reach Him instantaneously and your answers for prayers can reach you instantaneously.

If devil does anything to hinder your prayer, he has to do it with your cooperation. So don't cooperate with him. Moreover, resist, actively fight against him and he has to run from you.

4. Sow in the proper time, wait patiently. (Gal 6:9)

Many of our answers may be according to the 'sowing and reaping' principle. One of the important factors about a harvest is 'time'. If you need a harvest of rice, you have to sow it at least three months prior. Like wise in life also when you need a harvest sow well in advance, so that you can get the harvest in the proper time.

5. Forgive.

Mark 11:25-26 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. [26] But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

Unforgiveness in our hearts will keep our prayers from being answered.

We should forgive others as quickly as it takes to make the decision to pray.

6. Keep praising God. (Ps 8:2, Math 21:16)

Amen

Dear brother and sister, ASK! It is your right. Receive.

Be blessed.

Bro D.Vergin Kumar.

If you need any clarifications kindly contact me in deeveekumar@yahoo.com Ph; 25572195, 968 99663557. 99638328. Your comments are welcome.

Resources; Dakes bible commentary, Andrew Wommack bible commentary, Vine's expository Dictionary of New Testament words, Strong's bible concordance, Don krow's Discipleship evangelism lessons, Wuest's bible commentary, Wuest's New Testament word studies, Vincent's Word Studies in the New Testament , Interlinear bible...etc..

All bible quotes are from King James Version and Amplified bible.
