

Expose 52 K16

God Of A Force And Frustration

Good morning world, this is Expose 247 where we get into the God's word. Especially the Last testament of the Father to find out what was written. And it was in the same custom that Jesus went to the temple that day and he was given a scroll and he found out the portion that was written about him.

So this morning we are doing the same exercise. We are going to go through the portion of the scriptures to find out the will, what is written. And in the tradition of Knock Out series, we just don't want to find out what is written, we want to find out what is not written first so that we can trash out all those dogma, beliefs, mentality and principles that is not written in the will. And we know what to do with that. We *binge* it. So that we can focus on what is written.

So yesterday we'll continues like last weekend on knock out series on the theme prayer. And we have" **Hypocrites love to pray**", we have "**Do you have this kind of friend?**" Do you have the relational capital in which you can bank on it based on the relationship? We talked about the covenant.

So I will like you to throw in a word or two to round up what we've been doing for the past four episodes on prayer before we continue this morning.

Now viewers once again thank you for joining us today again on a new episodes, Knock Out series on prayer.

Now of course if you've been with us for the past few episodes and if you are just joining us today, we just want to recapitulate on the things that we've actually hinge on so far.

Of course the beginning point was for us to follow Christ Jesus himself who actually began to knock out the wrong thinking pattern that people have when it comes to prayer.

And we say this that in the body of Christ, like we've said before, there are lot of activities that we engage in that actually devoid us of faith. And because we know that without faith it is impossible to please God. But unfortunately there are activities and things that we do, some wrong thinking pattern, some wrong ideologies that we possess. Unfortunately, those ideologies are being strengthen in some cases from the

pulpit and those things deprive us from walking in the fullness of what Christ paid for with his blood.

And we began to look at the subject of prayer in this light. And for the very first thing that we talked about is “**Hypocrite love to pray.**” Where Jesus himself said nothing exposes hypocrisy of people more than prayer does. And we had a look at that as the first title. And we move on from there and we began to look at “**Do you have such a friend?**” And those things began to actually accentuate the relationship that we have with the Father.

And so far if you are actually join us, you will notice that we focus a lot on the reality that the reason why your prayers are answered cannot be for any other reason except on the basis that you are talking to your Father. And we established the fact that if you come up with any other reason. If you come up with any other motivation that you think we make God bless you, other than basically on your Father-son or Father-daughter relationship. Jesus calls it hypocrisy. And we look at that in Matthew Chapter 6.

We’ve also explore Luke Chapter 11 as well. And up to yesterday when we began to actually talk about “**Don’t pray like this.**” That was our last title. Where we actually explored again Luke 11 in a deeper light. And from there, we also move to 1Timothy Chapter 2. And the very thing that we actually stopped on yesterday was to actually look at that the fact that the reason why we asked the Father is not because we are trying to drive the Father to answer us or that we can convince the Father to answer our prayer.

Ever before we come to God in the place of prayer, God already has a will. And the Bible talks about the fact that in Hebrew Chapter 9 verse 16 that if there is the death of the testator, the person that wrote the will, that means you can be sure the will can go into effect. And we established the fact that ever before you ever came to pray to ask the Father for anything God already has a will. And it’s your responsibility to find out what is written in the will. And all we talk to the Father about is what he already stated in his will.

And see before we carry on today, we need to... because today we have a slightly different focus. And our focus today will be of interest to anyone who actually considers prayer as something very important as it requires that Christian walks.

Because most of you know that there atimes we pray to the Father and we seem to have no answer. Because we actually stated yesterday that the Father gives without finding fault. So the question arises is why then do we pray, if God is that good that he

gives without finding fault according to James Chapter 1 verse 5. If Jesus said yesterday to us in Luke 11 that your heavenly Father is better than your earthly father because your earthly father wouldn't give you anything less than what you ask from him. If you ask for bread he wouldn't give you a stone, if you ask for fish he wouldn't give you a serpent. And if the Father in heaven is much more better because am using the words of Jesus. He said how much more, he didn't say how more, he said how much more. Is enough to say how more, but he say much more. He said your Father in heaven cannot even be compared to earthly Father. If that is true, then the question that you want to ask is, how come then we pray and there are no answers to prayer if it is true that God gives without finding fault? Now that is the very thing.

So we are shifting the slight focus today to focus on the reason why atimes prayers don't get answer. And we you might be surprised how Jesus, how the scriptures knock out the reason why we think prayers are not answered. Because for example, if you ask an average Christian, why do you think prayers are not answer? We have lot of reasons we give. It might surprise you that a proper exegesis of the Word of God gives us a reason, or reasons why prayers are not answer that might shock you. And that is what we are going to look at today.

But before we go on there, you see what comes yesterday we stopped at the will of the Father. You see the Bible says to us in the book of Ephesians 5, he said don't be as fool, can you see that? Don't be spiritually foolish. He said walk accurately, walk circumspectly knowing the will (Ephesians 5:17). Can you see? He said people that don't know the will of the Father and purpose to be praying. People don't know what is writing in the Testament. People don't know what the Father actually paid for. That is why Jesus came to give us his will. That is why is call the New Testament.

In fact may we say this the word testament is a very old English. It means a new will. Is the will that Jesus left on the earth. And the Bible says if you can prove the death of the person that gave the will, then the will is yours. If you can prove the death of the testator. And you see the Bible says we are fools if we go about in our spiritual walk without even knowing what the will of the Lord is, Ephesians 5, he says don't be as fools. Don't be like fools. Know what the will of the Father is.

And you see based on that today, we are going to move on, don't forget we said that we have a focus today, and the focus is to look at what are the knock out in the scriptures on why we don't get answers to prayer?

And I have something before you go. That brings Ephesians 5 that you quoted that we should walk circumspectly. Accurately! If we don't walk, if we don't know what the

will of the Father is, you will just be walking in circumference, the perimeter of his will. Just perambulating all about. Just going round, and round, around about the will.

So don't be stupid that is what he is saying. Don't be stupid, don't be foolish, you really need to know the will of the Lord, if not you will be going round and round. You might be going round and round over a particular issue over years. Because why? And that is one of the reason we are saying that people don't get prayer answer because really they are stupid and foolish. They are just walking round and round because they don't even have the actual understanding of what the will of the Father is.

Even if you missed yesterday episode, you really need to... because most of the time, people know we have a portion of the scripture that people are really excited about. Ok pray in this manner, pray in this manner, pray in this manner all those portions of the scripture. But we need to know how not to pray, don't pray like this. So we really need to know the reasons why should not pray in some certain ways so that we can have answers and it is the background for what we are discussing today.

And you see, if you notice, one of the things we highlight on this Knock Out series is, you will notice, we are looking at scriptures and looking at them in the reality of what Christ meant when he said them. Have you noticed, when you tell someone something even your friends or people around you. There is a big difference between what you say and what people think you say in some cases. Atimes you might say one thing and people think you said something else.

And may I say this, I have noticed from my conversation in my personal life and with other people that I talk with as Christians. I've noticed, no one has been so misunderstood in the Bible like Jesus has been. I repeat that Jesus has been one of the most misunderstood persons. Am not talking about among unbelievers. Am talking about among believers. Jesus has been greatly misunderstood.

And that is the reason see there was a time I was looking at the scripture in Isaiah 28:16. If you look at it, am going to quote that. He said see **I have laid a foundation for a stone, a precious corner stone and he says no one that trust in me shall be put to shame.** And if you notice that when the Apostle Paul by the revelation of the Holy Ghost in Romans 9:33, the Apostle Paul said as it is written "I have laid for a foundation a stone, he said a stumbling stone, a stumbling block."

And then am wondering, Apostle Paul quoting Isaiah 28:16 he never said stumbling block in Isaiah 28: 16. Isaiah 28:16 says it is a precious corner stone. But of course

Paul says well is the same thing. For some people is a precious corner stone, but for some other people that is where they stumble. The same Jesus, the same rock.

And you see the Apostle Paul knew what he was doing. He was not misquoting the scripture because Paul said as it is written. So he was still referring to Isaiah 28:16. But for some people Paul said I know he said a precious corner stone. But actually if you don't understand what the stone is saying, it can be your very stumbling block. And in that vein is what we are looking at these reasons.

So if you ask someone why are your prayers not answered? People give so many reasons and they claim Jesus gave that reason. But is that what Jesus actually said? Is he a sure corner stone for you or is he a stumbling stone? The same Jesus! The same teachings of Christ! The same words of Christ!

And in that light we'll start to look at Luke Chapter 18 today. And you see this parable of Luke 18 like I said people read this parable of Luke 18 and they come to a conclusion other than the conclusion that Jesus actually intended to pass across. I mean for some people instead of this Luke 18 becoming a sure corner stone for them. It becomes a stumbling block for them.

And let's look at what Luke 18 has to say from verse 1.

I think so we are just telling our viewers who are familiarize with this version of the scripture that they should just disregard what they've know and let us look at this. With humility we should take the engrafted word for this. Because some people already have a preconcept way of interpreting Luke Chapter 18. So can we just look together with all humility to take this word today. Thank you for that.

And I think that is James Chapter 1. He says receive with meekness the engrafted word that is able to save your soul (James 1:21). And it takes a lot of meekness to receive the revelation of the Word. It takes meekness to unlearn what ...to unlearn when it runs contrary to the very things you've learned all your life, even in the body of Christ. And I think it takes a level of humility for you to say I think I didn't see that in that light.

You know one thing that really becomes critical when it comes to looking at the very word of Jesus. I keep repeating looking at the word of Jesus, like I said, is so easily misunderstood. In most cases, perspective, your mentality, actually colors how you see the very thing that Jesus has to say. And that is the reason why I used that Isaiah

28:16 and Romans 9:33 as a point of saying he is our cornerstone, but he also could be a stumbling block, if he is not being received in the way he should be received.

And then let's look at Luke 18 and let's go through this gradually and see what is the revelation that Christ Jesus intends to pass across to our generation when it comes to prayer and why prayers are not answered.

And we have other scriptures to look at, but let's start with Luke 18 from verse 1.

Luke 18:1

1. And he spake a parable unto them to this end, that men ought always to pray, and not to faint;

So this parable had a reason. Jesus had a reason. He wanted this parable to achieve something. Can you see that? And then it means this parable has a purpose. And what we are looking for as we go through the verses of this parable is to find what is the purpose?

The Bible said he spoke this parable to them to this end. This parable has a reason. He was trying to pass across a revelation through this parable. He wasn't a parable for a parable sake. It was a parable that had an end. He said to this end. And we need to find out. He said the conclusion he want people to come up with in this parable is for them to say men ought always to pray and not to faint.

So Christ is saying if I can get you to understand that, you have to pray and not faint, it means that is the whole moral. That is the point of this parable.

Now let's see how Christ Jesus intends to pass across that revelation to make us to come to the end that well, men ought to pray and not to faint. That should be our conclusion if we read this parable.

Let's see the way people have interpreted this parable makes us come to that conclusion or not. That conclusion is the yardstick. Is the point of test.

Look at the next verse 2

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

So we have judge who has no external reason to drive him. Who has nothing externally that could be the reason why he has to respond to people. Because in most cases, the reason people do the right thing today in our generation could be either because they did for the fear of God. Can you see?

There are times you do things in your life, not because somebody was watching you, not because somebody was there to punish you but because you fear God and you respond rightly in some situation. Even if there is nobody monitoring you in the physical realm. So people do things because of the fear of God.

And also for some people who don't do things for the fear of God. They could do things because of the fear of men. They regard men. It means today in our generation, some people acts right. They are not Christians, they are not born again. They don't have the fear of God in their heart but they still act right because they know if they don't do the right thing, man is out to catch them. So people either do the right thing either because they fear God or they fear men or in some case they do both at the same time. But this has to be in most cases, what drives people to do the right thing.

But here we have a judge who doesn't have any of such drivers. He is not driven by any. Not because he fear God, not because of the fact that he regards men. He doesn't! He doesn't fall into any category. So that simply tells us that this judge has nothing to drive him in the external to do the right thing.

And he says here in verse 3,

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

In that city where the judge actually was presiding over. There was a widow in that city and she came unto him saying avenge me of mine adversary.

So here comes a widow who spoke to a judge and says please deliver me from those who are attacking me. Some people are attacking this widow. And you see this not far fetch. Because you know she is a widow. It means that she is not that protected. She is vulnerable. So she is come to a judge. Don't forget this judge has nothing to drive him in the external. And then she's come and then she asked the judge, can you please avenge me of mine adversary.

And if you look at the next verse 4.

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

Now mark that word...**And he would not for a while:** that is the word. This judge doesn't have the will. This judge has no will. The judge has no will to help her. I didn't say he doesn't have a wherewithal. The judge says I have decided am not going to help you. Am not going to help you. He would not. Is just a choice. The judge made a decision.

And we see we know if you look at this, now look at this judge. First we know he doesn't fear God or regard man. And of course this judge, the only relationship that this judge has with this woman is just because this woman is part of his constituent, in the city where he was presiding over as a judge. So he decided am not going to help you. He would not. He said he would not. He made a decision.

Now again if you carry on, he says

but afterward he said within himself, though I fear not God, nor regard man;

He said within himself. Can you see? Is all about him.

but afterward he said within himself, though I fear not God, nor regard man;

And he says, even though am not driven by any external factor. And am not driven because I want to show mercy to this woman or whatever.

Look at the next verse 5,

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

Yet....

Yet! That is the word. Yet! Even though nothing drives me. I don't have any connection. I don't have any mercy, I don't have any compassion on this woman. I have decided not to help her. But verse 5 says yet because this widow troubles me... mark the word **troubles me**.

This is a trouble for me. This is making things inconvenient for me. This is making things stressful for me.

I will avenge her, lest by her continual coming she is going to weary me out. So of course, a judge who has no external driver to drive him for the reason why he should answer this woman says the only thing that is driving me now is just because this woman is going to frustrate me. So the judge then responds out of frustration.

Can you see that? Out of frustration.

Now

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

Of course, he has to be called unjust because why? It was his responsibility at least if the woman was part of his constituent in the city where he was presiding judge. It was

his responsibility to avenge the woman. But he said I would not. I would not do it. But at least because she is going to frustrate me I will do.

So Jesus said in verse 6 hear what the unjust judge said.

And verse 7,

Now again in most cases the tendency that people have when they read this parable is to compare this judge to the Father, the judge of the heaven and earth. We compare him to God that is what we do.

But like I said, Jesus had a reason for speaking this parable. Don't forget what I said at the beginning some few minutes again. I did simply say when you hear the words of Jesus, it depends on the perspective on how you are seeing what Jesus is saying. It depends on which part of the divide you are existing. You could be on the divided where it becomes a stumbling stone on the very things he said. Or it could be a sure cornerstone for you.

Now your perspective is so critical when you are looking at the parable of Jesus.

Now if you look at verse 7,

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

And shall not God...that is the word!

Now let's take it one by one. We are breaking it down now.

He said God avenge... look at the word his **own elect**.

Now again, Jesus presents a radical opposition to the mentality of the judge. To the judge, he was not in any relationship with this woman. And the judge wasn't responding to this woman because he wasn't driven by any other thing. See! The Bible tells us this judge was driven by no relationship. He was driven not because he fear God and because he didn't fear man. He was not driven by anything. But the Bible says there is God who is driven by something. He has his own elect. That is it!

Now Jesus at this moment is trying to contrast the Fatherhood of God as a judge to this judge in question. And I think when most people read the parables of Jesus like the last one we read in Luke 11 from verse 5 about the three friends and three loafs.

When people read the parables of Jesus, am not sure if people can connect this to the kind of parable we used to listen to when we are very young. I mean most of this folklore stories that you hear and people give you all these stories about animals and how animals behave in some kind of folklores stories.

And the reason they give these folklore stories back then in Africa, in Asia, in most of these Middle Eastern or African culture. They always give us some of this story just to give us the moral of the story. And in most cases, instead of presenting the right character in the story, they can present the opposite of what they want to teach.

I repeat that, atimes they can present a story and they show you a bad character or a villain in the story who eventually ends up with a bad lot in that story. Now the reason they're saying that is not because they say can you learn what happen to the bad person so that you can become bad. Of course that didn't make sense. The reason they come up with story of a bad character who actually ended up with a misfortune in the story is to teach us how not to be like that character.

Now Jesus is actually very fun, in most of his parable to use this strategy to drive home a point. And when you read the parable of Jesus, you need to understand what point he is trying to make. For example, in the prodigal Father story, you know the one we call the prodigal son. The reason Jesus presented the younger son and the elder son is not because he's saying hey! Look I want you to be like the younger son or I want you to be like the elder son.

That is not the point of Luke Chapter 15. The whole point is to show you don't be like these two sons. Don't be like the younger son. Don't be like the elder son. So Jesus always use this strategy when he is presenting the reality of the kingdom. What Christ does in most cases is to show us a character, or to show us a person in the story and tell us this is why you cannot be like this.

And you see in this particular parable of Luke Chapter 18. Christ was trying to show us the picture of a judge and in Luke 18 verse 7 and verse 8. He's trying to show us why the Father as a judge exists or operate in a completely radically different way from this judge in Luke 18.

Again, the first thing we notice that brings a big contrast between the Father as a judge and this judge in Luke 18 is the fact that the Father has his own elect. His own

chosen. So the Father has a reason. He has a basis for why he needs to answer. This judge has no basis or this judge decided to have no basis if you put it that way.

So Jesus is saying can you see a judge who chose to have no basis. No fear of God, no regard of man, no basis. But see the Father, your Father who has a basis. **And what is the first basis we see, you are his elect. You are his chosen.** The Bible says you were chosen in Christ before the foundation of the earth (Ephesians 1:4).

So when you approaching this Father, the judge of the heaven and earth, your Father. You cannot approach him like this woman approached the judge. Because this Father, you are his elect. **You are ... he said his own... it's enough to say you are his elect. He says you are his own elect. He chose you. He chose you in Christ.**

That is why in John 15 Jesus said something to us and we need to listen to that. He said you didn't choose me. He said I chose you. I chose you and I ordain you, that you bear fruit. You didn't choose me, I chose you (John 15:16). Before you ever think about it. I chose you. So that is very critical. The Bible says here that this judge the Father of heaven and earth, our God, he said he has his own elect. And we are his elect. He chose us.

Now in that way, we see the first radical difference between our Father God in heaven and the judge in this story, who had no or who decided to have no connection or relationship with this woman.

So he says in verse 7,

7. Shall not God avenge his own elect, and he says which cry day and night unto him. Though he bears long with them

Look at the next verse,

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

Look at the word. **He will avenge them speedily...**

Now that doesn't sound like reluctance to me. Or like this judge in this story who answered reluctantly. The judge in this story said you know what, I would have decided not to answer this woman forever, but she's just going to frustrate me.

And do you know what happened? If somebody is frustrating you to do something, even if you do that thing eventually. How did you do it? With speed? No! You don't do it with speed. You drag your feet to do it, because you are forced to do it. So we

know that this judge in this story that this woman was praying to, this judge drag his feet to respond to this woman.

But Jesus presented the second radical difference between how the Father responds to you and I and how this judge responded to this woman. **He said the Father does it with speed.** Now we know why he does it with speed because we are his elect unlike this woman in this story whom the judge said, I don't fear God, I don't regard man. There is nothing that drives me. Something drives our Father and that is the radical difference.

Something drives our Father. **And what drives our Father? He said we are his elect.** How can people then use this story to picture God and to tell God... now every time we use this story as a picture of our Father. It shows that we don't have true revelation of the true nature of the Father. It shows that we are actually going against Matthew Chapter 6 that says you should know that your heavenly Father knows you has need of these things before you ask him.

So here was Jesus saying again that the judge in this story of Luke 18 was actually dragging his feet. He was pressure to answer. But he is saying. Your Father if you ask him, he will answer with speed. Not because you are nice. Not because you are good. Because you are his elect. And that is what it tells us there.

If you go on he says verse 8,

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

I tell you that he will avenge them speedily.

Can you see that?

Now

Nevertheless when the son of man cometh shall he find faith on the earth?

Can you see that word **nevertheless**?

Now that is where we are going to actually elaborate today.

He said instead of you being concern about how the Father answers.

Now because in this particular parable of Luke 18 from verse 1, the woman was concerned about the fact that the judge wasn't giving her the justice. That was the concern of this woman. But Jesus in Luke 18:7 says well if you are going to approach your Father. Your Father is not like this judge because your Father answers speedily.

Your Father is not going to be dragged. He's not going to be pressured. He's not going to be convinced to bless you. He answers speedily. But he said one thing, he said nevertheless...

Jesus is saying well instead of you being concern about how your Father answers, you should have a different concern. That is the word! What does he say? Nevertheless...

Can you read that please?

...Nevertheless when the son of man cometh shall he find faith on the earth?

Ok

Now we began to move now in our focus on this Knock Out series on prayer. Christ is saying well, if I were you, my concern will not be how the Father answers. Because the Father answers speedily but nevertheless even though I told you he answers speedily, nevertheless, there is an issue here.

Nevertheless, there is something we need to talk about. Nevertheless there is something we need to focus on and that is what we should be concerned about.

And what is the focus? Shall he find faith? That is it! He says shall he find it? That is what is more critical for you to listen to rather than being concerned about pressuring the Father to answer. Because the Father knows you are his elect. The Father knows you are his chosen. You are the apple of the eye of the Lord. You are the apple of his eye. You are his elect. He will answers speedily. But Jesus said even though the Father will answers speedily. The question is when the son of man shows up will he find faith. That is what matters to you. Is you need something to draw on to receive on what the Father is going to give speedily. So giving speedily is not the problem, but receiving speedily is the issue.

So before you go on, on the nevertheless. I really want to point our viewers to this. I hope they have the scriptural sense to see the common theme that runs through this series of prayer. The one we started. We see that is all base on covenant relationship. You know when we started don't be like as hypocrites who does not know that the Father. You see, the stress of knowing the relationship. And when we are doing that Luke 11 we see it still stress on the relationship. The relationship capital the friend has on the other which he can bank on.

Yesterday too, we saw when he was comparing the evil father to him. The relationship. And today again, this in Luke 18 so we've found God being contrasted and still talking that prayer cannot be offered... not in any other platform except on the platform of the covenant relationship of the fatherhood

You see the problem is that, where it becomes so disappointing is for people to bring God to the same level. Some people read that Luke Chapter 18 and they just approach God as the unjust God. So they feel like let me just hold... they just regard God as.... They have everything twisted up and they regarded God as the unjust judge. So I will really frustrate him out. Until he shows up in my situation. Whereas they got it wrong, because Christ was contrasting it and saying am not like that unjust judge. Why would you somebody read through Luke 18 and then what they take out, what they see God is unjust judge? They don't even see the second character here which he is contrasting.

It was so clear because he said this is an unjust... that is about knowing the way that your Father is a just one. So if you really don't know where that your Father is a just judge, then definitely that is... we are talking about knowing the will. Then you will rather think he is the unjust judge.

And that was what happened yesterday when we are looking at... when he said even you being evil if your child ask of this... and you said it this morning again bringing that verse out that he said, how will he not much more. Is not that he will give at the same level like the father. Just like the evil father will do, I will do as well as the same. No!

He is not even saying more. I will just give more about what the evil father will do. And even know the evil father cannot even give a stone in place of bread. So I will just do as much as this. No! He is not saying I will just do more. I will do much more.

I hope our people can get that. That Father, the contrast he is going to do much more. And in Luke 18 we still found out he say even the unjust judge even in his reluctance, he will still do something. He will be frustrated out to do something. On a bad way, in a worst case scenario, he will still something. Under duress, under pressure, under frustration, for the unjust judge. So how will you now want to bring the Father into the level of the unjust judge? And so you are approaching him as if he is an unjust judge. So you now say ok I am going to weary him out with your tears and prayer. I am going to frustrate him out till he answers something. So that is a mix up.

That is why we need to realign our life, our mentality, out thinking with the redemption realities. And that is what we are doing. Challenging all these our beliefs in the light of the scripture. We are bringing it face to face and see ok bringing the word of God to face up with it.

And see we cannot approach the Father with that. So you don't have any excuse to say you are going to weary God out with your tears. Some people even take confidence in

that, that just give me 3 days and I will be in naked in one mountain and everything. He is going to do it and everything like that. You are bringing him into...that is injustice. Bringing the Father to the level of the unjust judge. Even the unjust judge will do that, how much more... And that's come to knowing the will of the Father. That the Father is just. Is not like that. Is a good Father. You know, he is not like the evil father. Until we have this thing and we have that thing. We have our mentality, resting our head on this revelation. Then we don't have any business in praying.

Thank you for that insight.

Now viewers all over the world, it then means that there are things we say in the places of prayer. There are ways in which we pray and those things actually abuse the true nature of the Father. And there are times when we say things in the place of prayer, we actually bring the Father down even below the level of this judge.

And see, Jesus wasn't trying to abuse the father's nature by this particular parable of Luke 18. All Christ did was to show us a contrast. And there are times you and I know that contrast at times can give a better understanding of things. When you show people that you see, this is black, this is dark, that makes him understand what white is. If something is tall, you can understand what short is.

So Christ was saying is look at the judge who will not answer because he has nothing that drives him in terms of relationship. He doesn't regard men or regard the Father.

Even we talk about regarding men. Think about what the Bible says about our Father. Hebrew Chapter 2 the angels asked him, they say what is man that you that you regard him (Hebrew 2:6). Can you see? How can you then...He said the Father we serve, the Father of glory, the Father of our Lord Jesus he regards man. The Bible says what is man that you regard him? Can you see that?

He has place so much premium on man. He chose us before the foundation of the earth that we should be the object of his love. He place a regard on us. But this particular judge in Luke 18 doesn't regard any man. Think about that? How can then we compare the Father of glory with this judge. It doesn't make any sense. It is a contrary thing. The nature of this judge and the nature of the Father are completely opposite.

So Jesus wasn't asking us to approach the Father based on this judge. He was just simply saying look at this judge, your father in heaven is not like that. That is the whole point of like Chapter 18. And when we approach the Father in the place of prayer, what we say and how we approach prayer reflects how we think of the Father either as this judge or not as this judge in Luke 18.

I hope this revelation will revolutionize our personal prayer life and corporate prayer session in which we are not just praying to break God's resistance or reluctance. You know, that is why you see the pressure on the people praying, the pressure on the preacher.

So really! People now begin to pray, who can break, who can try to come up with words to break God's resistance. And so people judge a preacher by that. Somebody who can put drama into it, to break God's resistance in the place of prayer. And put pressure and break his reluctance. Because they have seen him as the unjust judge here, let's weary him out. We are going to tabernacle. We will not give him rest.

Some people approach him as if he is a thug. You know that kind of a thing. Just like they are staging a protest. You know that is it! Most of the prayer points are like protest. We have protest songs in the places of prayer. They will think we are going to make him do what he doesn't want to do. So we are going to break into his resistance and what they call breakthrough in prayer. Breaking into his resistance. Breaking into his reluctance. Why we should just pray to into his willingness. Because he is much more willing. You know if you understand what he has done and how he has done this thing and he has known all these things before even we asked. We know he is already willing. He is a good Father. He is going to do it speedily. Because we have that covenant relation. Because we are his own. And we are on his jurisdiction in which our case, and he is willing, he is happy about it, he is not like that unjust judge even the woman is under his constituent. But he chose not to be bothered about it.

But this our God is eager, he knows we are his own and he claimed us, he has chosen us not even before we were the one chosen him. Because those women they have to elect those judge. Some of the people have to make the appointment possible. But he chose us. You know that is the thing. It shows who is much more interested in us first. Is him!

So is not like ok we just have to walk together. You know some people are forced to walk with some people, because of the appointment they have no choice. Maybe the man wouldn't have love to work with that kind of woman but because he was forced by it. By mutual understanding let's work together. So let's see how we can align and believe. But this is somebody who went out of his will to choose us. We can see the willingness on his part. And so when we pray in the places of prayer. We pray understanding the willingness, that he is much more willing and he is going to do much more. He is able to do much more than what an evil father, the best of the evil father, the best of the evil judge can do. He is much more willing to do.

You see there is one thing that you actually made mention. I think we might want to highlight that so that our viewers can understand that. If you look at that woman in Luke 18 in that parable. If you notice, when Jesus was talking about nevertheless. And I think there is something we want to look at in nevertheless thing.

And you see when people try to approach the Father, if you noticed about this woman she came to approach this judge. And you see this judge in particular was supposed to regard men. I will tell you the reason. Because in actual fact this woman was part of his constituent. And if the woman was part of his constituent, how can you say you are a judge over a constituency and you don't have any regard for any man? People, am pretty sure maybe there was kind of voting that took place or some of kind of decision by some board that actually put this judge in position. And if you do you have to respect. You have to put a regard on the requirement or as it were the needs of people in your constituency. But what Jesus highlighted in this parable about this judge is, he places no premium on his responsibility.

In fact he said I don't regard any man. Can you notice that there are two things that happen about this parable of this judge?

Jesus first told us that this man doesn't fear God or regard men. And Jesus then told us in the parable that the man himself said it himself. He said I don't regard anyone. I put no premium on the fact that am responsible to anyone. I don't place any premium on that. The man said it himself. I don't put any premium, I have no relationship with my constituent. I don't owe them anything. The man himself said it and Jesus said her what that unjust judge is saying. But your Father owe you because you are his elect. He said, how much more God. He said how shall not God avenge his own elect? It means Jesus is saying that man claims he is not responsible or regard any one, but am saying you are my elect. You are my elect. You are my responsibility. I chose you.

And you see the word elect is so important. It shows that you were chosen. You were elected. And I think if you were elected or you were the chosen, you are the responsibility of the person that chose you. That is the way it works.

You see, if you try to lobby. And that is the dangerous thing about lobbying around. When you lobby for position or you lobby for things. What happened? By the time you lobby and they give you anything, you are responsible for maintaining yourself. Because anyway the person that you lobbied around did not look out for you anyway.

But when somebody looks out for you, Jesus said you didn't choose me. I chose you. Can you see that? So if Jesus said I was the one that looked out for you, you didn't look out for me. And that is why the Bible tells us in 1John 4:10, **he said this is love**

not that we love him, but he love us, he chose us. He looked out for us. And if somebody looked out for you, you are the person's responsibility. That is why Jesus said shall not God avenge his own elect? His own chosen.

And you see that sounds a contrasting statement to me oppose to what the judge said. So you cannot even put the Father of glory in the same box as this judge. It doesn't even work. It doesn't work at all.

And then we've see even the judge was able to cast off his own responsibility. Nevertheless he's meant to be responsible. No matter how he got to that place of position, he is responsible for the people under his jurisdiction. He's responsible. We don't care how he did it, how he got there as long as he takes up the job to be a judge. He is responsible to judge cases like that. He is meant to judge cases like that.

So we can still see the frailty of humanity that people can still cast out their own responsibility, and cast it aside. And say well it is my responsibility, but I choose not to. I don't want to see you. Though you are part of it, I just don't want to. And I don't care about what it meant. Because he said, he does not regard man., he doesn't even care the consequence. I don't care the consequence. The consequences that might come out. The fallout from it. From those people that elect him and everything. He doesn't care any more about it.

He doesn't care to win favours and be in the good book of... he is not caring about getting awards for doing his duty, if he do much more. But he is not even careful for consequences that comes, the fallout from not performing his duties. But this is a man. That is telling you humanity they can still cast it aside. Even whether it is reasonable or not. They can choose not to do what they are to do. But not your Father!

Your Father is saying you are responsibility. I specially pick you know when he was talking of chosen, his own elect. You are pick by me so you are my responsibility. And I was the one that initiated this. You didn't lobby for it. I was the one that initiated it while you were not even thinking about it. It shows that am more much willing. It is my own interest first. Even whether you are interested or not, it is my interest first. I reach out first. So all the responsibility is on me. We are not going to meet half way in this. No you are my elect, my own elect.

We are not meeting half way and let me see your own part, are you doing your part and let me see contribute my own part in this and see how we can work. No! It is my choice. I chose you before. You know, you are my chosen one. I went out of my way because am much more interested. And we can see the willingness of the Father and

that is why he could speedily answer. He could speedily because he is much more interested even before you have a glimpse of his interest.

Even some people, while you are still grabbing to understand why he is interested in you. He is not going to wait till you come to that knowledge of why he is interested in you. So telling you am not going to wait till you come up with it, till you understand and come up to my level why I so much chose you out of all these lots. Am not! Because I can't allow that to wait. I am much more interested so I have gone all out to pick you out.

So whether you come close, or you come anyway, you will meet me there. Because am much more interested too. And am sitting as a judge, you know judging for my own. You know that is the thing. So you have that. So how would somebody? I still try to get my head wrap this, how would people look at this Luke 18 and in all this contrasted and they still want to approach the Father as the unjust one? That is unfair... you know,

But you see, and you now feel like let me do like the... people take pride in it. They even have tittles and theme of programs around it. Let us be that woman, the vulnerable woman. You are not vulnerable. The Lord is your maker, he is your husband. You are not vulnerable. You are not in a vulnerable position. You are the bride. You are the one he looked out for. You are the delight of the Lord.

You know, so people come as if they are vulnerable, nobody could speak for them. Even in the places of prayer, they are dejected, they feel like they have no position, they have no authority. All they have in their power is just how to mount pressure and scream. They are vulnerable. When you are not vulnerable. I will not leave you orphan. That is it. That is the position. You are in the privilege position, you are the bride of Christ. The sought out one. You know, that is the thing. You have been redeemed, dignify. He said you shall no longer be termed forsaken. You are a delightsome land.

So you are not like that woman, so how would you put yourself like this woman in Luke 18 and then again you now go again, that is a double tragedy. First of all not understanding that you are in a dignify positioned, that you have been redeemed, you are a joint heirs with Christ, you have all of these rights and you have the willingness of the Father.

Then again not understanding what the will, what he says about you, that you have the right because in understanding the will that you know that you are a son and a heir. Because in the will, we know that he is my son. And you know that you are his elect.

You are a son, you are the elect. You know in that will of the testament that you are a son. So you have the right. Is when you know that, because in the will, you must have the knowledge of yourself. If you are in the will, your name is there that all these belong to this person.

So in understanding the will, you have to even know your positioning in the family. You have to have the knowledge of who they call you, what are you are being called. Yes, you are called the righteous, the blessed one, so it is still part of the will. You still have to get to this will. You still have to get to this and unravel the mystery of this New Testament to know what are we call and who are we?

So you are not the vulnerable one, you are not the orphans, you are not the one defenseless, that you just need to call out for somebody to help you, who is reluctant. So you are not vulnerable, you are not this widow because you have your husband. Your husband is your maker. You are the bride of Christ. You are the delightful land.

And so when you understand this and you now have a judge who is a just judge. Then who is much more willing, who will speedily do it, who has chosen you, who has taken up the initiative. I just hope you will get this. I hope the Holy Spirit will drum this Luke 18 revelation into us. And so we want to see our prayer life transformed. We want to see results ...Amen

Now you want to say this. I think somebody is asking... maybe am not sure if you have questions in your heart and I think the reason the Lord ministers this to me is somebody might be having this questions in their thoughts and they are saying. Well if he answer speedily. Some people can say I have seen the Father this way, I have no problem with seeing the Father the way you are saying. And you said he answers speedily well I still don't get answer to my prayers anyway, so can you please tell me what the issue is?

Now stay with us.

Can we really get to that today?

Not today, we wouldn't get it today but like I said stay with us on this Knock Out series. We are in this for a long haul on this prayer. Prayer is so multidimensional. Have you noticed we have not even began to dwell on the Pauline scriptures on prayer? We've reserved for the last episode. We've not even gotten there at all. We are just still focusing on the gospel on prayer on what Jesus taught. We've not even gotten to the Pauline revelations on prayer. They are quite deep and they are quite meaty.

So please stay with us as we begin to divulge into that over the next probably few weeks. We don't know how the Lord will help us in this Knock Out series on prayer

But before we round up today, there is something that I think we need to establish. Jesus is saying the Father will answer speedily. That should not be your concern, and I think people get too much concern about the wrong thing. We focused on the wrong things. The Father will answer speedily. Nevertheless, let's talk about what should be your concerned.

I don't think we can get to the nevertheless today...

I just want to say for our viewers, should you have any questions. Some people are just joining us today. And we really don't know some of those questions that they have we have already answered them in the previous episodes.

So is like a step, each step is unfolding from the last verse. So you really cannot get the full... if you are not listening back to know where we are coming from. Please check our previous series.

So most of the questions people are asking are things we've answered before. We have close to more than fifty episodes all together now because we can see the theme, the consistency of the scriptures running through all these things.

So you have to get to it. And you can get to it most especially on our Expose 247 page in which you can get most of all these messages. And sometimes some things, some live ministration, where we are invited. We put it on Expose 247 page so you can be blessed by it.

So we just hope that next week we are going to continue 7pm on Saturday UK time and Sunday 9am UK time. We'll continue on this Knock Out series. I just hope that you are going to look at that Luke 18 in a different light now and you are going to glean everything you can get hold of it there.

Then you know you have to labour on this will. The New Testament, to find out, not even finding out, to find out who you are. Go and look out for your name. That is the thing. And to be sure of it. Am just trying to help you a bit. To look out for what he says, who are you there, find your name. You really have to find your name. There is no point not finding that your name is on the will. You find out what your name is. And you find out what he says you are. Your position, how you are, that you are child. Your position in the family, you are a joint heir with Christ. You are a bride. So you need to find out. And you find out who your Father is. There is a lot of work to be done. And that work is cut out for you.

And once you find out all that, it changes completely how you come to the place of prayer. It changes your prayer life completely. Your prayer life can never be the same. And we are trusting God that if you've been listening to our Knock Out series on prayer. We are trusting God that those who are listening, there should be a radical change in how we actually look at the whole perspective of prayer. And that is what the whole vision is.

So keep living this truth and sharing it, spreading it to wherever you can find man and let people be blessed by it.

So till we see you next week 7pm Saturday UK time and 9am UK time on Sunday

We want to say that we commend you to God that the Lord will preserve you blameless in spirit soul and body until the coming of our Lord.

So bye!! Stay blessed

Bye!!!