

Expose 53 K17

The Missing Ingredients-Why Prayers Are Not Answered

This is Expose 247. Where we draw into your reality the New Testament. And we want that to come into your consciousness. And we want that to come into your everyday life reality. And so today before we start, I want you to do something for me, just look at your device and look for where you find the share button, I just want you to click it. Just a little thing. And thanks for doing that.

So I will like you to feed our viewers on what we have been doing on prayer. We have been on a long journey on the knock out series. And presently we've been on prayer for how many episodes of prayer now? We have about four episodes now. Oh I thought is already six. Ok that is a lot to binge on, a lot to learn from. So would you like to feed them into, to bring people up to speed?

Ok, now viewers we welcome you again to this Knock Out series on prayer. And again don't forget if you've been with us for quite some time on our Knock Out series, we have a vision for this series. And the focus is to knock out all those false ideologies that are presenting themselves as realities in the body of Christ. And why do we want to do that by the Holy Spirit? Is because those things are stealing from us. They are depriving us from walking in the fullness of the inheritance that Jesus Christ paid for with his death and with his resurrection when he raised up from the dead.

And in particular we've been focusing on the notion of prayer. As we all know prayer is one of the most hotspot in the body of Christ. And there is nothing that exposes the state of one's spiritual life as much as prayer does and that is why we've been focusing on prayer for the past few episodes.

And you see if you've been with us, we actually started our first tittle was "Hypocrite loves to pray," and we moved on to "Can this be your friend?" And then also we also stated the third one that says "Don't pray like this," and we ended with the last transmission which we titled the "God of force and frustration. "

And we encourage you to actually look at all these previous series so you can get the full dose of what the spirit of grace is actually knocking out when it comes to those false ideologies in the place of prayer. So that is where we've actually stopped so far. And so today we are making progress with that.

Ok that is good. And that is good to know for those who have missed those episodes and you can just fall back on that. And then you can start off today and maybe after the episode to listen to those ones. You can build on what you'll learn today.

Now viewers if you notice if you were with us on the last episodes, "the God of force and frustration." We actually ended up in Luke Chapter 18. And that is where we trust the Lord will use today to knock out those false ideologies regarding prayer.

And I think if we are people who love to pray, if we are people that believe in the centrality of prayer, we also want to make sure that we take note of those things, or those practices or those activities that we engage in, in the place of prayer that rubbishes the finished redemption work that Christ actually executed on the cross.

Now again in Luke 18 if you noticed we actually did stop, in Luke 18 we stopped in verse 7. That is where we stopped.

And again if you want to get the full dose, the exegesis of this particular Luke 18 from verse 1 to verse 6 up to verse 7, we've done that already in the "God of force and frustration." And please you will actually do yourself a lot good if you avail yourself of that, by going through that.

Today we are not going to go through that. We are going to see what the Lord has to us beyond where we stopped last time.

Verse 7 that is where he says.

Luke 18:7,8

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

This is Jesus actually giving his own commentary about this parable or this illustration of Luke 18:1-6. So in verse 7, Jesus begin to give his own commentary on what he sees as the implication of the illustration he gave in Luke 18:1-6.

And look at verse 7 see what he says,

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

This is Jesus talking himself. If you have a Bible is going to be written in red. If your Bible is the one that has red letter text of the words of Jesus.

And this is Jesus saying **and shall not God avenge his own elect which cry day and night unto him even though he bears long with them.**

Now look at verse 8, it says

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

Now Jesus says one thing about how the Father who is the judge of all, how he responds in the place of prayer. There is nothing to indicate reluctance. There is nothing to indicate that this is a God who has to be pushed or propelled. He says this God is poised. He actually avenges speedily not reluctantly.

So Jesus is saying when it comes to the Father who is the judge of all, God answers with speed. Is one thing for Jesus to say he will answer. Is a whole different thing for Jesus to drive home the point by saying he doesn't just answer. He answers with speed. And that tells you and I about a God who doesn't need to be motivated. A God who drives himself to make sure that he answers our prayer. So he said he will answer speedily. So that is as far as God's side.

Now see what he says next.

He says

8. Nevertheless when the Son of man cometh, shall he find faith on the earth?

That is where we actually stopped last time. He said nevertheless.

Jesus is simply saying instead of you and I to be concerned about what God will do in the place of prayer.

And you see most people, most of the prayer approach that we have today in the body of Christ seems to be a prayer that tries to see if I can say one thing this way, or if I can pray that way I will propel God to answer my case. In fact some people always say God I am crying in the place of prayer, see my tears, can you not please put my case forward this year?

Now Jesus is saying the God we serve is ready to answer speedily. He doesn't need you to drive him. He doesn't need you to push him. But he says nevertheless, let's talk about what is much more important. Instead of you and I being concerned about how God answers our prayer.

Jesus is saying I will tell you nevertheless what you should be concerned about. I will tell you what should be of utmost importance to you in the place of prayer. Don't let God's response be of importance to you because he will answer speedily. But he says nevertheless let's talk about the main thing about how you should actually respond in the place of prayer.

See what he says he said

“nevertheless... that is the word, when the Son of man cometh, shall he find faith on the earth?”

Now you see this is a very important notion. Traditionally when people interpret this scripture about **when the Son of man cometh, shall he find faith on the earth?**

Most people end up saying well he's simply talking about when Jesus comes back the second time will there be faith on the earth? Will there be people that believe in God? I mean people quotes scriptures that refer to the fact that in the end time the love of many shall wax cold, and he says unless God cut short the time, even it will be hard to save the righteous. People quote all these kind of verses.

But before we actually think that is what he says. Let's look at it in context. You see there is one thing that Finney Dakes the man that wrote Dakes Bible commentary. There is one thing he said about trying to interpret the scriptures. He said one of the ways in which you can avoid wrongly interpreting the scriptures is to contextualizing the scriptures. Apart from the fact that he said out of the mouth of two or three witnesses let every matter be established. Don't make a doctrine out of a verse. And secondly he said something, look at the context of that scripture. What happened before and after before that statement was made.

Let's use that similar approach to see what Jesus meant by saying nevertheless shall the son of man find faith on the earth.

If you noticed, Luke 18 from verse 1 started with a teaching on prayer. It was strictly about prayer from verse 1 of Luke Chapter 18. And if you noticed as soon as Jesus made that statement in Luke 18 verse 8 about the son of man finding faith on the earth, if you noticed right from verse 9, again he began to give us another parable, another illustration of two men that went to the temple to pray.

Again, can you see that? That from Luke 18 from verse 9 he gave the parable about two men who went to the temple to pray.

So if you look at this from Luke 18 from verse 1 to 6, he was teaching about prayer. How did I know that? Because in Luke 18 verse 1, he said he told them this parable to this end that men ought always to pray. And from Luke 18 from verse 9, again he talked about two men who went to the temple to pray. It means then, when he talks about the son of man finding faith on the earth in Luke 18 verse 8 is strictly about what happens in the place of prayer. All of Luke 18 from verse 1 up to verse 14 is all about the context of prayers.

So this thing he's talking about, the son of man finding faith has to do with people coming to the place of prayer. It is strictly about prayers. So what is Christ Jesus saying? He said instead of we being too concern about how the Father answers...

Now how does this apply to the woman in Luke 18? I mean we've said it last time on our "God of force and frustration" transmission. We said one thing for sure that people look at this woman's story, this widow and we tell them say O yes, this is how God wants us to pray. But let look at it critically, let think about it deeply.

Now this story of this woman, this parable of Jesus of this woman says one thing that is very critical. He says one thing for sure. This woman went to the place of prayer, or she was making a demand on this particular judge. And the way she was making the demand you might want to say she was making a protest. You might want to say she was demonstrating.

And let me tell you something when people demonstrate or when people protest and they say avenge me. And then you see when you say you want to protest. Protest and demonstrations it reflects one thing that people have actually lost faith and trust in the system.

I repeat this, every time people protest, and riot and demonstrate and they are making demand on those in authority and asking them deliver us, avenge us, and they go on the street and they burn tyres and they carry placers. It means they are simply saying we have lost faith in the system. We have lost faith in the person who is at the helm of the affairs in the system. And unless we make a demand, unless we protest, unless we make a demand this particular person who is in authority will not answer what we actually are demanding of him.

This story of this woman shows us a woman who has lost trust in the system. And you see this makes a lot of sense. This woman has the right to do that. Because why? The Bible says this judge doesn't fear any man. This judge doesn't regard any person. So this was a woman who believes unless she protest and makes a demand, unless she actually demonstrate before this judge, she would not have what she was asking for which is vengeance. She was asking the judge to avenge her of her enemies. So one thing stands for sure. The reaction of this woman, what this woman did in Luke 18 from verse 1 to verse 6 reflects she doesn't have faith in the system.

And Jesus said, nevertheless can you see that? Nevertheless... may we say this, this woman has a right not to have faith in the system. Because this particular judge wasn't ready to do anything. She has the right but not you. Not I, because our own father, our own Father is the Father who is responsible for us.

Jesus said one thing, he said shall not God avenge his own elect? So Jesus is simply saying what is missing? The major problem is not how God answers. And you see, in a way this is how we approach the Father in the places of prayer. It is not how God answers. The major issues is our disposition when we come to the place of prayer.

So Jesus said nevertheless when the son of man shall come he find faith on the earth? Let's talk about the main issue. So you cannot approach God with the same way this woman approached the judge because she has a right not to have faith in that system. Our Father is different. Is a radical opposition to this particular judge. In this case, this is the Father who is responsible for his own elect.

So it means Christ is simply saying, the main focus which we have in the place of prayer is not the Father answering, because he will answer with speed. The main focus we need to have in the place of prayer is, are we having the faith that is needed in the place of prayer when we approach the father? And that's the key thing he is saying in this place.

And you see you might want to say one thing for sure and say well, we don't understand this situation this woman was in, this woman was in a very critical situation. She has the right to make a demand. She has the right to demonstrate.

Let see what the Bible has to say in 1Timothy 5 verse 5 regarding this same similar situation.

Nevertheless! Nevertheless!! And that is it. There is always a nevertheless for all of us in the place of prayer. You see when you come to the place of prayer and you pray like you've lost faith in God. This woman, her prayer is a reflection that she had lost faith in the system and she had to protest. She had to demonstrate for her to have what she want. And that is why we title the last one "God of force and frustration."

See what 1Timothy 5:5 has to say and regarding a woman praying.

What does it say?

1Timothy5:5

5. Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day.

6. But she that liveth in pleasure is dead while she liveth

She that is a widow

Now again this is Apostle Paul writing to Timothy about how widows who are widows indeed should actually act in the place of prayer. Now watch this!

Now she that is a widow indeed, and desolate,

Now that is the word, somebody who is need. And this completely reflects the similar situation that the woman in Luke 18 was in. Somebody who is desolate. And I think is very important that we know that Jesus used a widow. He could have used any other person in that illustration. But Jesus used a widow in that illustration to show us of somebody who needed God to come through for him or her. And you see, that is the same thing that Apostle Paul is writing to Timothy about widows indeed who are desolate. Who need God to show up in their situation.

What does he say then?

trusteth in God,

Now can you see the word? Now just because somebody is desolate, just because somebody is in a dangerous situation where they are vulnerable, where they need help from God does not give them the right to approach God as a God who is not responsible. To approach God as a God that you have to protest and demonstrate to push him, to propell him to do what you want him to do. That will be completely wrong.

That is why the Apostle Paul said here to Timothy to instruct those who are widows indeed even though they are desolate, he said no if they are desolate the first thing they have to do is that they need to have confidence and trust in God.

This is where we said the foundation in which God must be approached in the place of prayer. And that is why Jesus said nevertheless, let's talk about what is critical in the place of prayer. Let's talk about what is important in the place of prayer.

So we see Apostle Paul here simply even though this widows are desolate. Even though they are in deep need. Even though they need God to avenge them. Even though they need God to come through for them. The first thing they have to start with, they need to trust in God. They have to have confidence in God.

Now what is the next thing he says,

and continueth in supplications and prayers night and day.

Can you see that? He said before they continue in supplication and prayers, first thing is nevertheless like Jesus said in Luke 18 they have to actually have faith in God.

And you see, can you finished that please?

and continueth in supplications and prayers night and day.

Now he said to continue in prayers night and day. And simply he said now somebody who is desolate she has to trust in God and then continue in prayer night and day.

Now before you ever think that we are talking about those who are widows. You might say am not a widow, and am not desolate does this apply to me?

Now see what he says next.

6. But she that liveth in pleasure is dead while she liveth

Now well what the word is saying in verse 6 is if you think you are fine. If you think that well am not like the widow, he said it means you are dead. You are not even sensitive. You are not alive to know your true situation. He says everybody is desolate. If that is the way. He says If you think that you are living in pleasure that is why Revelation 3:17 talk about the Laodicean church who think that they are fine. He said you are desolate. He said if you think you are fine, you are dead. You don't even know your spiritual state. You don't know your state. You are a dead person. You are insensitive. You don't know what is happening. He is saying in context, this apply to everyone either you are in verse 5 or verse 6.

He's simply saying see, before you continue in prayers night and day 1Timothy 5:5, they need first to trust in God.

And you see if you noticed, we've actually established two things about trusting in God. And I think we need to reflect on that in a deeper sense.

Trusting in God has to do with trusting in the nature of the Father we are praying to. Of course this woman in Luke 18 she has no confidence in the system, hence she was protesting. Hence she actually began to frustrate the judge in Luke 18. You cannot do that. You don't have such an excuse in the place of prayer. You cannot pray prayers that reflect that you have lost faith in the system of God. If Jesus says that is why he said your heavenly Father knows what you have need of.

First to start with is you need to trust him. To trust his nature. To trust his person. To trust the integrity of the person of God. That must be the first foundation you actually use to approach God in the place of prayer.

And secondly we established in 1Timothy 2 in our previous transmission where we said the Father has a will and you have to trust that will. That the Father will execute the will because his son who is the testator has died. And the Bible says when the son of man shall come shall he find faith that is the key thing. Jesus said let's stop being concern about the wrong thing.

And may we say this, majorly that, you see most times when we talk about prayer. Most times when prayer are arranged and organized, most of the prayer points if you listen to them most of them tend to actually indicate that we should say things and we should shout and we should cry and we should show emotions so that God can be moved on our behalf.

And Jesus said No nevertheless, No, that is not the point. He would avenge speedily. God will show up speedily, nevertheless when he comes shall he find faith on the earth. Shall he find you approaching Him in the right way, with the right perspective? And that is what Christ is actually stating in that Luke 18 verse 7 and verse 8.

And you see before we carry on, and I think it gets to a point where we need to demystify this issue of faith. If Christ says nevertheless, if Christ says this is the main thing in the place of prayer. If Christ says this is the key thing in the place of prayer. What is the key thing? Shall he find faith? So instead of we thinking shall we find God faithful? Or shall we find God responsible? Jesus said No, the Father will avenge speedily. But he says nevertheless when he comes shall he find faith. He is looking for our own response. You see that is how the Father looks at us in the place of prayer.

Now let's look at the issue of faith, **what is it actually talking about? How should we respond in the place of prayer? How should we react in the place of prayer?** Look at this woman, this woman's response in her demand for justice is not our example. Not at all because she had no faith in the system.

And quickly we are going to look at this particular place Ephesians 2. I want us to look at that please.

Ephesians 2 look at verse 4 see what it says there. And I think we need to look at that.

It reads,

4. But God, who is rich in mercy, for his great love wherewith he loved us,

5. Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)

6. And hath raised us up together, and made us sit together in heavenly places in Christ Jesus.

7. That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.

Now what I was looking for is by grace are ye saved through faith is a gift of God.

Verse 8

8. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:

Now look at that? Now what am trying to do at the moment by the spirit of grace is to see what Jesus was talking about as the key ingredient in the place of prayer. Jesus simply says...

Now in Ephesians 2 verse 8 he says **by grace are ye saved through faith**. What does that mean? You know we quote this a lot when we talk about believing in God and giving our life to Jesus Christ. He simply says for by grace, it means before you actually come to God in faith. Something was already done by God.

For by grace can you see that? **Are ye saved through faith**. And he says it is not of yourselves. It is not what you come up with. It is the gift of God. God has something to offer before you ever come to the place of prayer.

See, when we talk about faith, is not that complicated. It means are you responding to what God already offered. That is why he says, **for by grace are ye saved through faith**. God already made it all available by grace. Before you open your mouth in the place of prayer, God already made available everything you are asking for before you ever asked him. The system of God in the kingdom is a God who already made the provision before there was ever a need.

Have you noticed in the garden of Eden, even when God was actually going to make a woman out of Adam, he took something out of him. Everything was already there. And God is simply saying that if you are not *stand out* in the place of prayer, what matters is you know is that you know that God already made available by grace what you are trying to ask God by faith.

So Jesus is simply saying again, nevertheless... you see when it comes to the place of prayer, nevertheless... when the son of man shall come, when he will show up, he says shall he find you responding in that understanding that you know that everything that you are asking for in the place of prayer he made available already before you ever open your mouth to pray. So and when you understand that, you will respond in the place of prayer with that right understanding.

So like we said the key thing about prayer is not God answering, is how are we approaching him in the place of prayer? That is why he says, God will avenge speedily but when the son of man shall come shall he find faith on the earth?

And you see, quickly let's look at Luke chapter 8 which illustrate this further and deeper. Luke chapter 8 verse 22

That is where we are going to focus on a lot today in the place of prayer. So prayers that tend to propel God or push God to be motivated to bless us, they are anti-kingdom prayers. They are wrong mentalities in the place of prayer.

Luke 8 verse 22 what does it say please?

Luke 8:22

22. Now it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the Lake. And they launched forth.

Now if you noticed he says let us go over to the other side of the lake.

Now may we say this what makes the New Testament different from the Old Testament is, in the Old Testament it was a matter of action and reaction. You see, we have to act and do our side for God to do his side. It means it all depends on how you pray. It depends on how you can convince God to bless you by what you do. By what you say and by how you approach God. So you have to convince him to bless you.

What makes the New Testament different is while we are yet sinners, Christ died for the ungodly. In the New Testament we are not the hero, we are not the actor. God is the actor. We are only being invited to react in the New Testament.

That is why Luke 8:22 simply says the person that spoke was Jesus. It wasn't the idea of the disciples. Jesus even didn't invite them to see whether we can reach a consensus about what am going to say. All Jesus said was let us go over to the other side. He spoke ahead and that is the pattern of how God relates with us in the New Testament.

If you noticed before we go on please. In Luke 18 if you look at that parable of that woman in Luke 18, she was the main actor. In fact the judge was the responder in that story. But Jesus switched that in verse 7 of Luke 18 and said, now this time around God will avenge speedily his own elect but shall he find us responding in the right way. And you see there was a switch there in what Jesus said in Luke 18 verse 8.

Now see this, in this particular place, it was Jesus that gave instruction. It was Jesus that gave the word. And let me say this, before you ever came in to the kingdom, before you ever came in to Christ. Before you ever gave your life to Jesus. God already sorted everything out in Christ Jesus. So this is an illustration of such a thing. Jesus spoke and said let us go over to the other side.

Now see what he says next there

...and he said unto them, Let us go over unto the other side of the Lake. And they launched forth.

That is the word, Luke 8... let's go over unto the other side.

Now that was Jesus speaking.

23. But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filled with water, and were in jeopardy.

Now that simply tells you is... and this is what we say just because you are encountering a challenge or an opposition in what you are doing is not an enough indication that, that thing is of the devil. And I think this actually is something that calls for spiritual maturity. That most people they think one of the ways I can know if God is in something is if that thing is working fine, that means God is in that thing. If it is not working fine, maybe I made a mistake and I didn't hear God properly.

Well the Bible is saying in this case. It was Jesus that gave the instruction for them to go to the other side. So they were simply acting on the revelation that Christ gave them that they should move to the other side. Yet even though they were acting on the words of Jesus, they still had challenges. They had a storm coming up to them. They had a storm coming against them even though Jesus gave the instruction.

Now see what happened next.

24. And they came to him, and awoke him saying, Master, master, we perish. Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm.

Now I mean is not just that they have the storm coming against them, even the water began to enter into the boat, into the ship.

Now go on please,

They were in jeopardy.

It means yes they were in jeopardy good.

24. And they came to him, and awoke him saying, Master, master, we perish. Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm.

Now watch this! They work him up saying... so technically this is like a kind of prayer. This is kind of people trying to seek help from the Lord.

And don't forget the basis we read in 1 Timothy 5 talks about she that is desolate, she that needs help, the help of God to come through for her.

Now again that woman in Luke 18 she is the woman, she is widow, she was in a situation that she needed God to come through for her.

Now here they say, Bible says they were in jeopardy, they were in serious need.

Now see what they said...

Master, master, we perish. Then he arose,

Now see,

Is that KJV? Yes

Now a particular version says **don't you care?** Does it not concern you that we are about to perish? See! Does this not reflect the kind of ways that we pray? I mean that we think prayer is? And atimes all we do with prayer is try to convince God can you not see my situation? Can you not see what am going through? And people organized prayer meetings and go to the mountain and say Oh God can you not see what's happening to me? Can you not see that my mates and people around me has made progress and I have not made progress? Can you not see that? Let my situation be of utmost importance to you in this year 2017.

Now these are the types of prayers that is actually coming from the disciples to Jesus. Can you see what they said? They said don't you care? Is not become so critical to you Jesus that we are about to perish, are you not concern? Now does this not reflect again what we saw in Luke 18 of a woman who was trying to convince the judge to show up on her behalf? Can you see that? This is a reflection of how prayer was understood by the Luke 18 woman.

And she says don't you care? I mean she had lost faith in the system. She had lost faith in the fact that the judge was going to come through for her. And in this place, the disciples are telling Jesus, is it not of importance to you? Are you not going to show concern? Are you not concern that we are about to perish?

So as you begin to look at this, I want you to begin to think about the mentality that we have in the places of prayer or how we approach God in the places of prayer. What we do in prayer meetings. I want to you to begin to picture that in this particular Luke 8 that we are looking at.

Now they said don't you care that we perish?

And again can you go on please.

“Then he arose and rebuked the wind and the raging of the water: and they ceased, and there was a calm.”

Now let's look at what Jesus has to say about the prayer they prayed. Don't forget their prayer point. Their prayer point is don't you care? Are you not concerned that we are about to perish?

Now what did Jesus say about that?

25. And he said unto them, where is your faith?

Now again, we have come back to that main point of what Jesus said in Luke 18 verse 8. That in the place of prayer...

Now, can you see that? Just because people are praying, just because we are offering words in the place of prayer, the very things we are saying or how we approach God in the place of prayer can be completely devoid of faith. Can be completely devoid of trust in God. Can be completely devoid of a response that shows that we have faith in the God that we are praying to.

Here are disciples who actually “technically” they prayed. They prayed to Jesus does it not matter to you they are about to perish? In fact people scream, people cry to God. People make demands on God, Lord show up for me this year. Lord don't sleep on my behalf. Lord don't sleep, don't slumber. Arise for my sake.

And after they made those prayers to Jesus, even though Jesus arose for their sake. Jesus made a statement. Well, He said everything you just said in that prayer about me coming through me for you shows a lack of faith. Something is missing in everything you prayed about. Something is missing. Can you see what he said? What did he say there? Where is your faith? It means is completely missing. Prayers that are completely missing the key ingredients. Prayers that are completely missing the key factor. Prayers that are completely missing what matters.

And the question is what is missing in what they said? What is missing?

Now what did they say? Watch what they said. They said do you not care that we perish? Every time you pray, every time you utter words in the place of prayer where you are thinking you want to convince God and you are telling God, God let my case be important to you. God let my case be critical to you. God let my case be of utmost importance on your list. When you make that statement. That is the statement they made. That's is all they said. I mean they didn't say more than that. All they said was don't you care that we perish?

And Jesus said the very words of you saying don't you care that we perish is a reflection that you don't trust the person you are praying to. And that is what we saw in the woman of Luke 18. That is the missing factor. You don't trust the person you... you don't believe that he has your interest at heart. You don't believe that he is responsible for you and your prayers. The words of your prayers completely reflect this. And that is what he's saying there.

Yeah, after all said and done. We hope that you will not forget anything but if there is anything you need to sleep on and to take along with you is to remember that the talking point was from nevertheless will he find this kind of faith on earth? Because we can see from the Luke 18 story of that woman, we find out that what she was doing was just like staging a protest. That is it! So our contemporary life, we've see some prayer points even coming in gatherings, all these prayer rally and everything was just like a protest march.

Even people have protest songs in the places of prayer. They don't have any spiritual songs anymore? They don't have any songs that is built on the confidence of the system. Of God's system of justice. Or just like a protest march. Just trying to approach God. They say we will not give him rest until he answers. And then we see where everything comes together in saying where is the faith? Because not having faith in the system, not knowing the person and the system where he operates, then makes someone to pray amiss.

And so today we moved again to Luke 8 and see the same thing. As in Luke 18 we find in Luke 8. Yeah! And the talking point is always where is your faith? Is all about faith. They prayed but Jesus said that is wrong. Can you see that? How can you be praying and he's saying well, all your prayer point miss the point? And that is it.

So there are times that we've come to a point where we think the volume of prayers, or when we actually make such demands on God in the place of prayer. You see, is possible to pray long and pray far, and pray and Christ is simply saying something is missing in what you are talking about. I mean that is faithlessness.

So we cannot push aside the issue of faith in places of prayer and feel like No, we are confident with our technics. We are confident with the way we are going to approach. We can put in more pressure instead of faith. Some people are going to substitute faith for some gymnastic. People are going to substitute faith with emotions. You know we are going to do more instead of applying more of the faith. They are going to apply

more of their emotions, they are going to cajole, they are going to put more pressure in what they seen or talk about.

We see that every time the issue of prayer I coming up is about faith. And the subject of faith is being questioned. Faith is being question. Will you find faith? Where is your faith? And when those people are praying, praying based on what they know and how they should pray. And it reflects that they don't even trust the system. Because like they don't trust... they said don't you care? They thought that they can be allowed to perish after they heard the word that says let's go forth to the other side. You know it came from the Lord. It wasn't even their own initiative. But is because they don't have enough trust in the system to know that No! The one that said let's go forth to the other side is able to carry them on to the other side. But not having the faith in the system made them to pray like do you not care? Emotional prayers! Yes! They substitute their faith for emotions.

And so some people are ready to substitute so many things in the places of prayer instead of having faith in the places of prayer, they are going to put in some things. They are going to deny themselves some things. They are going to put so many things...anything but faith. You know that is what we are seeing.

In Luke 18, we see the continuous theme in Luke 18 and Luke 8 to say where is the faith? And so we need to get our faith in place and in place of prayer.

And you see, thank you for making those important point.

And you see we need to also make this so clear in this particular Luke 8. Because you might be wondering then, if they have reacted out of emotions and their reactions and what they said actually is an instigation against Jesus by simply saying we can't even trust you. Because of course you could have watch us perish in the sea. We can't even trust the fact you've got great plans for us. We can't even trust the fact that when you said let's go over to the other side, we can't even hold on to your word. We can't even bank on your word.

You see if you understand this, when they told Jesus don't you care we perish? Is a great affront against what Christ said when he said let us go over to the other side. We don't trust what you said. We don't have confidence in the fact that you said let us go over to the other side. How are we sure you are the God that can perform your counsel? How are we sure you are the God that can perform your word? How are we sure you can actually take us to the other side?

See there are times that when we pray or what we say in the place of prayer can be a rubbish thing, can be something that actually try to rubbish what Christ actually said-

the word of God. For example. When you are praying in the place of prayer and you are telling God that my enemies are about to destroy me or you think that the kingdom of darkness is about to overwhelm me. You are saying O God does it not matter to you that am about to be destroyed? When you say such things it definitely show we lack confidence in what he said in Colossians Chapter 1 **that have been translated us from the dominion of darkness into the kingdom of his dear son.** And also the one we read in Colossians as the other time on thanksgiving where we talked about the fact that he said having destroyed the power of darkness. Having destroyed the power of the evil one. You see, so many things are spoken in the word of God. Those things it can be reflected in how we pray that we don't trust the words of God.

So simply put, prayer can actually be an exposure of our confusion when it comes to what God has actually said about our lives. And if you notice I mean what Paul told Timothy in 1 Timothy 1:18, 19. Paul said my son Timothy, according to the prophecy which have gone ahead concerning your life, **that thou by them, by those prophesy, by the word that were spoken, by them you will wage a good warfare.**

People talk about spiritual warfare. People talk about praying and taking your ground in the place of prayer. You see, there is nothing like spiritual warfare. There is nothing like biblical spiritual warfare if you are not going to lay hold upon what God has spoken prophetically over your life.

So these disciples in Luke 8 verse 22 the prayer they prayed to Jesus, when they said don't you care that we perish? Was a complete refection of their lost of confidence in the very words of Jesus when he said let's go over to the other side.

And the question we want to ask you, viewers all over the world is, are there things you say in the place of prayer? Are there prayer meetings you actually attend? And the kind of prayer points that you pray is a complete refection that you don't trust the finished work of Christ. That you don't even trust the fact that Christ paid for it all. That you don't even trust that Christ destroyed principalities and powers on the cross.

Colossian 2:14 &15 said **having spoilt principalities and powers.** Jesus made a public show of them.

Now does your prayer point reveal that? Does your prayer point not come down to the fact that you are simply saying I am not sure God that they will destroy me. Am not sure whether darkness will overwhelm my life, am not sure unless you show up for me. Please help me, Father please help me. Those prayer points are a reflection of lack of confidence in God's system and in what God has said.

Now look at what he said. You want to say something

Yes, Luke Chapter 8 I just want our viewers to be able to glean from that story that no matter the situation. We cannot have an excuse and say this my situation is such a very distressing one. This one is a life and death issue. So let's cast aside faith. You know Hebrew was saying do not cast away your confidence. Some might feel like because of the impending doom and danger, their ship were almost getting capsized. And water were coming in and it was so serious. Fine! Out of that, the panic, so we can feel like we can panic at that point. So we see that they got a sharp rebuke.

So there is no situation that comes so much that you can set aside faith. So there is no point in praying when there is no faith and trusting the system of God. And you cannot even get to trust the system of God when you don't know the God and how he operates. The onus is still on us to find out who he is? That is the same thing we've been talking about. I don't think we can get enough of saying this things. We need to find out who he is and how he operates. You need to understand his justice system. Because the reason why that Luke 18 woman was doing that and if somebody is praying like that Luke 18 woman, she does not have confidence in the system and apart she doesn't even know how the system operate.

Some people are still approaching God like that Luke 18 woman, coming to protest because they don't even understand the system that he will even speedily, they don't need to push him to do the same. So it still gets down to know and we are going to study this in his Word in his will and like what we are even sharing to encourage you to do and you go back and do further study on this to know who the Father is, who God is and the system how he does things. Is when you are so, when you bury your head in this kind of revelation that is when you can gain confidence and you build up your muscles of confidence to be able to trust his Words. His Words that you know and you are filled with, and you have the revelation of it that you can have that confidence. So this confidence is easily said when you really need to gather it and acquire it and pick it up.

So you can build your life. So it comes naturally in the place of prayer instead of you panicking. You apply faith. Your faith will show forth.

And you see before we actually carry on in this Luke 8:22. One more thing that we need to talk about is this. Just like you said, you cannot actually say that because of your situation that is completely different or you think your situation is so terrible. Or you think you are in a condition where you need God to come through for you critically and quickly. Because of that you think you have a right to actually say anything or you have a right to talk anyhow in the places of prayer.

Now of course this disciples were in a very precarious situation, a very dangerous situation. This is not a joke. There was boat was about to capsize. This is very terrible condition. And they need God to come through for them. But yet Jesus said all what they said to him in the place of prayer was completely devoid of faith. It had nothing in them to show that they have trust in the God they were praying to.

And that is why again, we repeat 1Timothy 5:5 the Apostle Paul said about the widows who are desolate. He said even though they are desolate they have to learn to first trust in God before praying day and night in the place of prayer. Can you see that? They have to first... you can't just say because you are desolate. You have the right to say anything. You see some people are looking at this kind of transmission today and they are wondering that what are we talking about? That we've not seen how people are in a terrible situation, or how people are being attacked by the devil, or people are being attacked by demons and because of that, because people are being attacked by demons. People have such experiences, and because of that they think it gives them the basis for them to just scream, shout and talk to God like they have no faith in the system. No! Jesus said there is no situation, there is no condition that has overtaken you but such is common to men. Can you see? The Bible says here they were in such a dangerous situation but yet Jesus Christ said all what they said in the places of prayer was devoid of faith.

And then that book of Timothy that we read about those widow in Timothy that was talking about he say we just have to follow the order. There is an order to it. There is a structure to those things. Even no matter how desolate you feel or the position we are in. We have to trust before we make all those supplication prayer.

So people have no problem in making supplication day and night praying. Some have fasting, all kinds of fasting and everything. We are not saying those things are not good. But you are casting the missing link, the middle thing there. Says nevertheless... the faith must be there. So follow that order in that Timothy. He was telling those people, the widow, desolate trusting the Lord, making supplication prayer day and night. They cannot just remove that ... start supplication and just talk as if there is a God who doesn't care, or a God who you have to propel and protest and demonstrate before he does what he should do.

So if you are very good at supplicating and without the faith and you want to substitute that. We see the order, we need to come back and that is what we are doing. Re-ordering our lifestyles, our choices, our principles according to the Word of God. So we are knocking out every other thing and substitution. Everything we feel comfortable with and we are every good at, maybe because of years of practice. We

need to go and sit down and build up on faith and trust where is lacking. So we cannot just say No! We can always pray and say anything and supplicate and use day and night. Some can use years. No! Is not about the day and night. They have to trust in the Lord. 1Timothy5:5 she must trust in God and offer prayers.

Now of course, if you trust in God there is something about your prayer points that will be different. If you trust in God there is something about the words that you are going to speak in the place of prayer. Now if you want a question. You want to say something before you carry on.

Yes some people are just using words to overcompensate the other. Oh if I don't need to come up with trust, I will do more of the day and night. Or I will do more of some extra things and everything. We just have to follow the order. We need to have the trust. Is the key ingredient. Every time prayer is on the trust and the faith, where is the faith? So the faith must be in place and you cannot overcompensate for lack of faith. Is even the key ingredients. That is the key thing. That is why Jesus said nevertheless.

Now again when Jesus was actually giving his own commentary about Luke 18:1-6 about that woman Jesus said instead of we talking about how God will actually react to you in the place of prayer. Jesus said nevertheless let's talk about the key thing. Nevertheless is the issue of will he find faith? Will he find you responding to him by faith? That is the thing. Is a matter of nevertheless. That is the key thing there.

And that nevertheless is saying something else. Is telling us that on God's side, he has established that he is faithful. Let's talk about your side. Are you faithful? Are you full of faith? Exactly!

That is why in Luke 8:21-22 he said on his side, let's go over to the other side. On God's side there is a prophetic word. He's already spoken. He will never go back on his word.

Now like we said, on his side, is settled. Now the question is how do we respond in the place of prayer? Does our prayer reflect the fact that we are responding to what God said? And that is why Ephesians 2:8 talks about **for by grace**, what God said, **are you saved through faith**. Your response to what God said. That is the order. First is what he said, and second thing is are you responding to what he said?

And you see the reason why we have different kind of responses, or we respond atimes in a way that shows that we have no faith in the system is simply because of our experience. Can you see? Christ told them let's go over to the other side. Their experience prove otherwise. In their experience, the boat was about to capsize as if Christ said nothing. And that is why we have to keep holding firm our response to

simply say we know who said it. We know who spoke. It doesn't matter what happen to you. It doesn't matter what your current situation is, you have to be resolute. You have to be stubborn. You have to be adamant to simply say, Jesus said, we are going to go to the other side. And that is what faith is.

That is why, you see, faith is not that complicated. And I think the issue of word of faith... faith is not that a very complicated matter. It simply says are you responding as if you know what he said? That is just what faith is. Is not a very hard thing to understand faith. Are you responding? Are you talking? Are you praying? And you see we can pray and yet our prayer can be completely devoid of faith. Are you praying like somebody that knew what God said even in the midst of the circumstances and situation? And that is what he says.

Yes I can't say it enough that the key and the chief ingredient is where is your faith? Is not about how much of the praying and the day and night. He was not talking like do they need to do more of it or saying more or they are saying less or anything, is about the faith. Even faith as mustard seed. Is just the faith the key ingredient which must be whenever we approach God in the place of prayer?

And if you look at this, Luke 8:25 let's carry on with that and see what actually the whole discourse is.

25. And he said unto them, where is your faith?

I mean your prayer is completely faithless.

And he said

26. And they being afraid wondered, saying one to another, what manner of man is this! For he commandeth even the winds and water, and they obey him.

Can you see that? They began to wonder what kind of person is this? Now that is what they should have wondered about in the first place. Can you see about the person that spoke?

In the long run, Jesus brought their focus back to himself as the Lord and the king of the waves. And that is what actually what should happen in the place of prayer. The focus should be on the nature of the God that we are actually praying to. The focus should be on the person of the God we are praying to. That is when Jesus told them where is your faith? Have you notice, immediately their focus shifted and they focused on the person of Christ. They said what manner? What type of person is this? What type of man is this? And that is the basic foundation in the place of prayer.

Have you noticed this is taking us all the way back to Matthew 6 where Jesus Christ said before you pray, your heavenly father... See Jesus is saying let it be that when you are praying, as you are in the circumstance and situation. As you are in the particular event that is actually provoking you to pray. He said don't forget that your focus should be on the person of your Father and what your Father said. That should be your focus and your prayer must come from that understanding.

I mean if you want to ask us a question, what kind of prayer was Christ expecting them to pray in Luke 8:22? If Jesus told them let's go over to the other side and they were about to capsize in the boat, what kind of prayer was he expecting them to pray?

Well if you ask that question we'll be happy to tell you. You will pray a prayer like this, that simply says O thank you lord Jesus, you told us we are going over to the other side, thank you for you are the master of the waves. Thank you for you are the king over the waves. You are the one that spoke and when you speak everything in nature responds to your word. That should be the prayer. That is why when Jesus reprimanded them, their focus shifted all the way back to what manner of man is this? And that is what we can see there.

So am really trusting the Lord and I trust the Lord that the Lord is using this episode to correct some wrong beliefs and teaching about prayer. Because from my own little corner I've had this kind of experience. We've seen members of the body of Christ having this issue, and when they come for prayer, when they needed prayer and some prayer gathering they really don't, they always shy away from the Word of God.

You know in that Luke 8, we see that the problem was that they don't even know that the master of the sea and ocean was with them. So they were surprised. They were marvel. This is what they could have find out in the first place. So that is it! They don't really know that the master of ... so they don't even know what he has said. You can see how they had falling. They don't even know the master of ... his person and what he said. They don't even know the authority that if he say let's go to the other side, he has the ability to take them. Let's go to the other side, no matter what comes in between those, they are already covered and settled. They really don't know that.

They don't know who said let's go to the other side. They have known how their boss and their former colleagues used to say let's go to the other side and what do happened. The government officials and those people. But they don't know who said... Who said to you?

You need to know what he said and who said it. You know some words are more important than who said it. And you can judge the weight of something by who said it. Some if somebody says he will take you to the back. Some will just say it and you just throw it away no matter who is saying it.

So is not about what he said, who is saying it? Had it been they know who? They will not even be surprise that oh there is a master of the waves- the sea and the waves. They were wondering why would the sea obey him? But if they had taken time to know who he is?

And that is why am saying that some of us when they come to the place of prayer and they always shy about the Word of God. They will rather want to do prayers and do long hours of prayer. Some will even be praying in the midst of prayer they will be asking you question I hope you should have... maybe you have that kind of experience too with people. Even in the place of prayer they will just say Lord I don't know if it is your will to do this or something. Why would you be praying such if it is his will or something? Why would you just take your time to find out what is his will? They really don't know what the will of the Lord is about the situation. How will you have the confidence, the faith to ask?

So in the midst of this they are using 1hrs, 2hrs, they are using the hours to know what is his will. So we really cannot shy away from knowing the will of the Father. Knowing what the Word of the Lord is, what the Father is and what he says and why what he says mean what he actually says. Why is so important?

And so that is why we rather have to spend our time to understand what his will is. And to know what is established and so we can work on our own side. So we don't really to be ... some there prayer is like they want to make God to be faith, you know that kind of thing. God be faithful to me this year. Nevertheless, he will avenge speedily. He will actually answer speedily. But he said nevertheless when he comes will he find you responding to him like you know what he said.

How can you asking and be praying for God to be faithful when he is already...? That is his nature. That is his nature. That is why they said what manner of man is this? So it means our prayers can actually reflect our ignorance or our confusion. That is why we said when we started, nothing exposes the confusion of a Christian as much as prayer does. And that is it!

How can you praying and feel like you can *weep* up emotions to make God to be good to you when he is eternally good. No! You can't! You cannot convince him. He's already convinced. Jesus convinced the Father to bless you. That is why the Bible says

that if anybody is Christ is a new creature. In Christ Jesus you are not the same person you used to be. God's already convinced because of what Christ did. You can't use your prayer to convince God. Jesus said in Luke 18 that he will answer speedily but nevertheless let's talk about you. How are you responding in the place of prayer?

You cannot be telling God like they said in Luke 8 they said don't you care that we perish? Just like you said, that is the prayer point of some people. Please let my situation be so important to you this year. In 2017 be so much concerned about me. Be faithful to what you said to me. That is completely wrong. If you say that it means you don't have faith. You are not responding to the very person of God. You are not responding to the true nature of God. You are not even responding to what God said.

And that is why we've said in one of our transmissions in the past. We talked about when he said in Hebrew 13 **for has he not said**. Can you see that? **I will never leave you**. Has he not said? He is saying that, you see that was a question mark in Hebrew 13 verse 5 he said has he not said? It simply means why are you talking and praying as if he didn't say something? Can you see that?

So Jesus is simply saying to them in Luke 8 your prayers. He was telling the disciple what you asking me to do asking that don't I care you perish is a reflection that you don't even know that I said something. And even though you know I said something you don't even trust me the person who said something that I am the master of the ocean and the waves.

So if I will ask you to do anything this weekend. I will just want you to just find out and go and sit down to know what is established. What is settled because where we started was nevertheless. Ok, this is the most important thing. This is the crucial thing not on God's side nevertheless. Let's talk about your side, nevertheless. So that is the thing.

So people were not able to even sit down to know what is established. What is settled? Everything is muddle up. They are going to pray God to do something. They are going to pray their own faith and everything is just like that. Scatter like that. So we really need to get out to know what is established, what is settled. You need to understand what God's part is settled. He said your word is forever settled in heaven. Jesus said it is finished, it is finished. On God's part it is settled.

So you don't waste your time trying to convince, to what he has already done. You know, praying for him to do what he has done. And you can't get this knowledge, you cannot get a grasp of this knowledge until you find out and go and do a diligent study of God's word to know what he has done. What he has established. To know what is

settled. To know what he has speedily offered himself to do. And what he is doing presently. Then in that, you will be able to grow your confidence in that. Just like that Hebrew 13 that you are saying you need to know what he said and who said it. And you know, knowing the importance of who said something, is important to know, and that makes a whole difference in what is being said. Is about who said it.

So we just know that has he not said? Is not about what he said. He! Who is the "He" there? Is not just anybody. Has he not said? (The master of the seas). So you really want to know the "He" and what he said. You need to get the two. You need to get a good grasp of those two. Who is he? So can we really take his word to the back? Even if he said can I close my eyes and follow it just like that blindly without thinking about it. Is when you know who He, that he's the master of the sea. Some people even get surprise when there prayers get answered. They were not even expecting it. You know, that kind of thing. You see that there is no faith in the system at all. That is it. Prayer that is devoid of faith.

So it was just like ok just like we don't know it might come in or not so come in like that. Just like a scheme of playing lottery game and everything. It might show up, it might not show up. So let's just try. Let's see. They even get surprise about his goodness.

So I just hope we are going to stop at this because of time. And so we do hope that you join us tomorrow 9am UK time as we continued on this story but nevertheless! Let's talk about the key thing, the most important thing.

So nevertheless let faith be found in you. Because he is faithful. I can save you some study but you need to study and I can say for his side, it is established. He's faithful. He will speedily show up. But for your side, will you be full of faith? Will you respond like you know who is and what he said? Or will you be full of panic? Or be full of what the test results or what people are saying or what you read on the news and the media? Are you full of his Word where you can find faith? Are you full of faith for he is faithful?

And may we say this before we finished. This woman in this Luke 18 let's *caught out some slack* of course she has a right not to trust the system because the judge was highly irresponsible. Jesus said he was unjust judge so the judge was an irresponsible judge. She has a right not to have faith in the system and to go in the way of protest and demonstration. But you see for you your own Father who is the judge of the heaven and earth is not that same.... he is a just judge and how can you then use the same approach of this woman to approach your father? It doesn't make sense.

That is why you just have to know again who said it? That is not just like the unjust judge. It is who said it? He is the master of the waves, so he controls everything. So if he says everything he is able to back it up.

So we just pray that the Lord is using this to build up faith in you.

So till we see tomorrow 9am UK time as we continue in this we just pray that this word you'll go and be fruitful with this word.

So keep living this truth and share this on your page. Be the social media evangelist.

Bye!!! See you tomorrow 9am UK time.