

## ***Session 4 The Prayer of Faith and the Authority of the Believer***

### **I. THE IMPORTANCE OF GROWING IN FAITH**

*In this session four of **Growing In Prayer** I want to talk about the prayer of faith and the authority of the believer. This is a topic that has been talked about quite a bit over the years, but I am not sure how much we really engage in doing it in a practical way. I know that as I prepared these notes, and as I have taught this a bit over the last few months, my heart has been constantly challenged. Not by the concepts, but by the need to engage in the reality of these in a day-by-day way, because we take this teaching from the words of Jesus. He is the ultimate faith teacher. There are a lot of people who teach on faith, but we sometimes get caught up in who says it correctly, who says it in correctly, who overemphasizes what. We forget Jesus is the One who emphasized the necessity to believe that we will receive them the things that we say in prayer. Of course He has all the qualifiers in that, but it is necessary that we engage in faith in an active way, not just as a theological concept to which we give mental ascent.*

- A. David was zealous to experience *all* the benefits of God’s grace available to him (Ps. 103:1-5). The fullness of our covenant blessings will come in the resurrection and the age to come. Yet we must not draw back from experiencing all the blessings that God has ordained for us in this age.

***<sup>2</sup>Bless the LORD, O my soul, and forget not all His benefits: <sup>3</sup>who forgives all your iniquities, who heals all your diseases, <sup>4</sup>who redeems your life from destruction. (Ps. 103:2-4)***

*We start off with David’s zeal. He wanted to experience everything that the Lord had for Him. He said, “Lord, that I would forget not all of Your benefits. I bless the Lord. I want to remember everything You made available to me in the grace of God.” That is the beginning point. We want to walk in the fullness of the forgiveness and all the implications related to that. The fullness of healing, both physical and emotional. The fullness of God redeeming our life from the devil’s attack and redeeming our life from our own sinful mistakes, errors, and our own decisions. The tension is, how much is **all**? There has been a lot of tension over the years in the body of Christ concerning this. How much is **all** the healing that God made available to us today? It is clear to me from the Bible that the fullness of our covenant blessings comes in the resurrection. No matter how healed you get today, it will be far below a resurrected body that will live forever. That is the ultimate expression of healing: a resurrected body. Though we are excited and filled with the hope of our covenantal blessings in the resurrection, we do not want to draw back from all that God ordained for us in this age. We do not want to exaggerate it, but we do not want to draw back. That is not always easy to know. How much healing is ordained for everyone in this age who calls on the name of Jesus?*

- B. We do not always know the “measure” of covenant blessing that we will receive in this age, so I encourage all to seek a “double portion” of whatever blessings they are currently receiving.

*We do not always know the measure of how much blessing and favor for this age, the anointing of God touching our emotions, inspiring our mind, touching our circumstances. How much victory is victory in this age? I do not really know that there is clear answer to what the measure actually is. All I know is this: whatever measure I am walking in today, I want a double portion. If I get a double portion of that, I want a double portion again. Whatever measure, I want more. We do not have to go into the theological, hypothetical debates about how much is all. Let’s just keep believing the Lord for a greater measure all of our days.*

- C. We are to pray in faith so that our prayers will actually produce results, believing that God will answer us by releasing a greater measure of His blessing and power.

*We are to pray in faith so that our prayers actually have results. That was the subject of our last session, session three, on effective prayer. Effectual prayer. Prayer is more than communion with God in the sense that our heart is touched in love. There is another dimension of our communion with God. We encounter the Father's desire to partner with us in releasing His resource to the earth. It is His idea. He actually wants us encountering Him in this. That is part of intimacy with God. My point being, prayer is more than "I love You. Let's end it there." Prayer is "I love You. I want to enter into everything You are invested in, in terms of my life. Everything." That is part of intimacy with God.*

*The reason I say that is because some folks think intimacy with God is just "I love You. I do not want to mess with all that other stuff."*

*The Lord would say, "All that other stuff came from My heart. I want to release My resource into the earth." Resource is more than money. It is wisdom. It is inspiration. It is unity. It is motivation for righteousness. It is favor. There are many, many dimensions of the anointing of God operating in the life of a believer.*

- D. The "prayer of faith" results in releasing God's blessing. It includes prayer with confidence—in the authority of Jesus over sickness and the works of darkness, in the blood of Jesus to qualify weak people to be vessels who release His power, and in His desire to bless His people.

**<sup>15</sup>And the prayer of faith will save [heal] the sick, and the Lord will raise him up. (Jas. 5:15)**

*James was the man in the Scripture who used the phrase, **the prayer of faith**, in James 5:15. That phrase is quoted quite a bit these days, and that is good. We want to pray the prayer of faith because it has results. It releases the power of God according to God's will. It is what God wants to release.*

*What does the prayer of faith involve? The prayer of faith involves our confidence in the authority of Jesus over every opposing power. The prayer of faith is faith that the Man who rose from the dead and is seated at the right hand of the Father has all authority. We believe that truth when we pray. There is no obstacle so big that it can stop the will of God. It is more than confidence in the authority of Jesus. It is confidence in the blood of Jesus to fully qualify weak and broken people like us to stand in His presence and to be vessels of His glory. It is more than that we are qualified. It is confidence that it is God's desire. The Father desires to manifest His glory, His resource, and His ways through His people. He desires it more than we desire it. Sometimes we think we are convincing God, and God is the one convincing us.*

- E. Jesus taught on faith as a foundational kingdom principle (Mt. 8:10, 13, 26; 9:2, 22, 29; 14:31; 15:28; 16:8; 17:20; 21:21; Mk. 2:5; 4:40; 5:34; 9:23; 10:52; 11:22-24; Lk. 5:20; 7:9, 50; 8:25, 48; 12:28; 17:5-6, 19; 18:8, 42; 22:32). As we believe Him for more of His promises, we will experience more of God's activity and provision for us, and we will enjoy our relationship with Him more. Even Jesus was unable to do mighty works where there was great unbelief (Mk. 6:5-6).

**<sup>13</sup>Jesus said to the centurion, "...as you have believed, so let it be done for you." (Mt. 8:13)**

**<sup>29</sup>Then He touched their eyes, saying, "According to your faith let it be to you." (Mt. 9:29)**

*There have been a lot of strange teachings over the years under the banner of the prayer of faith. Do not be tripped by the negative stuff. Remember Jesus is the One who taught more on faith than any other teacher in the Bible. He taught faith as a foundational kingdom principle. I want to grow mighty in faith. Whatever measure I am walking in now, I want to double that maturity of my faith. Jesus says, "As you have believed, it will be done." In other words, "It will be released in your life according to the measure that you actually have confidence in what I say." This is not a casual thing. We develop that confidence in an intentional way. That is*

*not something we automatically grow in. The mustard seed is a very small seed. It does not automatically grow but must be cultivated. There is an intentional developing of our faith. We will experience more if our faith grows.*

*Jesus spoke about unbelief a number of times. Unbelief is not neutral. Some people approach unbelief as though it is a casual thing, “Well, I just don’t believe.” That is one of the primary things Jesus rebuked in the lives of sincere believers. He said, in essence, that unbelief is not good. It is not cool. It is important. It has consequences. Unbelief leaves us coming up short of what God desires in our life. Jesus talked about there being mighty works that He could not do because of unbelief. There are quite a few verses on unbelief.*

- F. We intentionally cultivate growing in faith by hearing and speaking God’s word (Rom. 10:17). We want to avoid two extremes—humanistic, positive thinking that has faith in human ability rather than God, and unbelief that neglects to cultivate faith in what God promised in His Word.

***<sup>17</sup>So then faith comes by hearing, and hearing by the word of God. (Rom. 10:17)***

*We must want to grow in faith and cultivate it intentionally. We cultivate it by hearing the Word and by speaking the Word. Faith comes by hearing. We do not just hear the Word from somebody else, like a Bible teacher. We hear the Word of God out of our own mouth when we speak the Word of God over our own heart, our circumstances, and against the attack of the enemy.*

*There are two big extremes that we want to avoid. One is the humanistic, positive-thinking camp. It is just positive thinking, mind over matter. Really that is faith in human ability. That is not what we are into.*

*We are into confidence in our relationship with Jesus, really believing what He said. We believe in that covenant relationship with covenant benefits. It is more than mind over matter. That is not what we are talking about. We are talking about believing a real man who is fully God and fully man. Believing the eternal Word of God.*

*The other extreme is just to settle down into unbelief and live in the consequences of unbelief that are really devastating. They really are.*

- G. Faith is the substance (title deed) of what we possess in the spirit before it manifests in the natural. Biblical promises are like a title deed to what we already possess in the spirit.

***<sup>1</sup>Now faith is the substance [title deed] of things hoped for. (Heb. 11:1)***

*Romans 11, “Faith is the substance of the things you hope for.” That is, faith is the title deed of God’s will in your life. Faith is the title deed of the things that you hope will be manifested in your natural life—in your everyday life on the earth is what I mean. We hope for things like a greater breakthrough of the power of God. We hope for things like a greater encounter with God. We hope to live in the resurrection forever on this earth. We hope for many things to be released in our earthly life in this age and our earthly life in the age to come when we are living on earth in all the dimensions of heaven that are coming down to earth.*

*Faith is the title deed of those things we are hoping will be manifested in our natural lives in this age and in the age to come. We have the title deed ahead of time. It is the title deed to God’s will in our life, to His promises in our life. I mean every biblical promise read in its proper context. Some biblical promises are meant for an individual, and that is its only focus. Some we can take and apply to our own life, and every biblical promise that applies to our life when read in context is a title deed of what we already possess in the spirit. Jesus mandates that we believe we possess those things in the spirit. We engage in faith in an active way with the*

things that He has already given us in the spirit. This is not mind over matter. This is the fact that the spirit realm is far superior to the natural realm. He releases things in the realm of the spirit before they show up in a way that our five senses can discern.

- H. When Scripture states that God *hears* our prayers, it means that He *approves* of our requests. When we pray according to God's promises and His will, we can have confidence that He approves of the request. It is at this time that we "receive" the request in the spirit realm.

***14This is the confidence that we have in Him, that if we ask anything according to His will, He hears us. (1 Jn. 5:14)***

We could quote 1 John 5:14 over and over and not hear it too much. "This is the confidence." Instead of the word **confidence**, put **faith**. "This is the **faith** we have, that if we ask anything according to His will" or according to His Word. You could put **according to His Word** for **according to His will**. "He hears us." The idea is that if you ask something that is according to the Word though it seems impossible—John is linking the "anything" to that which seems outside of human possibility—he is saying, in effect, "If it is in the will of God, no matter how impossible it seems, how out of reach, how long you have waited, you can have confidence in this, God hears you." You can have confidence no matter how long it takes, how big the request is, how difficult it is, you can be sure He hears you.

When the Old or New Testament talks about God hearing us in context to prayer, it means He approves of the request. It does not mean He just has the information. When God hears in the biblical sense related to prayer, He hears with approval. We can have confidence that whatever He has heard is going to show up sooner or later as we engage in faith and confidence with it.

## **II. OUR PRAYER REQUESTS: TWO WAYS (MK. 11:24)**

- A. Jesus described how faith operates. He indicated that we receive our prayers in two ways. First, we "receive" them in the spirit realm (v. 24b), and then "have" them in the natural (v. 24c).

***23"...whoever says to this mountain, 'Be removed and be cast into the sea,' and does not doubt in his heart [because of evidence from the Spirit] but believes that those things he says will be done, he will have whatever he says. 24Therefore, I say to you, whatever things you ask when you pray, believe that you receive them [in the spirit], and you will have them [in the natural]."***  
***(Mk. 11:23-24)***

I have been sharing this a bit on the weekends, but it is so critical on a series on prayer. To grow in prayer without growing in faith will lead you to get excited about prayer but then fizzle out pretty quickly. Without faith attached to prayer, prayer will get worn out in a short amount of time, if we do not have confidence that we are actually speaking things that matter to God. That is one of the great problems of people who want to grow in prayer. They do not understand the value of faith. Their motivation and zeal for prayer fizzles out because they do not have the confidence that it actually matters to God in reality. They think, "Maybe I will let it go for now and grow in prayer in some other season of my life."

Mark 11:23-24 is the passage of Scripture where Jesus gave more teaching on the details of faith than any other passage in the whole of the Bible. There is no other passage that breaks down in detail the way faith operates as here in Mark 11:23-24. This is must-read, must-do passage. This is a passage in which we have to be anchored as a prayer movement. I am talking not only about this little place here in our world; I am talking about the end-time, global prayer movement. It has to be anchored in Mark 11:23-24. Again, there are guys

down the way who teach it this way or that way, who say it correctly or incorrectly, overdo it or underdo it. Our concern is not how some other guy teaches this passage. Our concern is understanding what Jesus meant at face value in Mark 11:23-24.

Jesus described how faith operates. He indicated we receive our prayers in two ways or we receive our prayers two times. We receive it first in the spirit, and then we “have it” or it is released in the natural where our five senses can discern it. Jesus said, “Whoever says to this mountain, ‘Be removed, be cast into the sea, and does not doubt in his heart, but believes that those things he says will be done; if he believes it, he will have whatever he says.’” The obvious context is that “whatever” is in the will of God. “Therefore” in verse 24 means He is going to develop a bit more. He is going to explain more details. He is going to elaborate on what He said in verse 23. “Therefore whatever things you ask when you pray.” He is saying in essence in verse 24, “In verse 23 I am talking about your prayer life, not just any random thing you say. I am talking about your prayer life before the Father. Whatever things you ask when you pray, believe you receive them and you will receive them. You will have them.”

Let’s look at this again. In verse 23, notice how many times Jesus mentions the phrase, “He says.” The believer who “says.” They verbalize these things. They do not just think them. They actually say them with their mouth. What we say with our mouth is deeply linked with the way faith grows in our heart. Some folks try to grow strong in faith without linking their mouth—their words—to the measure of faith that is in their heart. What we say with our mouth is dynamically connected with the measure that faith grows in our heart. Whoever says to the mountain—the mountain is the obstacle. The mountain is the impossible situation.

Remember the context of Jesus’ teaching on prayer is always praying in the will of God. Some people omit that context because it does not say “in the will of God” right here, but you cannot read the teaching of Jesus without understanding that He is zealous for the will of God. It is the will of God. It is God’s will on earth like it is in heaven, which is in the Lord’s prayer that is the primary framework of Jesus’ teaching on prayer. On earth like it is in heaven. It is the will of God. “Thy kingdom come, thy will be done” is the spirit of Jesus’ teaching on prayer. Those who divorce this promise in Mark 11 from the will of God in Matthew 6 will end up getting in error and all kind of confusion. They get into positive thinking, mind over matter, say whatever you want, and then it does not happen. Then they get mad at God. Then they try to figure out how it really did happen, but it didn’t happen. It gets all confusing and muddled.

“Whoever says to the mountain”—again, the believer is speaking—“be removed and be cast into the sea”—this is an impossible situation; Jesus gave an extreme—“and he does not doubt in his heart.” The reason that man does not doubt in his heart is because he has evidence from the Holy Spirit that it is the will of God to move that mountain. That is the point. That is the underlying idea. The only way you can believe in your heart for something big like that is if you have evidence from the Spirit, from the Word and the Spirit, that this is the will of God. Apart from that you are not going to be able not to doubt in your heart. “If he believes,” this is an **ongoing** engagement of faith. This is not a one-time, momentary surge of confidence. This is that believing in the present-continuous way, that active believing that keeps on believing. It is an ongoing engagement of confidence in the Word of God, in what God promised you.

“If he believes in that ongoing way that the things that he says”—again that are in the will of God and he has confidence they are in the will of God, though he has not seen them yet. He has only said them. They are invisible to their natural eye—“he will have them.” It will show up in the natural. Whatever he says that he sticks with, and it is something he says in prayer that is in the will of God, he will have it in due time, in God’s timing. It will show up. It has to be in the will of God and he has to stay with it.

*I believe many people get a promise from God, but then they lose interest in the dialogue, that engagement of faith. I believe that the Lord would say, “I had more, but I wanted you to stay in the dialogue. I wanted you to stay engaged with Me related to that promise.”*

*“Lord, it took so long.”*

*The Lord would say, “Well, I love the conversation.” The reason the Lord wants faith is not because He is putting us through spiritual gymnastics, but because He wants us in the conversation with Him. He told Abraham, “You are going to have a son.” It happened twenty-five years later. I mean, come on!*

*Romans 4:20 says Abraham did not waver. He stayed with it twenty-five years. “That kid is coming, that kid is coming, that kid is coming.”*

*In verse 24, Jesus said, “Therefore, whatever you ask, when you pray...” In effect He is saying, “When you speak to the mountain—I am talking about in a prayer context, I am talking about in an engagement with the heavenly Father in His will—if you believe and you stay in that ongoing faith engagement, you will receive it in the spirit. You believe you have received it in the spirit, it will show up in God’s timing in the natural.” That continual believing in verse 23 and that continual believing in verse 24—it is mentioned twice—is the condition of it moving from a spiritual title deed promise to a natural reality.*

*Jesus was not exaggerating here. This is real to Him. He is saying, “I want you to stay engaged with Me, even if it is like Abraham, twenty-five years believing for the thing to be manifest. Stay with it. If I said it, you believe it, you say it, and you will see it in God’s time.” God says it, you believe it, then you say it, and then you will see it in God’s time. Maybe twenty-five years, maybe twenty-five minutes. You do not know. If He said it, it is going to show up if you stay connected in the ongoing faith conversation with the Lord.*

- B. We need to be aware of the distinction between the spiritual and the natural realms to understand how faith and prayer work together. We engage in faith for God’s promises or requests that we have received in the spirit. Jesus spoke of continuing to believe that we have received the “title deed” (in the spirit realm) to our requests as the condition for receiving them in the natural realm.

### **III. FIVE PRINCIPLES OF PRAYING IN FAITH**

- A. I identify five principles related to having a biblical perspective for praying with faith. Scripture does not provide a 1-2-3 guide to prayer. I present these five steps as a biblical framework to help us understand how faith and perseverance relate to prayer.

*I see five principles related to having a biblical perspective for praying in faith. These five principles are very quite simple. They are really straightforward, though there is no place in the Scripture that puts step one, step two, step three, step four, step five. There is no 1-2-3 guide to prayer in one passage. I present these five principles, and I am just throwing it out there. I do not know of a better set. It is a biblical framework.*

*Here is the point. You need to understand the tension of faith and confidence with perseverance and endurance. You want to have confidence, and you want to have endurance. After a while you think, “I don’t know if I have the confidence because the endurance is wearing me out.” It is the Hebrews 6:12 where the writer of Hebrews say that you inherit the promise by faith and patience, or faith and perseverance. Sometimes we get confused. What is it? Confidence for now or is it that confidence that has perseverance that does not let go?*

- B. **Step One:** Verbalize your requests to the Father. Many *think* about a prayer request without actually *praying* for it. God knows our needs (Mt. 6:32), but requires that we ask Him for them—asking causes us to connect with His heart and to recognize specific blessings as His answer to our prayers. Asking causes us to know that what we say *both* moves His heart *and* matters to Him.

<sup>6</sup> ***...in everything by prayer...with thanksgiving, let your requests be made known to God.***  
***(Phil. 4:6)***

<sup>2</sup> ***Yet you do not have because you do not ask. (Jas. 4:2)***

*Step one. Verbalize the request. That seems obvious but it is not always obvious. James says, “You have not because you ask not.” You do not actually say it. Many people think about their prayer. They do not actually verbalize it to the Lord.*

*Why does the Lord want us to say it to Him? You may whisper it to Him. He already knows your need. He does not require this for information. He does not need information from you. He has more information about you and me than we have about ourselves. He has all the information. He wants us to say it. Because when we say it, it causes us to connect with His heart. When the answer comes, we relate the answer to the request. He says, “I want you to say it. I want it to get documented in your own heart. I want it documented in our relationship that you actually said it.”*

*I have asked the Lord for things. He has answered in such specific ways that I say, “Oh my goodness!” It is that “oh my goodness!” It is that “Wow!” factor that is documented in the relationship because I said it.*

*He would say, “That is what I want. I want you to connect with the idea that it was not a fleeting thought. Your words move Me. Your words matter to Me. I listen to you.” Step one: say it.*

- C. **Step Two:** Receive your requests in the spirit realm. When Scripture states that God *hears* our prayers, it means that He *approves* of our requests. When we pray according to God’s will, we know that He approves of the request, so we are to *receive it in the spirit realm* with confidence.

<sup>14</sup> ***This is the confidence that we have in Him, that if we ask anything according to His will, He hears us. (1 Jn. 5:14)***

*Step two. Believe you receive it in the realm of the spirit. Again, any prayer that God hears, that is when you have assurance you have received it in the spirit. When He hears us, He approves of the request.*

1. God has already given us every spiritual blessing that exists in the heavenly realm (Eph. 1:3). These blessings include the indwelling Spirit; the right to use Jesus’ authority; the promise of God’s provision, protection, and direction to do His will; and more.

<sup>3</sup> ***...Father...has blessed us with every spiritual blessing in the heavenly places in Christ.***  
***(Eph. 1:3)***

*Paul said, “We have already received every spiritual blessing in the heavenly places in Christ.” You have received every blessing, every spiritual blessing. Meaning, you already have 100 percent forgiveness in your life. You already have the authority of the name of Jesus. You already have the indwelling Spirit. You don’t ask the Lord to give you the indwelling Spirit. We ask Him for a greater measure of His manifest presence. We already have these blessings. We do not ask Him for that which He has already given in the spirit. We ask for a greater manifestation of it in the natural, and we give thanksgiving that we already possess it in the spirit.*

*“Well, that just sounds like spiritual gymnastics.” It is not. There is a spiritual realm, a supernatural realm, a heavenly realm that is far more powerful and has been around a lot longer than the natural realm has.*

*Hebrews 11:3 tells us that the things which were made—the physical things—were made by things which were unseen, the supernatural realm. The things that were made came out of the resource of the heavenly realm. It is not spiritual gymnastics. One might say, “The spirit realm? Not really.”*

*The Lord would say, “Yes, the spirit realm.” We can get so accustomed to living only by the natural that we miss out. There is a whole realm of reality that is even more powerful than the natural realm, and that is the kingdom of God is releasing the presence and resource of God into this earthly realm. All that resource is at the throne of God. That is the source of all of that resource.*

2. Additionally, we often pray for things that are not specifically promised in Scripture, but that are not in opposition to the Word of God either. For example, a person may pray that it will not rain on their wedding day, or that they will be accepted as a student at a prestigious university, or that they will be accepted on a worship team, or get the job they applied for.

*This is important. We often pray for things that are not specifically in the Word. They are not against the Word, but they are not in the Word. The guy or gal prays that it will not rain on their wedding day. They are having an outdoor wedding. Now, there is nothing in the Bible about that. The only thing in the Bible is that you pray **for** rain, so they are kind of going opposite of that verse. There are the requests like, “Lord, I want to be accepted to that prestigious university... I want to be on the worship team... I want to get the job I am applying for.” There is nothing guaranteed about those details. The Holy Spirit can give us evidence to believe. He can strengthen us with a confidence. When we have that confidence, then we can enter into this, “We have received it in the spirit” because we have an indication from the Lord that He said yes to that.*

*Here is where I have seen a lot of problems. People take this teaching in Mark 11 where Jesus says, “Believe what you say, that you have received it, and you will receive it,” and they say, “It will not rain on my wedding day because I do not want it to.”*

*Jesus would say, “Well, that is not exactly the context of that verse.” If He gives you a promise, an indication by the Spirit, then you have the title deed. A lot of folks skip that step. They decide whom it is they want to marry, whether that person wants to marry them or not. Seen a lot of that over the years. They want this job. They want that position in ministry. They want this kind of an anointing in their life. It is a desire. It is not a wrong desire, meaning it is not an issue of it being right or wrong. The issue is, is it God’s will?*

*They say, “I am saying it, and I am believing it.”*

*You could ask, “By what evidence do you have by the Holy Spirit that this is a promise?”*

*“I really like that girl. That is the evidence.”*

*I say, “That is cool. That is a good thing if you are going to get married. You are going to need a little bit more than that if you are going to claim Mark 11:23.”*

*The reason this matters is because, when these prayer requests do not get answered the way they want, I have seen many believers over forty years get very offended at the Lord, “Lord, You said anything I said!”*

*He says, “Anything you say **in the will of God in the timing of God.**”*

*“Oh yeah, I forgot that point.” They get offended with the Lord. They really get offended because it looked to them like the Bible was not true. The truth is they spoke a desire, not the will of God. It is okay to have those desires. There is nothing wrong with those desires and those prayers, but do not assume that just because we*

want it that God has given evidence by the Spirit that it is promised and we have the title deed, and therefore God is a liar if it does not show up. To take it to that level sounds insane, but I have seen many people do that in many areas. They get really angry with the Lord. Let's keep this thing in the spirit of how Jesus taught it.

- D. **Step Three:** Engage in faith that you have received what you asked for. Jesus spoke of the necessity of *continually believing* that we have received the “title deed” (in the spirit realm) to our prayer requests as the condition for receiving them in the natural realm.

<sup>24</sup>***“Therefore, I say to you, whatever things you ask when you pray, believe that you receive them [in the spirit], and you will have them [in the natural].” (Mark 11:24)***

*Step three. We stay in the engagement of faith. That is the condition. Remember verse 23 says, “If you believe the things you say.” Verse 24 says, “If you believe that you have received them, you will receive them.” Verse 23 and verse 24 talk about that ongoing engaging in faith, even through words. Remember in verse 23 and verse 24, Jesus mentions a number of times, “He who says to the mountain...he who believes what he says, he will have what he says.” There is not just an engagement of the heart. It gets into our conversation with the Lord.*

- E. **Step Four:** We ask with persistence (Lk. 11:8), and/or remind the Lord of His Word (Isa. 62:6). We ask the Lord to release a blessing *in a greater measure* in the natural realm along with thanking Him for and reminding Him of what He has already given us in the spirit realm.

<sup>6</sup>***“You who remind the Lord, take no rest for yourselves; <sup>7</sup>and give Him no rest until He establishes [what He promised]...” (Isa. 62:6-7, NASB)***

*Step four. There is the element of perseverance, the Hebrews 6:12 faith and perseverance. We inherit the promises. Jesus talked about perseverance. He taught a parable on prayer in Luke 11, pray with perseverance. You might ask, “Pray with perseverance? How does that work?”*

*Isaiah 62, “Remind the Lord day and night.”*

*“Wait a second. If I already have it in the spirit, why am I reminding You?” Reminding the Lord is a reminding with thanksgiving. “I thank You Lord that it is mine. I am asking You with perseverance for a greater measure of it to be manifest in my natural life.”*

1. In prayer, put the Lord in remembrance of His Word and what He has given us in the spirit realm in Christ—that which He has promised to give us in relation to our circumstances.

<sup>26</sup>***“Put Me in remembrance; let us contend together; state your case.” (Isa. 43:26)***

*One guy prays and reminds the Lord, “Father, I thank You and I remind You, You have already given me this. This is Your promise. I declare it with thanksgiving. I remind You of what You promised. It is already mine. It is done in the spirit.” That is his mode of praying. That is completely legitimate.*

*Another guy prays the same prayer, but in a different way. He is in the asking mode. He is not asking God to release it to him in the spirit, because God has already approved of it. It is in His Word. He is saying, “Lord, I am asking for a greater measure of it to be released in my natural life.”*

*There does not have to be a tension between perseverance and asking. We stay with it. “I want a greater measure. Whatever measure I have, I want a double measure in my natural experience because I know I have*

*been promised it already in the spirit. It is already mine. Therefore I am going to stay engaged until a greater measure of it is manifested in my life.”*

2. Prayer is not about informing or persuading God, but about conversing and connecting with Him relationally. We believe God has approved of our prayer and released it to us in the spirit realm; therefore, we never stop reminding Him of it and thanking Him for it.
3. Jesus emphasized the value of perseverance in asking Him to release His blessings in a greater measure in the natural (Mt. 7:7-8; Lk. 11:5-10; 18:1, 7). Jesus taught a parable (Lk. 11:5-10) to show the value of asking with perseverance. The verbs Jesus used are in the *present continuous tense*, meaning that we are to ask and keep on asking (v. 9).

<sup>8</sup>***“Because of his persistence he will rise and give him as many as he needs... <sup>9</sup>ask, and it will be given to you; seek, and you will find.” (Lk. 11:8-9)***

*Jesus emphasized the value of perseverance. It is not a contradiction to the confidence that it is ours in the spirit. It is perseverance that a greater measure of that blessing which is already ours in the spirit would be released in our natural life.*

4. We ask persistently that the request be manifest in a *greater measure* in the natural realm. We do not ask God to give us the spiritual blessings that He has already given us in the spirit realm; rather, we ask Him to release them in a greater measure in the natural realm.
5. Paul called us to pray *with all perseverance*. Therefore, we should never stop asking, reminding, and thanking God until we see the answers to our requests with our eyes. But we do not *earn* answers to prayers by our persistence or obedience.

<sup>18</sup>***...praying always...being watchful to this end with all perseverance... (Eph. 6:18)***

*Paul called it praying with all perseverance. Paul and Jesus talked about praying with all perseverance. Isaiah called it reminding God day and night. “God, I remind You of what You promised me. I thank You that You have already approved it. You have already nodded in approval. You have heard my prayer. Thank You. Lord. Release the fullness of that glory that You have promised over this city, over that family, over that situation; release the full thing that You have promised.”*

*We do not earn anything by persevering prayer. Persevering prayer is the Lord’s way of saying, “Hey, I want you to stay in the dialogue because I like you so much.” You are not earning anything. He is saying, “Stay in the conversation with Me.”*

- F. **Step Five:** Receive your requests in the natural realm. Prayers that are in God’s will are always answered in God’s timing and way, so do not give up too quickly if the answer is delayed.

*Step five. It shows up in the natural realm. The healing comes, the greater release of the grace of God comes, the greater favor comes, the wisdom you are crying out for comes, the financial breakthrough comes, or the relational reconciliation comes, etc. There are many, many categories. Beloved, anything you are praying in the will of God, no matter how hard it is, no matter how long it takes, it will show up in due time. Do not get offended by waiting, and do not give up. Do not lose confidence in His leadership. Stay with it. This is the teaching of Jesus from Luke 11.*

- G. How does faith grow? By hearing and speaking God’s Word. We are to confess the Word over our heart and our circumstances and against the works of the enemy. We ask with persistence (Lk. 11:8); we thank God and remind Him of His promises (Isa. 62:6) of what He has given us in the spirit realm.

#### **IV. THE AUTHORITY OF THE BELIEVER**

- A. The gospel has qualified us to freely receive God’s love, power, favor, and many other benefits. We experience these benefits by faith—confident agreement—in Jesus’ work on the cross.

***<sup>16</sup>The gospel of Christ...is the power of God to salvation [from the penalty and power of sin and Satan] for everyone who believes. (Rom. 1:16)***

*We are going to look at one practical area of faith. I have covered this a number of times in the last number of months, but it is really practical faith. It is commonly called the authority of the believer. Do you realize that, as a believer connected to Jesus by the Holy Spirit, you have His authority delegated to you? We can use that authority to stop the works of darkness and to release the works of God. We have to engage in it. Some folks think we can whisper a prayer one time and it all happens. No, there is an ongoing engagement with confidence of the authority we have in Christ.*

- B. On the cross, Jesus gained victory over Satan for us, removing his *legal right* to torment us.

***<sup>15</sup>Having disarmed principalities and powers, He made a public spectacle of them, triumphing over them in it [His death and resurrection]. (Col. 2:15)***

***<sup>8</sup>For this purpose the Son of God was manifested, that He might destroy the works of the devil. (1 Jn. 3:8)***

*On the cross, Jesus gained victory over Satan for us. He removed Satan’s legal right to have dominion over us. He removed Satan’s right to torment us in the sense of without being challenged, to torment us and have dominion and the final word over our life. By Jesus’ death on the cross, it says in Colossians 2:15, “Jesus disarmed the demonic principalities.” He triumphed over the whole demonic realm. He triumphed over it by His death and resurrection. He paid the debt, He broke the power of death, and He manifested His victory and authority over Satan’s authority. He did this for the human race, the whole human race. Inasmuch as they will come to Him, look to Him as their source, as their salvation, then that benefit is theirs under His headship in covenant relationship with Him.*

*He triumphed over Satan. Satan can still come, knock on the door of my life, and try to torment me, but I have an answer now. I am not under his dominion. He does not have the final word. I have a word now back to him, “In the name of Jesus—I have His authority—flee in Jesus’ name.” Demons really will flee if you will engage in your authority because they know the authority of that name. The problem is that believers do not know that authority. The demons know it, but many believers do not.*

*1 John 3:8, “For this purpose Jesus was manifest”—meaning as a man on the earth. He came to the earth. He took upon human nature. He became a man and came to the earth. One reason He did that, not the only reason but one reason, was to destroy the dominion of Satan and to destroy his works in the lives of the people of God. That was one of the reasons.*

- C. We have been transferred to God’s kingdom and qualified to freely receive new benefits.

<sup>13</sup>***He rescued us from the domain of darkness, and transferred us to the kingdom... (Col. 1:13)***

*Colossians 1:13, “Jesus rescued us from this domain of darkness.” In other words, from Satan’s dominion. We were in Satan’s kingdom. We were under his authority. Jesus transferred us out. We were given citizenship in the kingdom of God as a free gift. We were given the family name, the family inheritance. We have the right to use the family name, the name of Jesus, against the dominion of darkness. He transferred us. We have been given a new name, a new resource, a new family, a new citizenship, a new Spirit—the Holy Spirit—working in us. We did not have the Holy Spirit working in us before.*

- D. Jesus gave His Church authority over the works of Satan. Authority is delegated power. A police officer stops a car by the authority of the government (backed up by the military).

<sup>19</sup>***“I give you the authority...over all the power of the enemy.” (Lk. 10:19)***

*In Luke 10:19, Jesus said, “I give you authority over all the power of the enemy. I give you authority over the power of the enemy.” This does not mean the enemy will not attack you, but it means the enemy does not have the final word. We have delegated authority. The authority is the Lord’s. He delegates it to us.*

*The analogy I have used over the years—and I heard it from others years before—is the police officer. The police officer stops the traffic by delegated authority. That is how the police officer stops the traffic. The police officer does not go out in the traffic and using his own power, say, “Okay Mack truck, it is you and me, one on one. Come on, give me your best shot,” as he tackles the truck. That would be him stopping the truck by power. He does not have power. He has authority. Meaning he has the whole military of the nation behind his badge and his uniform. When he raises his hand, the whole power of the government is behind his badge and his uniform. That is delegated authority. If taken to an extreme, the whole army would show up to back up what he says, if he is maintaining the law.*

*That is how we stop Satan. It is not our power. It is not though we are in a good mood today and have a lot of energy and we really feel like shouting at the devil so we are going to shout at the devil, “We really mean it this time, devil!”*

*So then the devil says, “Well, in that case I better get out of here.”*

*It does not have anything to do with that. It is not about the police officer tackling the truck. It has nothing to do with his physical power against the physical power of the truck. It has to do with the power of the government behind that badge and behind that uniform. We have an entire authority, a power, behind us. It is the power of the kingdom, the power of Jesus’ person, the power of His throne that is behind our words.*

- E. We have the keys, or authority, in Jesus’ name to bind (stop) demonic activity and to loose (release) God’s power (Mt. 16:18).

<sup>19</sup>***“I will give you the keys of the kingdom...whatever you bind on earth will be [shall have been] bound in heaven, and whatever you loose on earth will be [shall have been] loosed in heaven.” (Mt. 16:19)***

*Jesus said, “I will give you the keys,” and we use those keys in prayer. You bind the negative and loose the positive. You bind the works of Satan, “In the name of Jesus I bind these works. In the name of Jesus I release the blessing or the activity of God.” We have the keys to bind and loose according to the will of God, not*

according to our whim. According to the will of the Father, according to the covenant relationship upon which the kingdom of God is based.

- F. Satan's attacks will continue unless we resist them using our authority in Christ. We take our stand against the devil, resisting him by declaring the truth of God's Word in the face of Satan's attacks.

<sup>7</sup>**Therefore submit to God. Resist the devil and he will flee from you. (Jas. 4:7)**

<sup>8</sup>**Be sober, be vigilant; because your adversary the devil walks about like a roaring lion, seeking whom he may devour. <sup>9</sup>Resist him, steadfast in the faith. (1 Pet. 5:8-9)**

*James 4 tells us that it is important that we resist the devil. If we do, he will flee. A lot of folks want the devil to flee. But they want God to resist the devil and the devil to flee. Like, "Lord, here I am. Make him flee."*

*The Lord says through His Word, "Use the authority I gave you. You resist him and he will flee" (James 4:7).*

*"God, You do it for me."*

*"No, I have already provided it for you. I want you in the relationship. I want you in the partnership. I have given you the authority. I have already triumphed over him," Jesus could say. "The authority is all there. Now use it. You resist him."*

*"No, Lord, You resist him."*

*"No, you resist him and use the position in the relationship that I have together with you."*

*Resist him in the authority of Jesus and he will flee. It does not mean you say it once and he is gone forever. He will come back again. "In the name of Jesus I am holding my ground." The enemy is coming to steal, to torment. He comes with a spirit of oppression. He comes as a thief to steal from our families, our finances, and our health. I don't mean everything negative is a demonic attack, but many negative things are demonic attacks. Often it is a mixture of an attack of the enemy with natural sources to it as well. There is a demonic energy often behind things that take place, and we can use the authority of the name of Jesus. We should not just leave it to the sovereignty of God like, "Lord, if it be Thy will."*

*He says, "It is My will. My Son came and died and rose from the dead to give you His authority. What do you mean if it is My will? It is My will. Now exercise the will of God on the earth." Under His authority, but taking our stand. 1 Peter 5 says the same thing, to resist him. Resist the devil. He will flee.*

- G. Walking in victory includes an element of "wrestling" in our resistance of Satan's attacks. We must maintain the ground we take from the enemy, knowing that demons return to attack us again (Mt. 12:43-45). We employ the *shield of faith* and the *sword of the Spirit* by speaking God's Word. Satan's fiery darts strike people as irrationally heightened feelings of fear, anger, lust, oppression, anxiety, etc. We resist demonic influences by declaring the Word against them.

<sup>12</sup>**We do not wrestle against flesh and blood, but against principalities, against powers...in the heavenly places...<sup>16</sup>taking the shield of faith with which you will be able to quench all the fiery darts of the wicked one...<sup>17</sup>Take the sword of the Spirit, which is the word of God. (Eph. 6:12-17)**

*Final verse here. In Ephesians 6, Paul says, "We do not wrestle against flesh and blood." There is a human struggle. Flesh and blood means a human struggle. Paul is explaining that the struggle is not entirely human. That is the point. The struggle is not only that the guy is troubling you. The struggle is not only that your*

*physical body is not lining up with what you think should be happening. Again, there are other factors involved many times, but he is saying that there is a struggle that is beyond just the human components. That is the point.*

*He says, “In our struggle, we wrestle against principalities and powers.” He means demonic spirits. That is what principalities and powers are. The concept of wrestling has this idea that it looks like we are winning, then it looks like he is winning, then it looks like we are winning. There is this tug-of-war, this wrestling going back and forth. We are employing the name of Jesus. We are taking our stand. The enemy strikes. He does not back right away because we tell him to, but he will flee. That is the ultimate consequence of what happens. He flees. He comes back and attacks again. We use the authority of the name of Jesus. He leaves. There is a wrestling match. There is a give and take.*

*The ground we take from the enemy, according to Mark 12, we have to maintain. You take the ground, and the devil comes back with seven more demons to test you and try to take that ground back from you. You use the name of Jesus, knowing who you are in Christ. The enemy comes with these flaming missiles, this heightened feeling. It is more than human. There is this heightened energy of fear, lust, oppression, anxiety, or other kinds of things. Anger. It is more than human anger, more than just normal lust, more than just normal oppression. There are times where there is a heightened demonic energy. There are human elements to these that we repent of and there are other ways for healing and to deal with it, but there is often a demonic energy heightening the problem as well. We take authority over that demonic spirit. Then we can do the human components far more successfully.*

*Amen and amen. I am going to give you one more verse while you are standing. Jesus said it rightly in Luke 18:1, “Men ought always to pray and not lose heart.” He said it rightly. Straight from the lips of Jesus: Luke 18:1, “Men ought always to stay in the prayer of engagement with the Lord and not lose heart.”*