

# The Power of Prevailing Prayer

*By Adrian Rogers*

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**Main Scripture Text: Matthew 7:7–11**

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## Introduction

**M**atthew chapter 7, and we come today in our journey through the Sermon on the Mount under the title, “Building on the Rock,” we come today to Matthew chapter 7 and verse 7. Look at it. It’s one of the grand promises in all of the Bible. It tells us how to get our prayer answered. And I’ll say it again. The time will come, if the time is not already here, when the most important thing for you on this earth will be for God to answer your prayer.

Now these are the words of Jesus. And if you cannot believe these words, you have no right to believe you’re saved. For the same Bible that promises salvation promises answered prayer. And if you cannot believe one promise, why should you believe the other? Look at it. Look at it clearly and plainly. Our Lord says, *“Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?”* (Matthew 7:7–11)

Dr. C. Roy Angell used to be a noted pastor in Miami, Florida, when I was a boy. One of the things that Dr. Angell would do in his preaching was to tell stories. He was a great illustrator of messages with stories. And he told a story one time of a shepherd boy who was out tending his sheep. And he happened to look down, and the shepherd boy saw the most beautiful flower he believed he had ever seen. He got down on his hands and knees, and looked at that flower. And it was so beautiful that he dug it out of the earth, root and all, and cupped it in his hands, and brought it up closer to his face to look at it. When he did that, there was a mountain nearby, and it seemed that the entire mountain would open up, as if there were doors in the mountain on great oil hinges, and the doors swung open, and the sunlight went into the side of that mountain into that great vault in the mountain. And the boy looked in there, and he saw all kinds of treasures: gold and silver, and diamonds and rubies and sapphires. He had never seen anything like that. He went in there and set the flower down. And he began to gather that treasure: rubies and diamonds and emeralds and gold. His arms were full of treasure.

He was just a shepherd boy. And now he is wealthy. And he takes the treasure and begins to make his way out of the mountain, and he hears a voice that says, “Don’t forget the best.” But he has the gold. He has the silver. He has the rubies, the emeralds, the sapphires. He looks around. Is there is there something he didn’t see? Is there anything better than this? No, he’s got the best. And he starts out again. And the voice says, “Don’t forget the best.” He looks around one more time. What could be better than this? And he walks out again into the sunlight. And when he does, the great doors in that mountainside close and disappear. And he looks in his hands, and he has nothing but dirt. And the voice says, “The best was the flower. That was the key to the vault. And you left it locked inside the vault.”

That’s only a story. Of course, it’s not true. Just a parable, just a story, just a fable. But, friend, the best, the key to the vault of all of God’s treasure, is prayer. Don’t forget the best. Now you’re gathering treasure every place. But the key to the vault is prayer. Jesus said, “*Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.*”

Three things I want you to see today.

## **I. A Promise to Claim**

First of all, as we look at this passage, there is a promise to claim. Our Lord says, if we will ask, if we will seek, if we will knock, it shall be given unto us. There is no substitute for prayer.

Now, if you lose a leg, you can get an artificial leg. If there is a substitute for communication—if your telephone is not adequate, perhaps there is a fax machine; or if you don’t telephone, tell-a-woman—somehow you can communicate. There is a substitute there. If you need one thing in this life, you can perhaps substitute something else. But there is no

substitute for prayer. Not eloquence, not intellect, not energy, not enthusiasm, not intention: there is no substitute for prayer.

I believe the greatest unused and untapped resource in the world is prayer. If somehow we could harness lightning, or somehow tap into the resources of the mighty tides of the ocean as they ebb and flow! The greatest untapped unused resource is not some use of atomic energy; it is prayer—prevailing prayer. What fools we are, if we don't pray!

Why the poverty of so many Christians? Why the powerlessness of so many Christians? There is one answer—and it is prayerlessness. I don't have a failure in my life but what it is a prayer failure. I don't have a sin in my life but what proper prayer would have avoided it. I don't have a need in my life that cannot be met through prayer—prevailing prayer.

Now, why does God want us to pray, anyway? You know, we've already studied in the Sermon on the Mount that our Heavenly Father knows what we have need of before we ask Him. (Matthew 6:8) So, why ask Him? Why ask God to do what He already wants to do? And why ask God to do something for us, when He already knows that we have need of it? That's a good question. Why has our Lord commanded prayer? Why?

Well, when we pray, we don't pray to inform God: God already knows. We don't pray to instruct God, because God has a will. What we do is not inform God, or instruct God, but we invite God. We invite God when we pray.

Now, what does that mean? Well, you see, God wants to do some things in us. And God wants to do those things through prayer. Why does God tell us to pray?

#### **A. The Fellowship Factor**

First of all, there is the fellowship factor. Remember there in John the fifteenth chapter, Jesus said, *"If ye abide in me, and my words abide in you, then ye shall ask what ye will, and it shall be done unto you"*—John 15:7. *"If ye abide in me"*: what does our Lord want us to do? Does God just simply want to give us things or does God want us to have fellowship with Him? God wants us to have fellowship with Him.

And so therefore God says, "You're going to pray. And prayer is the way of you abiding in me, and me abiding in you." And that way, you and God do it together. God could do it without you. You can't do it without Him. But He will not do it without you, because God wants you to have that fellowship with Him.

You remember awhile back I told you about somebody coming to pick me up in a private airplane to go someplace, and we were sitting up there side by side in the cockpit. I don't know anything about flying an airplane. But he said, "Do you want to fly this thing?" I said, "If I can. If you'll tell me what to do." So he said, "Do *thus-and-such*." And so here I am flying that airplane

across the United States. Now he's sitting right there: his hands are on the control, and my hands are on the control. He could do it without me, but I could not do it without him. But it was a lot of fun to fly that airplane. And as I was flying that airplane, this man and myself were having wonderful fellowship.

You see, friend, when you pray, and God answers, you abide in Him, and He abides in you. Together—we are laborers together with God. Second Corinthians chapter 6 and verse 1 says we are *“workers together with him.”* (2 Corinthians 6:1)

## **B. The Development Factor**

And so, there is the fellowship factor. That's one reason you pray. There is the development factor. There is nothing that will grow you as a Christian more than prayer. You see, when you abide in the Lord Jesus Christ, and He abides in you, then you are growing as you pray. Have you ever wondered why God doesn't answer your prayer immediately? Because He wants you to grow some more.

Here is a boy that asks a girl for a date. She looks at him, and she says, “Well, he doesn't use good manners. He's not courteous. He doesn't dress neatly. He's got dirt under his fingernails. And there are other things about him. His shoes are not shined. And she says, “Well, I just don't think I want a date, thank you. I'm busy.” “Well,” he wonders, “why didn't she go out with me? I wonder what it could be?” He asks a friend, “Why do you think that Susie would not date me?” He says, “You want me to be honest with you?” “Well, yes.” “You've got bad breath.” “Me?” “You've got bad breath. You ask me? I'm going to tell you.” “Well,” he said, “I didn't know I have bad breath.” And so he goes in, and, you know, he drinks a glass of iced scope, and he brushes his teeth, and then he asks again. And she still says no.

He goes to his friend again: “Why do you think she wouldn't go out with me?” He says, “Well, look at the way that you are dressed. Look how your shirt is dirty.” “Is that shirt dirty?” “Why, of course! Go look in the mirror.” And on and on this goes. And one day he comes—he looks sweet; he smells sweet; he is sweet; and he says to her, “Please go out with me.” She says, “I believe I will.” And they have a wonderful date.

Now, that's a small illustration. But, you know, sometimes we come to God, and we say, “God, please do this.” But there is something God wants us to do first. Prayer is the way of developing our lives. And we ask God for something, and God doesn't give it to us; and we go back and say, “Why didn't God answer my prayer?” And the Holy Spirit says, “There's sin in your life.” The Holy Spirit says, “You've been selfish; you've been carnal.”

### C. The Dependency Factor

You see, there is the fellowship factor in prayer. There is the development factor in prayer: God is growing us through prayer. And, of course, there is the dependency factor in prayer. Jesus said, in John 15, *“Without me ye can do nothing.”* (John 15:5) You see, if God were to answer our prayers just automatically, then there would be no growth. But if we never had to pray, there would be no dependency. Prayer is God’s way of bonding us to Him.

## II. A Process to Follow

And so there is a promise to claim—a wonderful promise, a wise promise: Ask, seek, and knock. But, secondly—listen—not only is there a promise to claim; there is a process to follow. Have you ever noticed these verbs: ask, seek, find? That’s a process; that is an intensification: from asking, to seeking, to knocking. Ask, seek, knock: *“Ask, you receive; seek, you find; knock, it shall be opened unto you.”* That is an intensification and an escalation. So, there is both a promise, and a process, in this verse. The promise is that God will hear us. But there is a process of asking, seeking, and knocking.

### A. “Ask”: A Desire Expressed

Now, let’s look at the first one: asking. That is, you express your desire. There is something you want. You come to God, and you ask Him for it. Do you know, the greatest problem in prayer is not in unanswered prayer; it is unasked prayer. Most of us don’t even get to the asking part. And James says, *“You have not, because you ask not.”* (James 4:2) Unoffered prayer is not only a tragedy; it’s a sin. *“God forbid that I should sin against the LORD in ceasing to pray for you”* (1 Samuel 12:23): that’s what Samuel said—*“God forbid that I should sin...in ceasing to pray.”* Over and over again, the Bible not only invites us to pray; the Bible commands us to pray. The Bible says of the Lord Jesus, in Luke 18:1, *“And he spake a parable unto them to this end, that men ought always to pray, and not to faint.”* The Lord Jesus said, in Mark 14, verse 38, *“Watch and pray, lest you enter into temptation.”* (Mark 14:38) Every time you sin, it is because you’ve failed to pray as you ought. *“Watch ye and pray, lest ye enter into temptation.”* The Apostle Paul said, *“Be careful for nothing;”—that is, “Don’t worry about anything”—“but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.”* (Philippians 4:6)

The reason you’re so full of care and worry right now is you’ve not truly learned how to pray. In everything, by prayer and supplication, you are to ask God for everything that you need. You know a good test of anything, whether it’s right or wrong for you to have it, is: can

you ask God for it? Now, if you don't feel you can ask God for it, you really don't have any business with it.

You see, we're to pray about anything. If it's wrong to ask God for it, it's wrong to have it or to do it. Don't divide your life up into the secular and the sacred. Don't say, "Well, there are certain things I can pray about, and certain things I don't pray about, because God's not interested in those things." Oh, no. Can you imagine Jesus living that way? You see, to a Christian, all things are sacred. Every day is a holy day. And every object is a proper object of prayer. Pray about everything.

You say, "Well, the little things? I just pray about the big things." Well, can you imagine anything big to God? Or can you imagine anything too small for God to be interested in? Yes, pray about the big things. Yes, pray when your child is sick. You can also pray for a parking place. God is a God who is over all. God knows your needs.

You say, "Well, what if I want a wrong thing? Should I pray about that?" Yes. God already knows you want a wrong thing. Tell Him you want a wrong thing, and tell Him it's wrong for you to want it, and ask Him to fix your *wanter*. Listen. Pray about all things. "*In every thing by prayer...*"

#### **B. "Seek": A Discovery Experienced**

But God can't answer, unless you ask. God can't answer, unless you ask. "You have not, because you ask not." And so, first of all, he says, "Ask." That is a desire expressed. But then, he says, "Seek." And that is a discovery experienced—because, you see, many times we ask for the wrong thing. Many times, we don't know what to ask for. Many times, we are not in an asking position. Many times, there are things that are lost, or unknown to us. And so, true prayer, true asking, is linked with seeking. It may be the will, the purpose, of God that we need to seek.

You remember what James says? "You ask, and receive not, because you ask amiss: you ask for the wrong thing." (James 4:3) And so, sometimes we need to seek the will of God. We need to say, "Dear God, is this your will?" Sometimes we need to seek the very presence of God. God wants to do something *in* us before He can do something *through* us. And James, in that classic passage on prayer, in James chapter 4, verse 8, says, "*Draw nigh to God, and [God] will draw nigh to you.*" (James 4:8)

Maybe it's the presence of God that we need to seek as we pray. Maybe it's the power of God—because James also said, in James 5, verse 16, "*The effectual fervent prayer of a righteous man availeth much.*" (James 5:16) And that word *effectual* means "powerful, stretched-out" prayer.

You know, we pray so many little giddy, frivolous, *now-I-lay-me-down-to-sleep*-type prayers. Many of us pray, and fifteen minutes later we could not even tell someone what we asked God for, if our life depended on it—because we do not pray with seriousness; we do not pray with intention.

One day a lady called me, and she said, “Pastor, I need you to come over to my house. I’ve got a prayer burden, and I want you to pray with me.” I said, “I’ll be there.” I went to her house. I said, “What is the prayer burden?” She said, “Pastor, it is my son. He is a drunkard. I want you to pray with me for my son.” And then she said, “And his wife has just been diagnosed with cancer. My son is a drunkard. My daughter-in-law has been diagnosed with cancer. And I want you, my pastor, please, to pray with me.” I said, “I will.” She said, “I’ve asked my son to come over.” I said, “Wonderful.”

So the three of us were there. The drunkard son, the mother and grandmother, who was concerned, and the pastor. And we got down on our knees and began to pray. And she prayed, and I prayed. And then she prayed. And then I prayed again. And that boy, that man, I say, he was, oh, maybe thirty-five. He looked at me, and said, “Pray, preacher. You ain’t praying.” I thought I was praying. I thought I was doing a good job. But he said to me, “Preacher, pray! You ain’t praying.” Well, I think I got a little louder and faster. I thought maybe it had something to do with the tone or the rhythm, or maybe I needed to groan a little more, do something. I’ve never had anybody challenge me like that. He said, “You ain’t praying, preacher.”

So I prayed a little more. And then I looked up, and she was gone. The grandmother was gone. She wasn’t in the room. I thought, “Just me and this boy here, and he doesn’t think I’m praying.” And then I heard another sound in another room. And so I just stopped, since I wasn’t praying anyway, and got up and looked in that other room. And there she was, spread eagle on the carpet, her face down in the carpet. And I just paused to listen to her praying.

I heard her, I listened to her, I saw her, as she went up through the skies, pushed open the gates, walked down those golden streets, right to the throne room, right past the torn veil. I heard her walk right in and get hold of the altar. And I listened to her pray. And I heard the anguish of her heart. I heard her prayer. I heard her faith. I heard her do warfare with Satan. I heard her remind God of His promises. I heard her pour out her heart, her life, almost to death for that boy. I heard her pray. And I think maybe, perhaps sometime in the past, that boy had heard his mama pray, and that’s the reason he was saying to me, “Preacher, you ain’t praying.”

### C. **“Knock”: A Determination Expressed**

I learned a lesson about prayer that day, about what it means to get hold of God in prayer. That, my friend, is not only asking; it is seeking prayer. *“The effectual fervent prayer of a*

*righteous man availeth much.*" (James 5:16) But not only are we to ask— that's a desire expressed; not only are we to seek—that is a discovery experienced, as we find what we seek for; but Jesus said we are to knock—and that, my dear friend, is a determination expressed. To *knock* means that we will not stop until we know that we have the thing that we have asked of God or God tells us no. *"Knock, and it shall be opened unto you."*

Now, there are many stories in the Bible about knocking—knocking. As a matter of fact, this same passage that we have here in Matthew is expounded on in the Gospel of Luke, and Luke tells us a little bit more about what it means to knock. I want you to turn to Luke chapter 11 now—Matthew, Mark, Luke—just turn to Luke chapter 11, and look with me, if you will, for a moment, in verse 5. Jesus is giving a parable. And here is what Jesus said: *"And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves;"*—that is, three loaves of bread—*"for friend of mine in his journey is come to me, and I have nothing to set before him? And he from within shall answer him and say, Trouble me not: the door is now shut,"*—you see, a door is what you knock on—*"and my children are with me in bed; I cannot rise and give thee. I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity"*—that is, his persistence—*"he will rise and give him as many as he needeth."* Now that's the parable. Now, look in verse 9: *"And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."* Now, there is no doubt in my mind that this is the illustration for knocking right here. *"For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."* (Luke 11:5–10)

Now you have to understand something about Bible times. In Bible times, it was absolutely, totally, unthinkable that a friend would come to you, and you would not give him lodging, and you would not give him food. Hospitality is of the highest premium in the Middle East. And so, here's a man, he has a friend on a journey, and says, "James, may I stay at your house tonight?" And he says, "Why, we're so happy to have you, John, to come and stay. You're so welcome. Come right in, and the wife will fix us something to eat." And he goes in to the wife, and he says, "John has come, and he's going to be staying with us tonight. And fix us something to eat." She says, "We haven't got anything." "Oh," he says, "don't say anything. I'll get it." So he says, "John, just sit down, and we're going to get you something. It's all right. Just sit there. Here's your bed right here." And he goes next door to his friend Matthew: "Matthew!" It's about midnight now. Nobody answers. Nobody answers. "Who is it?" "James." "What do you want?" "I need some bread." "Hey, man, don't bother me. Do you know what time it is?" "Matthew, listen. I've got to have some... Man, listen." "Don't bother me. I'm in bed."



Now, let me tell you how the houses of that day were built. Many of them had stables underneath. The animals came in at night and stayed in the house, and the body heat of those animals helped to heat the whole house—and fragrance the house also. And they were underneath. And the children would sleep upstairs. They didn't have big houses upstairs. They had everybody in one room: you wake up one person, you wake up everybody.

And the locks of that day were very complicated—oriental locks. You didn't just put in a key. I mean, to get up, you have to go downstairs through the animals; you've got to wake up everybody; you've got to get out of bed and all of this. He says, "Look, don't bother me. The children are asleep. Now, you wake the baby, you're going to pay." "Listen. I've got to have some bread." "Oh," he says, "just be quiet. I'm coming. I'm coming. What do you want? Help yourself, and get out of here."

Now he didn't do it because he was his friend; he just did it because this man would not take *no* for an answer. That's what Jesus said. That is persistence in prayer. How many of us pray that way? Jesus said, "Ask, seek, knock." "Keep on asking," is literally what it says. It's in the present tense: "Keep on seeking. Keep on knocking."

So many times we had these little take-it-or-leave-it prayers. Again, remember the Lord Jesus told, in Luke 18, about a widow. She went to an unjust judge, and she asked the judge that he might adjudicate the thing rightly. And the judge didn't fear God or man. He was an atheist and a selfish lout. And he wouldn't vindicate this widow. But she keeps coming and saying, "I need to see the judge." She keeps asking. She keeps talking. She keeps coming. And Jesus said, "After a while this judge will give her what she needs, just to get her off his back." Now Jesus' illustration is that, if an unrighteous judge will do that, how much more will a righteous God hear our prayers—if we persist. Jesus is not saying that God is like an unrighteous judge. He is saying God is *not* like an unrighteous judge. So, if an unrighteous judge finally will do something to get somebody off his back, how much more shall your Heavenly Father!—but to those who persist. (Luke 18:1–8)

Yes, God wants us to persist—because God is doing something in us and through us. And all through the Bible you find the Lord Jesus Christ teaching persistence and prayer. Whether you understand it or not, the Bible teaches it.

You remember that Syrophenician woman who came from the place that we call Lebanon today? She was down there, and she had a little daughter that was demon-possessed. She came to Jesus, and she said, "Jesus, please—please, Jesus—do something for my daughter." And the Lord Jesus said, "Why it's not fitting, it's not proper, that I would take the bread that is

for children and give it to dogs. I didn't come to you. I came to the lost sheep of the house of Israel."

What an insult! Seemingly, He used the word for "dogs" which meant "household pet, a little puppy." "I can't take the children's bread and give it to dogs." She said, "Oh, that's right, Lord." But she said, "Oh, Lord,"—listen—"the dogs get the crumbs that fall under the table"—and she used another word for "dog" which means "mangy, yellow, back alley cur." She applied that to herself. Jesus, heartbroken, he said, "Woman, great is your faith. You'll have what you've asked." You see, she kept on knocking. (Matthew 15:21–28; Mark 7:24–30)

Even the Lord Jesus Christ—we saw it here in the Passion Play; He was kneeling right here on this platform in the Passion Play—the Lord Jesus prayed to the Father once, twice, thrice. Jesus, the Son of God, prevailed in prayer.

The Apostle Paul, the greatest Christian who ever lived, had a thorn in the flesh. And the Apostle Paul prayed to God, and he said, "Three times I asked God to take it away. That doesn't mean, "I said, 'Once, twice, thrice, take it away.'" That means Paul had three extended sessions of prayer—over a long period of time, I imagine—and then he got his answer. Don't tell me Paul's prayer was not answered; it was answered—and I'll say more about that later on—and Jesus' prayer was answered, as they persisted in prayer.

Elijah prayed for rain. He was there on Mount Carmel. He sent a servant and said, "Go tell me if you see something." "I don't see anything." "Go again." "Go again." "Go again." He went the seventh time, and he said, "I see something: a cloud about the size of a man's hand." I believe that's just an illustration of ol' Elijah, who had pressed his hand against heaven so hard. Elijah said, "Get up. I hear the sound of the abundance of rain." He had learned to pray through.

Jesus said, "Ask." Jesus said, "Seek." Jesus says, "Knock, knock, knock, and it shall be opened unto you." That brings a question. How are we going to know when to stop asking, seeking and knocking? When do we stop? That's a big question. Well, let me give you three steps here—three things. Listen. When do you stop in this persistence in prayer?

### **1. Keep Praying till You Get What You Asked For**

First of all, you can stop when you get what you asked for—you asked God for it, and He gives it to you. Sometimes God's answers are direct. Sometimes God's answers are different. Sometimes God's answers are delayed. And sometimes prayers are denied. So, how do you know? How do you know? Well, If God gives you what you ask for, then you have it.

I wish I had time in this message to tell you the times that I have asked God for something so direct, so simple, so plain, and God has given it to me so directly that there is no way in my mind to explain it apart from a absolute answer to prayer, a miraculous answer to prayer. I ask,

and he gives, and I say, “Thank you, God.” That’s direct. So, if you get the answer, that’s fine. But sometimes you pray, and you don’t have it in your hand, but you have it in your heart. And you can stop. I mean sometimes God will say to you, “You have it.” You have it. You have the assurance that what you’ve asked God for now God has granted, and God has given, and you can begin to praise Him for the answer.

## **2. Keep Praying till God Says No**

Sometimes God says *no*. And you stop asking. And if God says *no*, thank Him. Thank Him, because God only gives good things. The rest of this parable says, “How much more shall your Heavenly Father give good things to them that ask Him!” So you keep on asking until God says, “Yes, you have it,” in your heart, or until God says *no*.

## **III. A Provision to Enjoy**

All right now, here’s the final thing—and I just have a few moments for this. You see, here is a promise to claim. Here is a process to follow. And here is a provision to enjoy.

Now, notice what our Lord says here about why He answers this prayer, and how He answers. Go back to Matthew chapter 7, if you will, and see how our Lord illustrates this. Here’s the rational. The Lord says, *“Or what man is there of you, whom if his son ask bread, will he give him a stone? or if he asks a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask them?”* (Matthew 7:9–11)

Now, how do I know—how do I know—that God’s going to answer pray? How do I know? Notice what our Lord is saying. I mean, just be reasonable. Just take human nature. Take a man who is not even saved, a man that doesn’t even know God—and if his children ask him for food, and he can get it, will he not give it? Jesus said, “If you, being evil,” —“if you, being evil” — “know how to give good gifts to your children, how much more shall your Heavenly Father give good things to them that ask?”

Why will your prayer be answered? Because God is good. Do you have that in your heart and in your mind? God is good. God delights to answer your prayer. God wants to answer your prayer. God is a good God.

And not only because God is good, but because God is wise. If you ask bread, He’s not going to give you a stone. He won’t give you the wrong thing. The stones in Palestine, when you go there, the little brown stones on the ground look like loaves of bread. Wouldn’t that be a cruel joke? You see, God knows exactly what you have need of. You ask bread, He’s not going to give you a stone.

I'll tell you something else, friend. If you ask for a stone, He won't give you a stone, either. If you ask for the wrong thing, He's not going to give you the wrong thing, just because you asked for it. God is good, God is wise, and God is able. He says, "How much more should your Father in heaven?"

I have an earthly father. I love my dad. My dad is eighty-six years old now. He thinks he's about forty. And he's a great guy. And he would do anything for me he could. But, you know, he's limited. He's limited. All human beings are limited. My Heavenly Father's not limited. You see, I have the sympathy of a Father, and the sovereignty of a King. I have a Father who can hear me, and a King who can answer me. Why will God hear my prayers? Because God is good, God is wise, and God is sovereign. And I say, "Hallelujah! What a mighty God we serve!"

## **Conclusion**

And I want to tell you something, friend. We are fools, if we don't learn how to pray. It is Jesus who said, "Ask, and it will be given you." It's Jesus who said, "Seek, and ye will find." It is Jesus who said, "Knock, and it shall be opened unto you." The wisest thing, the best thing, we can do is to learn how to pray.

That brings me to this—and I'm finished. Is He your Heavenly Father? Jesus here is not talking to lost people. He's talking to saved people, people who are saved. Is He your Heavenly Father?