

How to not receive from God: doubt or contradict God's Word

"God does nothing except in response to believing prayer." John Wesley

This is not a tutorial. Only the key Bible verses are listed. You may need to look up the context, the surrounding verses, to get the full message/meaning. The verses here are in the King James translation. Here is a popular Internet Bible with many translations and languages: www.biblegateway.com. You may find translations such as NIV and AMP easier to understand. The Bible verses are in Courier New 11 font, and the clarifications that I inserted into a Bible verse are inside parentheses in italics. If you want more precise translation, go to www.blueletterbible.org, choose the King James Version (KJV), input the book and chapter, and turn on the Strong word option. The returned web page will show Bible verses as well as each word's Strong number, its meaning, and cross references.

Receiving healing from God does not mean refusing medical care. You should receive medical care because God wants you healthy. But you should also use the following Bible reasons to help you pray the prayer of faith (James 5:15) to receive healing from God. See the study "Prayer of Faith Factors.doc."

He who wavereth (doubts God's Word) will not receive from God

James 1:5 If any of you lack wisdom, let him ask (*call for, G154*) of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. 6 But let him ask (*call for, G154*) in faith, nothing wavering. For **he that wavereth** is like a wave of the sea driven with the wind and tossed. 7 For let **not** that man think that he shall **receive any thing** of the Lord.

James 1:5 is like John 16:23 ("whatsoever ye shall ask the Father in my name, he will give it you") and James 5:15 ("prayer of faith shall save the sick"). James 1:6 ("ask in faith") is like Mark 11:24 ("what things soever ye desire, when ye pray [in agreement with God's Word], believe that ye receive them, and ye shall have them"). However, James 1:6-7 also say that those who waver [doubt (what God said in James 1:5) whether they will receive from God] will not receive anything from God. Therefore, we first confirm from the Bible that what we pray for is God's will for us. Then it is easy to believe we receive what we pray for.

It is also interesting to note that James 1:6-7 is the mirror opposite of Mark 11:23. James 1:6-7 says that lack of steady receiving faith will cause the prayer of faith to fail. Whereas Mark 11:23-24 says that believing one receives will cause the prayer of faith to succeed. They are opposite sides of the same coin. Therefore, Mark 11:23-24 and James 1:6-7 confirm/validate each other.

In order to not waver, one needs to (1) know from God's word that what one prays for is in God's will and (2) know from God's word the function of delegated authority and power. God's will is expressed in God's Word (the Bible). Throughout the Bible, God expects man to believe God's Word and to act in agreement with God's Word accordingly.

James 1:5 is an ideal example showing how to determine God's will. Since the book of James addresses the church, we know from this verse that God would have the church be wise. God promises to give wisdom if one asks (call for, G154) for it. Then verses 6-7 say that we just have to believe verse 5 and speak Mark 11:23, using verse 5 as the foundation, to receive the promised wisdom.

Evil report when the Israelites agreed with the 10 spies to contradict what God said

Numbers 13:31 But the men that went up with him said, We be not able to go up against the people; for they are stronger than we. 32 And they brought up an **evil report** of the land which they had searched unto the children of Israel, saying, The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of a great stature. 33 And there we saw the giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight.

Numbers 14:22 Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and **have not hearkened to my voice;** 23 Surely they shall not see the land which I swear unto their fathers, **neither shall any of them that provoked me see it:** 24 But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it.

Numbers 14:28 Say unto them, As truly as I live, saith the LORD, **as ye have spoken in mine ears, so will I do to you**

In the episode above all 12 spies said the Promised Land was great. But 10 of the 12 (except Joshua and Caleb) said that the dwellers there were strong and lived in walled cities and the Israelites could not overcome them. But Joshua and Caleb disagreed and said that with God's promise they all could take the Promised Land. Joshua and Caleb agreed with God's Word. Unfortunately, the people chose to agree with what the 10 spies said about the world, thus opposing God's Word. Numbers 13:32 called what the 10 spies said an "evil report." It is important to note that, from God's point of view, opposing God's Word is an "evil report" and provokes God. Numbers 14:23 (above) says that those who provoke God will not receive from God.

The end result of this episode is that God did as he said in Numbers 14:28, "as ye have spoken in mine ears, so will I do to you." Those who agreed with the world and said that they could not take the Promised Land died in the desert. Joshua and Caleb, who agreed with God, made it into the Promised Land together with the young ones who did not contradict God. The point to be learned here is to agree with God's Word and neither speak nor act opposing God's Word. God is still taking the position of Numbers 14:28, "as ye have spoken in mine ears, so will I do to you." Matthew 9:29, "... according to your faith be it unto you," applies here.

Jesus could not do major healing at his home village due to the villagers' unbelief

Mark 6:1 And he went out from thence, and came into his own country; and his disciples follow him. 2 And when the sabbath day was come, he began to teach in the synagogue: and many hearing him were astonished, saying, From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands? 3 Is not this the carpenter,

the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him. 4 But Jesus, said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house. 5 And **he could there do no mighty work**, save that he laid his hands upon a few sick folk, and healed them. 6 And he marvelled because of their **unbelief**. And he went round about the villages, teaching.

Jesus had just been anointed with the Spirit and power of God (Matthew 3:16, Acts 10:36-38). So Jesus went back to his home village to heal the sick. Yet, Jesus could not do mighty works there because of his home folks' unbelief of God's Word that Jesus was anointed to heal them (Luke 4:18-19, Acts 10:36-38, 1 John 3:8). The home folks' also did not believe what Jesus told that God would supply their needs: they were all blessed (Matthew 5:3-12) because God would take care of them better than God takes care of birds and flowers (Matthew 6:10-13, 6:25-33, 7:7-11). They did not believe nor act on God's Word/will that Jesus told.

Their unbelief stopped Jesus from doing mighty works. Yet Jesus was able to lay his hands upon a few sick folk and heal them. "According to your faith be it unto you" of Mathew 9:29 applies here. Contrast this episode with Mark 8:22-25 where the blind person did not show doubt of Luke 4:18. Note that Jesus went round about the villages teaching. Romans 10:17 says that the "faith" comes by hearing God's Word. Jesus was teaching more on Luke 4:18 and Acts 10:36-38 so that they would have "faith" to receive from God (Romans 10:17). [See the study "What Jesus Means By Faith.doc" for more on faith/miracles.]

Peter Walks on Water

Matthew 14:22 [NIV 1984] Immediately Jesus made the disciples get into the boat and go on ahead of him to the other side, while he dismissed the crowd. 23 After he had dismissed them, he went up on a mountainside by himself to pray. When evening came, he was there alone, 24 but the boat was already a considerable distance from land, buffeted by the waves because the wind was against it. 25 During the fourth watch of the night Jesus went out to them, walking on the lake. 26 When the disciples saw him walking on the lake, they were terrified. "It's a ghost," they said, and cried out in fear. 27 But Jesus immediately said to them: "Take courage! It is I. Don't be afraid." 28 "Lord, if it's you," Peter replied, "tell me to come to you on the water." 29 "Come," he said. Then Peter got down out of the boat, walked on the water and came toward Jesus. 30 But **when he saw the wind, he was afraid** and, beginning to sink, cried out, "Lord, save me!" 31 Immediately Jesus reached out his hand and caught him. "**You of little faith,**" he said, "**why did you doubt?**" 32 And when they climbed into the boat, the wind died down. 33 Then those who were in the boat worshiped him, saying, "Truly you are the Son of God."

1. Jesus called himself a prophet of God. Therefore, Jesus' "come" expressed God's will. Peter acted according to God's will when Peter walked on water. God's power was holding up both Jesus and Peter. But the wind whipped up the wave (an adverse circumstance, like sickness or rumors of job layoff), and Peter saw it and was afraid (that God's Word was not good enough). Notice that it was the adverse circumstances that caused Peter to be afraid. This is how the devil attacks to shake one's faith. The devil attacked Adam and Eve to cause them to doubt God's word and to tempt them to choose the devil's word over God's word. [Adam and Eve essentially called God a liar because if they had believed God's Word they would never have eaten the fruit (for God said they would have died).] When Jesus was tempted in the desert, the devil tempted Jesus to leave God and to choose the devil's word over God's Word. Here, Peter could believe God's word (when Jesus said "come") or he could believe the wind and wave would overwhelm God's power/will to support Peter. Just imagine what Moses was thinking when God told Moses to tell Pharaoh

the bad news. Moses hesitated and God was mad that Moses thought God's power was not up to Pharaoh's power. We've all been in similar situations confronted with this same choice. This episode shows that we should not dwell on the adverse circumstances, rather, we should focus and act on what God said about the circumstances. Do 1 Timothy 6:12, "fight the good fight of faith..."

2. Peter was afraid and he probably did something to express his doubt (like stop walking as Pastor Mike Webb thought). Then a bit of God's power left Peter, because Peter "began to sink." It appears that God's power cannot coexist with doubt of God's power, and by extension, with doubt of God's word. God's power acted/reacted instantly and by degree to man's agreement/disagreement with God's Word.

3. Jesus had no trouble standing on water. God was not weak. Pastor Mike Webb thought that even as Peter started to sink, Peter could have risen back up to the top of the water, if Peter had remembered that God had supported Peter and if Peter had acted on that belief that God could still support Peter.

4. Jesus attributed Peter's failure to hold on to God's power to Peter's doubt, for Jesus said, "why did you doubt?" Jesus commented on Peter sinking slowly as "little faith." [Peter was one of the "big three" disciples. Peter's belief/trust in Jesus did not change that day. "Little faith" could not have referred to Peter losing belief in God or Jesus. It then must have referred to Peter's "beginning to sink," a diminished miracle compared to when Peter walked on water. "Little faith" results in a diminished miracle. Presumably, when Peter walked on water, Peter had "faith" instead of "little faith." Note also that God would have let Peter swim/drown.] Jesus did not say that Peter did not have "faith."

5. In this example, their "faith" moved three levels of God's power (Acts 10:38, Mark 5:27-30). In the beginning, Jesus and Peter had default "faith" to support their own weight. Then Peter's doubt led to Peter's "little faith" as God's power supported most of Peter's weight. Lastly, Jesus' "faith" supported both Jesus and Peter's weight when Jesus "caught" Peter.

6. This is why we must not speak contrary to what we are praying for. (Of course, we are already praying in agreement with God's will as determined from the Bible) When we speak out of our heart, we are stating our position, much like our signature on our office memo. When we act/speak in agreement with God's Word/will God's power immediately works to implement it. When we act/speak contrary to God's Word/will we provoke God. Acting/speaking contrary to God's Word instantly shuts down God's power, and by degrees, as this example shows. Do not express fear. Do not express doubt. Do as Joshua did when Joshua shut up the Israelites as they went around Jericho (Joshua 6:10). Fear alone does not cause faith failure (Jairus' daughter example, Luke 8:41-55). However, fear-induced actions that contradict God's Word cause faith failures (see Numbers 13-14 where their acting contrary to God's Word cost them).

7. Peter did a Mark 11:23 when he called out to Jesus, "Lord, save me!" (verse 30). Peter did not request for help (such as, "Jesus, if you would, please save me?"). Peter was saved because of Matthew 9:29, "...According to your faith be it unto you." A related point is that Peter also did a Mark 11:23 when Peter said, "tell me to come to you on the water" in verse 28. This is another instance of Matthew 9:29, "...According to your faith be it unto you" and Matthew 7:7, "Ask (call for, require, G154), and it shall be given you; . . ."

8. I state again that this example shows that God's power reacts instantly and by degrees to our acting in agreement or acting in disagreement with God's Word/will.

Moses lowered his rod & Amalek Prevailed

Exodus 17:8 Then came Amalek, and fought with Israel in Rephidim. 9 And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: to morrow I will stand on the top of the hill with the rod of God in mine hand. 10 So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill. 11 And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed. 12 But Moses hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun. 13 And Joshua discomfited Amalek and his people with the edge of the sword.

Earlier in Exodus 4:17, 21; 7:20; 8:6; 8:17; 9:23; 9:33; 14:21, God told Moses and Aaron that they would do miracles with the rod God gave them. And they did. Exodus 4:17 states God's will. The Bible account of the 10 plagues sometimes says the rod was raised to initiate the miracle and sometimes says the hand (holding the rod) was raised to initiate the miracle. In Exodus 17:8-11, Joshua and the Israelites prevailed when Moses held up his rod just as Moses did in his other miracles. But when Moses got tired and lowered his rod Amalek prevailed instead. But when Aaron and Hur propped up Moses' hand/rod, Joshua and the Israelites prevailed again (Exodus 17:12-13). So, when Moses lowered his hand/rod (for whatever reason), God's power stopped helping Joshua and the Israelites. God's power went to work again when Aaron and Hur propped up Moses' rod/hand, until sundown. In other words, God's power worked for Moses/Israelites when Moses acted in faith in accordance with what God said in Exodus 4:17 (raise the rod to do sign) and God's power stopped working when Moses' faith stopped (lowered his rod, contradicted Exodus 4:17), and then power worked again when Moses' faith started again by Aaron and Hur raising Moses' rod (acted in agreement with Exodus 4:17). (see the study "What Jesus Means By Faith.doc") God's power works according to our exercised "faith." God's power does not work for us when our "faith" is stopped or when our "faith" is not exercised. This agrees with the "Peter walking on water" example above.

Note that these Israelites were losing to Amalek when God's power was not helping them. Since they were fighting a battle, the Israelites would have continued to lose and ultimately be destroyed. Good thing Aaron and Hur propped up the rod and continued to hold up the rod until sundown. And because they acted in agreement with God's will (as expressed in Exodus 4:17) until sundown, God's power continued to aid the Israelites until sundown. This is a good example of "according to your faith be it unto you" in Matthew 9:29 because God's power persisted in helping the Israelites due to their persistent faith.

We see from this and other faith episodes that more "faith" brings more result. (see the study "What Jesus Means By Faith.doc") We also see that the result is initiated, paused/terminated, and continued by man's expression of "faith." We should do like they did: keep our Mark 11:23 expressions of faith going until we win. "Fight the good fight of faith," 1 Timothy 6:12. Do like Jesus did in Mark 8:22-25: "fight the good fight of faith" until we win. Do 1 Thessalonians 5:17 (with James 5:15), "pray (*the prayer of faith*) without ceasing" in agreement with what God said about your issue.

I think this episode also shows that intercessors that do God's will also move God's power to do God's will. Here, God's will is that man use the rod to get the Israelites to the Promised Land. Aaron and Hur helping Moses to hold the rod up is sufficient to satisfy God's will as declared in Exodus 4:17. I think this episode shows that God's power is just waiting for some man to believe God's Word is true and to act in agreement with God's Word/promise. Miracle/faith is to implement God's will on earth. Miracle does not follow some special man, but follows any man doing "faith."

Battle of Jericho

For the battle of Jericho, God required Joshua to lead the freed Jewish slaves around Jericho once each day for 7 days. [Pastor Mike Webb said that Jericho's wall was so thick that they raced chariots on top of the wall.] This was like taunting the soldiers and the chariots inside the fortress to charge out and chop the Israelites to pieces. Imagine what these former slaves thought of this strategy. Therefore, Joshua, in Joshua 6:10 (below), commanded them not to speak until the whole thing was over. Remember Mark 11:23 and Numbers 14:28. Joshua ensured that no one would speak in contradiction of God's will for the entire faith/miracle event. We should do the same for our entire faith/miracle engagement.

Joshua 6:10 And Joshua had commanded the people, saying, Ye shall not shout, nor make any noise with your voice, **neither shall any word proceed out of your mouth**, until the day I bid you shout; then shall ye shout.

Again, this example shows that fear alone does not cause faith failure. It is our speaking out or acting in contradiction against God's will/Word that causes faith failure. It is also interesting that Joshua shut their mouth in this fight and not in the other fights. I assume it is because Jericho is a large fortress and has a large fighting force with many chariots.

Gabriel and Zacharias

Another example of the weight God places on our spoken words agreeing with God's Word occurred in the interaction between the angel Gabriel and Zacharias regarding Zacharias' yet-to-be-conceived son, John the Baptist. In Luke 1:20 (below), Gabriel made Zacharias dumb, unable to speak, until John was born, because Zacharias did not believe Gabriel's words. This was like what Joshua did. Gabriel made sure that no words were spoken by John's father that contradicted God's Word/will regarding John's birth. We should do the same. (Numbers 14:28 "... saith the LORD, as ye have spoken in mine ears, so will I do to you") We should speak in agreement, not in contradiction, with what God said about the current faith event.

Luke 1:20 And, behold, thou **shalt be dumb**, and **not able to speak**, until the day that these things shall be performed, because **thou believest not my words**, which shall be fulfilled in their season.

This example shows again, similarly to the Jericho example, that doubt/unbelief inside the person, when unspoken, does not cause faith failure. It is the expression (spoken out or acting out) of doubt of God's Word that causes faith failure.

Jairus and his daughter

The Jairus' daughter episode (Luke 8:41-42, 49-55 below) shows that Jesus also adhered to the principle of agreeing with God's Word and not contradicting what one is praying for that is in agreement with God's Word. In response to Jairus' faith Jesus started walking, probably to lay hands on the daughter. In verse 50 Jesus coached Jairus to not contradict Jairus' receiving faith. When confronted with others who believed the daughter was dead, Jesus refused to agree with them. Again, Jesus refused to contradict Jairus' faith to receive healing for his daughter when Jesus said, "she is not dead, but sleepeth." In verse 54, Jesus even got rid of those who contradicted receiving faith. Finally, Jesus did a Mark 11:23 as he took the daughter's hand when he said, "maid, arise." We should copy Jesus and do the same.

Luke 8:41 And, behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come

into his house: 42 For he had one only daughter, about twelve years of age, and she lay a dying. But as he went the people thronged him. . . . 49 While he yet spake, there cometh one from the ruler of the synagogue's [house], saying to him, Thy daughter is dead; trouble not the Master. 50 But when Jesus heard [it], he answered him, saying, Fear not: believe only, and she shall be made whole. 51 And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden. 52 And all wept, and bewailed her: but he said, Weep not; **she is not dead, but sleepeth.** 53 And they laughed him to scorn, knowing that she was dead. 54 And **he put them all out,** and took her by the hand, and called, **saying, Maid, arise.** 55 And her spirit came again, and she arose straightway: and he commanded to give her meat.

Raising up Lazarus

In the Lazarus episode (John 11:1-44, highlighted in the four verses below), Jesus again spoke of the final outcome and not that Lazarus died or stayed dead. The four verses below show that Jesus would not agree that Lazarus stayed dead. Instead, Jesus used Mark 11:23 many times to set the stage for raising up Lazarus on the third day.

Note: the 4 statements below are faith, Mark 11:23, statements because Jesus believed they will come to pass, as determined by the context of the entire episode. The "Lazarus is dead" in verse 14 was spoken plainly to communicate that Lazarus' heart was not beating at the moment.

John 11:4 When Jesus heard that, he said, **This sickness is not unto death,** but for the glory of God, that the Son of God might be glorified thereby.

John 11:11 These things said he: and after that he saith unto them, Our friend **Lazarus sleepeth;** but I go, that **I may awake him** out of sleep.

John 11:23 Jesus saith unto her, Thy **brother shall rise** again.

John 11:43 And when he thus had spoken, he cried with a loud voice, Lazarus, **come forth.**

Moses did not believe God and thus could not go into the Promised Land

Numbers 20:7 And the LORD spake unto Moses, saying, 8 Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and **speak ye unto the rock** before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink. 9 And Moses took the rod from before the LORD, as he commanded him. 10 And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, ye rebels; must we fetch you water out of this rock? 11 And Moses lifted up his hand, and **with his rod he smote the rock twice:** and the water came out abundantly, and the congregation drank, and their beasts also. 12 And the LORD spake unto Moses and Aaron, **Because ye believed me not,** to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them.

Moses did not believe God's Word (Numbers 20:7, "speak ye unto the rock it shall give forth his water") and thus did not act in agreement with God's Word. God judged Moses for not

believing God. Therefore, we should always believe God's Word. But Moses still acted according to God's will expressed in Exodus 3:10 and 4:17. Since God's will expressed in Exodus 4:17 was still active, Moses' acting in agreement with Exodus 4:17 ("smote (*struck*) the rock twice" in verse 11) still caused water to come out abundantly. Compared to a similar episode in Exodus 17:6, we see that more "faith" brings more result. (see the study "What Jesus Means By Faith.doc") How much result is controlled by how much "faith," which is controlled by man.

The 7 Sons of Sceva did not believe in the name of Jesus

Acts 19:13 Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the LORD Jesus, saying, We **adjure you by Jesus** whom Paul preacheth. 14 And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so. 15 And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye? 16 And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.

The 7 sons of Sceva tried to use the name of Jesus to cast out devils, but it did not work and they got beat up. Acts 19:13 (above) shows that they were not certain about using the name of Jesus. Now compare this episode with Peter in Acts 3:1-8. Peter was a lot more confident in the name of Jesus. Peter, in Acts 3:16 ("his name through faith in his name hath made this man strong," far above), explains that faith in the name of Jesus is required.

This episode also shows why Jesus told the church to not do work until power has come upon them. Spreading the gospel can draw opposition from the bad angels. In 2 Corinthians 12:7 (below), a "messenger of Satan" (devil) was a thorn in Paul's flesh who continually buffeted Paul (I think to stop the spread of the gospel). In Daniel 10:12-13 (below), a bad angel was able to intercept and delay for 21 days a messenger angel from God. These examples show why sometimes things get worse when one starts to exercise faith to receive from God. If this happens, we will continue to exercise receiving faith more than ever and stick it out until we win, like Paul and Daniel did here.

2 Corinthians 12:7 And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the **messenger of Satan** to buffet me, lest I should be exalted above measure.

Daniel 10:12 Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. 13 But the **prince of the kingdom of Persia** (*bad angel over Persia*) **withstood me** one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia.

"Faithless" denies healing

Matthew 17:14 And when they were come to the multitude, there came to him a *certain* man, kneeling down to him, and saying, 15 Lord, have mercy on my son: for he is lunatic, and sore vexed: for oftentimes he falleth into the fire, and oft into the water. 16 And I brought him to thy disciples, and they could not cure him. 17 Then Jesus answered and said, O **faithless** and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me. 18 And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour. 19 Then came the disciples to Jesus apart, and

said, Why could not we cast him out? 20 And Jesus said unto them, Because of your **unbelief**: for verily I say unto you, If ye have **faith** as a grain of mustard seed, ye shall **say unto this mountain, Remove** hence to yonder place; and **it shall remove**; and nothing shall be impossible unto you. 21 Howbeit this kind goeth not out but by prayer and fasting.

The disciples were not successful in healing the boy. When the father said that the disciples “could not cure him,” Jesus used the word “faithless.” So, Jesus still used the word “faith” regarding miracle, although this time it is backward, i.e. no miracle is described by the word “faithless.” So, when the disciples asked why they failed, Jesus answered, “because of your unbelief.” So, “unbelief” caused “faithless” which results in no cure. In the last section, Jesus again associates “faith” with “say unto this mountain, Remove ... and it shall remove.” So “faith” is again associated with speak the outcome and the outcome shall come to be.

Also, note that all here believed in Jesus the Messiah and that Jesus healed on behalf of God. The father, the intercessor, believed or he would not have gone to the disciples and would not have waited for Jesus. The disciples also believed or they would not have tried to heal the son and then asked Jesus why the disciples could not cast out the demon. They all believed and yet Jesus called them “faithless ... generation” and not “beliefless” generation. The context here is a failed miracle, and Jesus associated this failed miracle with “faithless ... generation.” Implied here is that Jesus expected their “faith” to make the healing miracle work.

Reduced praying/faith allowed seizure to sneak in

See the file “momStroke.doc” for the backstory to this testimony. My mom had an aneurysm stroke. She could not move nor talk. After much prayer, a brain operation, and much more prayer Mom was recovering well. The brain surgeon said, after the very successful brain surgery, that the number one threat to Mom was a brain seizure that might set her back or even kill her. So, I, my family, and my sister continued to pray for Mom to recover. I averaged about 3 hours of praying in tongue (after asking the Holy Spirit to give me the right words to pray for Mom to be made whole) per day for Mom to recover. Mom recovered well. After about 3 weeks, when Mom’s recovery looked good and solid, I took a day off from praying. The day after (Wednesday, September 4, 1996), Mom had a brain seizure that affected her heart so much that the medical staff immediately put a pacemaker in Mom.

I removed 3 hours of praying in tongue the day before and then seizure crept in. Think 1 Thessalonians 5:17 and James 5:15. Apparently, all the praying before held off the seizure and caused Mom to gradually recover. It seems that removing 3 hours of prayer support the day before dropped healing below some threshold that allowed seizure to creep in. (Think of Moses on the hill lowering his hand/rod.) Dr. George Holmes pointed out 1 Thessalonians 5:17 regarding this episode.

An interesting side note is that Mom’s roommate was a former ICU nurse. Mom’s roommate immediately recognized Mom’s seizure and hit her call button to call in the cavalry. Apparently, while Mom’s faith support was insufficient to continue Mom’s recovery and hold off the seizure, it was sufficient to accomplish the next best solution to keep Mom alive. This type of fallback protection happened another time when Mom was working in her garden and then pitched over unconscious in a location that was hard to see from the street. Mom’s neighbor just happened to be walking her dog and saw Mom pitch over. The neighbor called 911 and Mom was saved. Grace says that this type of fallback protection happened to her family also.

God's Word does not live in you

John 15:7 If ye abide in me, and **my words abide** (to live in, to continue to be present, G3306, "meno") **in you**, ye shall ask (call for, G154, "aiteo") what ye will, and it shall be done unto you.

John 15:7 (above) has a very important condition required for our prayer to be answered: if God's Word lives in us. This means that we need to know God's Word very well. This means that we should read, hear, and consider carefully God's Word, especially the portion that addresses our issue of concern.

Romans 10:17 So then faith cometh by hearing, and hearing by the word of God.

Romans 10:17 (above) affirms the importance of knowing God's Word.

Mark 4:3-20 tells the "Sower Sows the Word" parable. It affirms again the importance of God's Word in our heart.

When Jesus went back to his home town to teach, preach the gospel and to heal the sick there, Jesus marveled at their unbelief and had few healing miracles there. Mark 6:6 (below) shows that Jesus tried to fix the problem by going around the village teaching them God's Word.

Mark 6:6 And he marvelled because of their unbelief. And he went round about the villages, teaching.

When Jesus was tempted by the devil, Jesus responded that we should live by every word of God. See Matthew 4:4 below.

Matthew 4:4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

You do not call for according to God's will, or you do not know that God hears you

1 John 5:14 And this is the confidence that we have in him, that, if we ask (call for, G154) any thing according to his will, he heareth us:

¹⁵ And if we know that he hear us, whatsoever we ask (call for, G154), we know that we have the petitions that we desired of him.

1 John 5:14-15 (above) shows that it is important that we do faith (call for in agreement with God's Word) according to God's will. Since God can not lie (Hebrews 6:18, Numbers 23:19, Titus 1:2), we know that God's Word expresses God's will. Therefore, it is important that we know God's Word so that we can call for according to God's will.

1 John 5:15 further says that if we know that God hears us then we have what we call for. We know God hears us because we know God by knowing God's Word. We know God hears us because we received miracles when we did according to God's Word. We know God hears us because we have received miracles

from God in the past. See how David convinced King Saul to let David fight Goliath: David cited that God helped David to slew lion and bear and therefore God will help David kill Goliath (1 Samuel 17:33-37).

Receive not due to consumption upon one's own lust

James 4:3 **Ye ask** (*call for, require*), [G154](#) and **receive not, because ye ask** (*call for, require*) [G154](#) **amiss, that ye may consume it upon your lusts.**

You do not receive because you do not ask (*call for, require, G154*) of God

James 4:2 (NIV) You desire but do not have, so you kill. You covet but you cannot get what you want, so you quarrel and fight. **You do not have because you do not ask** (*call for, require*) [G154](#) **God.**

This one is tricky and needs to be setup first. The first point is that we need to ask (*call for, require, G154*) of God. We know this from the study, "God wants us healed.doc," and the other studies in this set.

The second point is the Greek word, "aiteo," the Strong word G154, that is translated into "ask" in James 4:2 (above). G154 always shows up in verses in the vicinity of miracles:

John 16:23 And in that day ye shall **ask** [G2065](#) me nothing. Verily, verily, I say unto you, Whatsoever ye shall **ask** [G154](#) the Father in my name, he will give it you.

In John 16:23 (above), the word "ask" occurred twice: once translated from the Strong word G2065 ("eroteo") and the second time from the Strong word G154 ("aiteo"). G2065 means "to question" or "to ask," or "to inquire" when you do not know the answer. G154 means "to ask," "to call for," or "to require" when you make a selection to receive something. Look at John 16:23 (above) and the next verse, John 16:24 (below), and you'll see that G154 is used in the context of selecting something to be received.

John 16:24 Hitherto have ye **ask** [G154](#) nothing in my name: **ask**, [G154](#) and ye shall receive, that your joy may be full.

G154 meaning "call for" or "require" in the context of selecting something to receive. This is easiest to see in episode of Mark 6:22-25 (below). Herodias' father (Herod) had already given Herodias authority to choose because Herod said that Herod would give her up to half of his kingdom. All the usage of G154 in this episode involves making this selection. In Mark 6:25 the daughter showed no sense of asking/requesting. Rather, the daughter simply made a selection (called for) the head of John the Baptist, using the authority the king gave her. Therefore, "call for something" or "require something" is the right meaning for G154.

Mark 6:22 And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, **Ask** [G154](#) of me whatsoever thou wilt, and I will give it thee. 23 And he sware unto her, Whatsoever thou shalt **ask** [G154](#) of me, I will give it thee, unto the half of my kingdom. 24 And she went forth, and said unto her mother, What shall I **ask** [G154](#)? And she said, The head of John the Baptist. 25 And she came in straightway with haste unto the king, and **asked**, [G154](#) saying, I will that thou give me by and by in a charger the head of John the Baptist.

The passage from Matthew 27:17-21 (below) confirms that G154 means “call for something” or “require something” in order to receive. This passage records when Pilate offers the crowd the choice of Jesus or Barabbas. Matthew 27:20 (below) shows that the chief priests and elders persuaded the crowd to choose (“ask,” G154, *to call for*) Barabbas. Notice that Pilate gave the crowd authority to make this selection, and then the crowd selected (not requested/asked) Barabbas. G154 is used in the vicinity of “faith” and “authority.”

Matthew 27:17 Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? 18 For he knew that for envy they had delivered him. 19 When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him. 20 But the chief priests and elders persuaded the multitude that they should **ask** [G154](#) Barabbas, and destroy Jesus. 21 The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.

G154 is used in James 1:5 (below) to show that God gives man authority to call for wisdom from God, and that it is a done deal that man would receive wisdom from God if man calls for it. In this context, G154 does not express inquiring if God would give wisdom. It expresses calling for something one has a right to receive.

James 1:5 If any of you lack wisdom, let him **ask** [G154](#) of God, that giveth to all men liberally, and upbraideth not; and it shall be given him

Compare the usage of G154 in James 1:5 (above) with the usage of G154 in Matthew 7:7-11 (below) when Jesus first preached/taught the gospel that the kingdom of God is here now (Mark 1:14-15, Acts 10:36-38, Luke 4:18-19, Matthew 7:7-11, Matthew 5,6,7). They are the same.

When the angel made Zacharias (father of John the Baptist) mute, in order to communicate John’s name, Zacharias called for a writing tablet to write John’s name (Luke 1:63, below). G154 was used to call for this writing tablet to be received by Zacharias.

Luke 1:63 And he **asked for** [G154](#) a writing table, and wrote, saying, His name is John. And they marvelled all.

What is important is that G154 is in John 14:12-13, John 15:16, and John 16:23-24 (below) in the context of calling for something, in the name of Jesus, to receive from God.

John 14:12 Verily (*truly*), verily (*truly*), I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.

13 And whatsoever ye shall **ask** [G154](#) (*call for*) **in my name**, that will I do, that the Father may be glorified in the Son.

14 If ye shall **ask** [G154](#) (*call for*) any thing **in my name**, I will do it.

John 15:16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall **ask** [G154](#) (*call for*) of the Father **in my name**, he may give it you.

John 16:23 And in that day ye shall ask me nothing. Verily (*truly*), verily (*truly*), I say unto you, Whatsoever ye shall **ask** [G154](#) (*call for*) the Father **in my name**, he will give [it] you.

24 Hitherto have ye **ask** [G154](#) (*called for*) nothing **in my name**: **ask** [G154](#) (*call for*), and ye shall receive, that your joy may be full.

We mentioned earlier that G154 is used denoting calling for something where one has the authority to receive the something called for. This is reinforced in John 14:12-13, John 15:16, and John 16:23-24 (above) where “in my (Jesus’) name” means using Jesus’ authority (see the study, “How the name of Jesus Works.doc”). This notion is further reinforced in Mark 11:22-24 (below) where the word, “desire,” in Mark 11:24 is translated from G154. This entire passage (Mark 11:22-24) is about exercising authority. We know from other studies that we always pray/speak in line with God’s Word/will. Therefore, Mark 11:22-24 says that when we call for something that is in line with God’s will, we would receive it if we believe God said in His Word that we would receive it.

Mark 11:22 And Jesus answering saith unto them, Have faith in (*of*) God.

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

24 Therefore I say unto you, What things soever ye **desire** (*call for, require*), [G154](#) when ye pray, believe that ye receive them, and ye shall have them.

G154 was first used in the book of Matthew in Matthew 7:7-11 (below) in one of Jesus’ first teachings to the crowd. It tells people that they need not worry about their needs because they would get from God what they call for from God. For God’s will to supply their/our needs is stated in the same teaching sermon in Matthew 6:25-34.

Matthew 7:7 **Ask**, [G154](#) and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

8 For every one that **asketh** [G154](#) receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

9 Or what man is there of you, whom if his son **ask** [G154](#) bread, will he give him a stone?

10 Or if he **ask** [G154](#) a fish, will he give him a serpent?

11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that **ask** [G154](#) him?

At the end of this teaching, Matthew 7:28-29 (below) say that the people were astonished at Jesus’ teaching because Jesus’ taught them that they, the people, had authority to call for things that are in line with God’s Word. So, once again, G154 is associated with authority that enables “call for” the to-be-received result.

Matthew 7:28 And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine (*teaching*): 29 For he taught them as [one] having **authority**, [G1849](#) and not as the scribes.

The word “one” in Matthew 7:29 is not in the original text, as shown in Matthew 7:29 (below). Therefore, G154 in Matthew 7:7-11 is once again associated with having the authority to call for something from God.

Matthew 7:29 For [G1063](#) he taught [G1321](#) [G2258](#) them [G846](#) as [G5613](#) one having [G2192](#) **authority**, [G1849](#) and [G2532](#) not [G3756](#) as [G5613](#) the scribes. [G1122](#)

Matthew 18:10 (below) tells us again that when we call for something in line with God’s Word, we would indeed receive from God.

Matthew 18:19 Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall **ask**, [G154](#) it shall be done for them of my Father which is in heaven.

All this is to support James 4:2 that we need to call for from God something that is in line with God’s Word. Mark 11:24 says that when we do call for something from God we need to believe we receive it because we believe God said God gives it to us when we call for it according to God’s Word. James 4:2 says that we do not receive from God if we do not call for it.

Unforgiveness

Some say that unforgiveness may hinder receiving faith.

Mark 11:25