



Answers to Prayer.

FOR what purpose did the Saviour utter the parable of the importunate widow?

“And he spake a parable unto them to this end, that *men ought always to pray, and not to faint.*” Luke 18 : 1.

2. If one asks in the proper way for what he needs, how will his prayer be regarded?

“Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.” Mark 11 : 24.

3. What must be the condition of one who has this confidence?

“Beloved, if *our heart condemn us not*, then have we confidence toward God.” 1 John 3 : 21.

4. What must accompany faith in order that our hearts shall not condemn us, and that we may have the things for which we ask?

“And whatsoever we ask, we receive of him, because *we keep his commandments*, and do those things that are pleasing in his sight.” Verse 22.

NOTE.—If condemnation (a knowledge of guilt) rests on an individual, he has no confidence when before God, a lack of which forbids an answer to prayer. But the last-quoted verse says that what we receive in answer to our petitions is because we are obedient to the commandments, which proves conclusively that without such obedience, one cannot exercise that faith which will bring answers to prayer; for “faith without works is dead, being alone.”

5. If one does not ask in faith, what does he gain?

“But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea, driven with the wind and tossed. For *let not that man think that he shall receive anything of the Lord.*” James 1 : 6, 7.

6. If a prayer is offered while cherishing an unforgiving spirit toward another, of what avail is it?

“And when ye stand praying, forgive, if ye have aught against any; that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, *neither will your Father which is in heaven forgive your trespasses.*” Mark 11 : 25, 26.

7. What course on the part of husbands or wives will prevent their prayers from being answered?

Contention and discord. 1 Peter 3 : 7.

8. What answer will he receive who turns away his ear from hearing the law?

“Even his prayer shall be abomination.” Prov. 28 : 9.

9. When the conditions are complied with on which answers to prayer may be expected, for what may petitions be offered?

(1.) For the forgiveness of sin, 2 Chron. 7 : 14; 1 John 5 : 16; Matt. 5 : 44; (2.) for the Holy Spirit, John 14 : 16; Luke 11 : 13; (3.) for deliverance in the hour of temptation and danger, Matt. 6 : 13; John 17 : 11; Prov. 3 : 26; Ps. 91; (4.) for wisdom and understanding, James 1 : 5; 1 Kings 3 : 9; Dan. 2 : 17-19; (5.) for the healing of the sick, James 5 : 14, 15; 2 Kings 20; (6.) for the prosperity of the ministers of God, Eph. 6 : 18, 19; 2 Thess. 3 : 1; (7.) for those who suffer for the truth's sake, Heb. 13 : 3; Acts 12 : 5; (8.) for rulers, Ezra 6 : 10; Acts 23 : 5; (9.) for temporal prosperity, that the work of God be not hindered, James 5 : 17, 18; Zech. 10 : 1; (10.) for the Lord to vindicate his cause, 1 Kings 18 : 30-39; (11.) for the coming of Christ, Matt. 6 : 10; Rev. 22 : 20.

10. If an answer does not come at the time and in the manner expected, what should be the attitude of the petitioner?

“Rest in the Lord, and wait patiently for him.” Ps. 37 : 7.

