

## **Mark 11:22-26**

“Have faith in God,” Jesus answered. <sup>23</sup> “Truly I tell you, if anyone says to this mountain, ‘Go, throw yourself into the sea,’ and does not doubt in their heart but believes that what they say will happen, it will be done for them.”<sup>24</sup>

Therefore I tell you, whatever you ask for in prayer, believe that you have received it, and it will be yours. <sup>25</sup> And when you stand praying, if you hold anything against anyone, forgive them, so that your Father in heaven may forgive you your sins.”

## **John 15:7**

If you remain in me and my words remain in you, ask whatever you wish, and it will be done for you.

## **1 John 5:14-15**

This is the confidence we have in approaching God: that if we ask anything according to his will, he hears us.<sup>15</sup> And if we know that he hears us—whatever we ask—we know that we have what we asked of him.

## **James 4:2-3**

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 God. 3 When you ask, you do not receive, because you ask with wrong motives, that you may spend what you get on your pleasures.

## **Psalms 66:18**

If I had cherished sin in my heart, the Lord would not have listened;

## **Zechariah 7:13**

“When I called, they did not listen; so when they called, I would not listen,” says the LORD Almighty.”

The two methods by which we are allowed to produce events may be called work and prayer. Both are alike in this respect – that in both we try to produce a state of affairs which God has not (or at any rate not yet) seen fit to provide ‘on HIS own’.... What we do when we weed a field is not quite different from what we do when we pray for a good harvest. But there is an important difference all the same...

C.S. Lewis,  
*God In The Dock: Essays on Theology and Ethics*,  
chapter 11, “Work and Prayer”

The kind of causality we exercise by work is, so to speak, divinely guaranteed, and therefore ruthless. By it we are free to do ourselves as much harm as we please. But the kind which we exercise by prayer is not like that; God has left Himself a discretionary power. Had He not done so, prayer would be an activity too dangerous for man and we should have the horrible state of things envisaged by Juvenal: ‘Enormous prayers which Heaven in anger grants’.

C.S. Lewis,  
*God In The Dock: Essays on Theology and Ethics*,  
chapter 11, “Work and Prayer”

Prayers are not always - in the crude, factual sense of the word - 'granted'. This is not because prayer is a weaker kind of causality, but because it is a stronger kind. When it 'works' at all it works unlimited by space and time. That is why God has retained a discretionary power of granting or refusing it; except on that condition prayer would destroy us.

C.S. Lewis,  
*God In The Dock: Essays on Theology and Ethics*,  
chapter 11, "Work and Prayer"

## Hebrews 4:14-16

That is why we have a great High Priest who has gone to heaven, Jesus the Son of God. Let us cling to him and never stop trusting him. <sup>15</sup>This High Priest of ours understands our weaknesses, for he faced all of the same temptations we do, yet he did not sin. <sup>16</sup>So let us come boldly to the throne of our gracious God. There ***we will receive his mercy, and we will find grace to help us*** when we need it.”