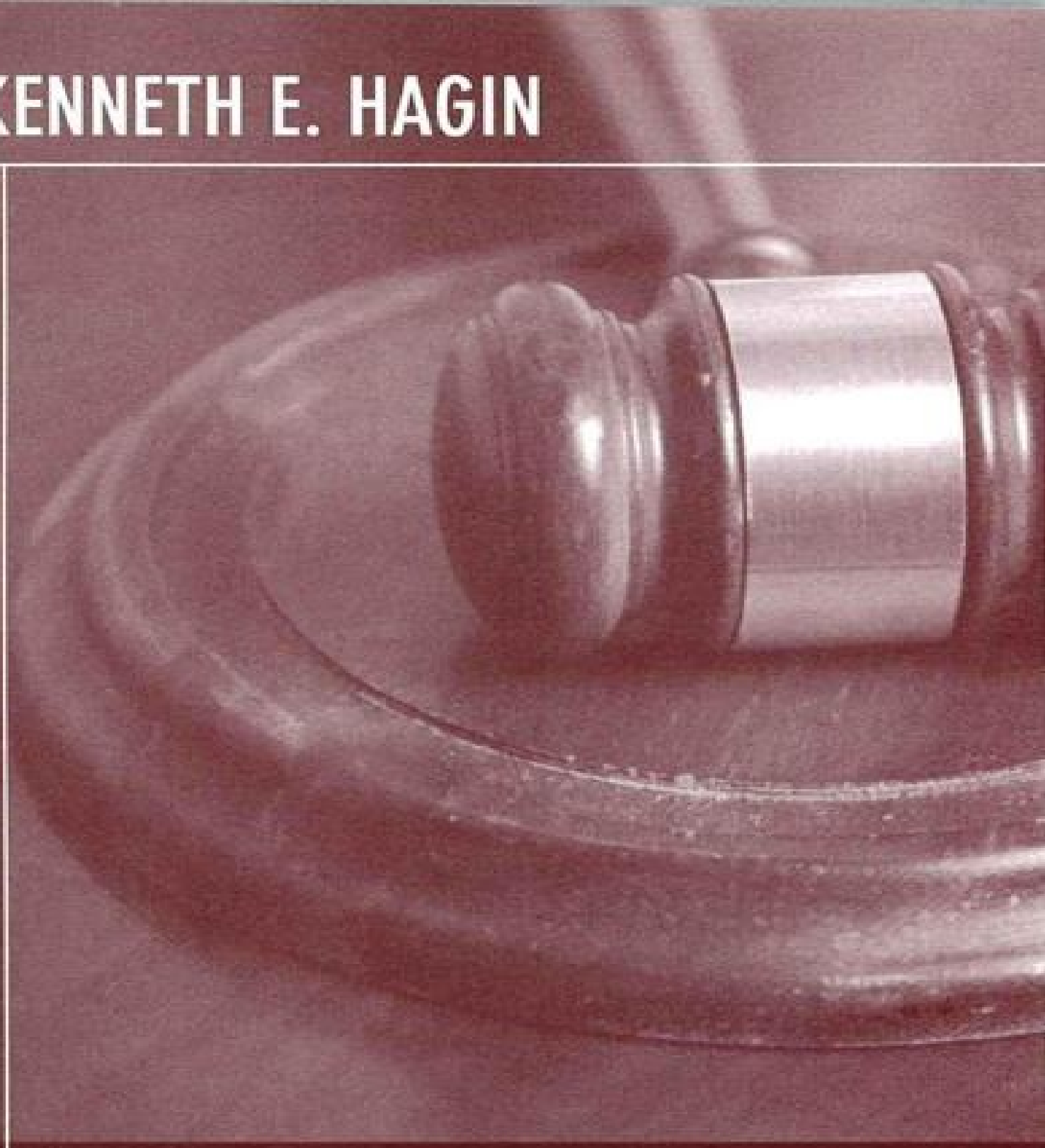
KENNETH E. HAGIN



Plead Your Case

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Unless otherwise indicated, all Scripture quotations are taken from the *King James Version* of the Bible.

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CHAPTER 1

Historical Background

Electricity has been here since God created the universe, but men didn't know it for thousands of years. Even after they discovered it, they did not know how to harness it and put it to work. That took more years of work and discovery. Today we enjoy the results of those discoveries—yet that power was always here.

Electricity is God's power in the *natural realm*—He is the author of everything in the natural. The Holy Spirit is God's power in the *spiritual realm.*

I've gotten hold of God's natural power, electricity, and it shook me till my teeth rattled and my hair seemed to stand on end. A few times it knocked me down. I didn't have any choice about it; I just fell on my knees. I had gotten hold of an unseen power. It was not unfelt—but it was unseen and unheard.

In the Spirit realm there is a *supernatural* power of God which is unseen and unheard. Do you suppose it is any less powerful than electricity? No, it is not.

Why do people fall under the power of God? *When the natural comes into contact with the supernatural—something has to give.*

Church history records that in every great move of God's power and Spirit—people fell. Half the New Testament is written by Paul, a fellow who fell under the power.

At times in the meetings of John Wesley, founder of Methodism, hundreds of people would "fall under the power," as it came to be known. I read his account of the first time he ever saw this manifestation. Right in the middle of his sermon, a woman sitting next to the aisle on the front row suddenly pitched out of the pew face forward onto the floor. Wesley thought she had fainted. Stopping his message, he said, "Is there a doctor in the house?"

Three doctors came forward and examined her. "There is something peculiar about this," they concluded. "It doesn't seem to be a physical thing. Her heart, her pulse, her respiration are normal, but she seems to be under some kind of power or spell."

At this, a hypnotist asked permission to examine her. "I gave him leave," the

Englishman Wesley wrote. But after trying unsuccessfully to bring her around, the hypnotist said, “I don’t know what this is. It isn’t hypnotism, but it is some kind of spell.”

Some of the congregation began to ask, “Is it the devil?” And others asked, “Is it the Lord?”

“I don’t know,” Wesley said, “but when she comes out of it, whoever did it will get the glory.”

So they waited. Wesley did not resume his sermon. They just waited. After about 45 minutes, she began to stir. The first thing she said was, “Praise the Lord! Glory to God!”

“It’s the Lord! It’s the Lord!” Wesley shouted, and the Lord got the praise for it.

When the woman regained her composure, she told them Jesus had appeared to her and had taken her to heaven. She recited all she had seen, and all were blessed and praised God.

In Charles Finney’s autobiography, he tells of the first time it happened in his meetings. He was Presbyterian at the time. One Sunday afternoon in Utica, New York, he had been preaching about 15 minutes when people started falling out of their seats onto the floor. They fell like dead men. In a little while, 400 people were on the floor under the power of God. Finney learned later those people were unsaved—but they all got saved that day.

George Whitfield was a co-laborer with John Wesley. When he would preach, the power would fall and people would fall. This is a historical fact.

One time Whitfield was preaching on the court house square in Boston, Massachusetts. Some young men had climbed up in trees. Before he started to preach, he said, “You fellows come down out of those trees, because when I start preaching, the power will fall and you’ll fall.” They came down, he began preaching, and people started falling all over the square. It’s a historical fact.

Did you ever read the autobiography of Peter Cartwright, the Methodist preacher? He was a big fellow, about six feet four, and wore cowboy boots. In his time they were settling the country from the East to the West over into Tennessee and Kentucky and on over into Missouri. He preached in campmeetings and people would fall under the power.

He said on one occasion, he was heading East over the mountains from

Virginia to conduct a campmeeting. He was traveling on horseback and came to an inn where he stopped for the night. At the inn they were having a dance. Now, these Wesleyan Methodists were old-time holiness people who didn't go to public dances. But the Spirit of God told Cartwright to go.

He said, "I got there a little bit before it started, and just stood against the wall while they were playing their fiddles, getting tuned up.

"Soon a young lady came over and asked me to dance because I was a stranger. So I said, 'Why yes.' I walked out to the middle of the floor and didn't know until I got out there what God wanted me to do. But then He showed me. I took hold of each one of her wrists and held them in my hands, and I boomed out loud 'Let's pray!'

"I fell on my knees and started praying at the top of my voice. I said, 'My God, save this bunch of heathens!' I prayed for each fiddler and each dancer. While I had my eyes closed, I heard a thud. Somebody had hit the floor; they'd fallen under the power. I kept on praying and heard another thud. Soon they all started falling—just went slap, slap, slap. I opened my eyes and everyone was on the floor."

We need meetings like that today. Everyone there got saved.

Why do those things happen?

Man without God is spiritually dead. That's the reason God sent Jesus down here. Jesus said, *"He that hath seen me hath seen the Father"* (John 14:9). When Jesus came, man could see Him with his physical senses. He could hear Him talk with his physical ears. The disciples and those close to Him could feel Him; they could handle Him (1 John 1:1). The miracles He did could be seen. People could see God at work.

We cannot see the Holy Spirit any more than we can see the wind, but we see the results of the wind. God does some things in this sense realm so people can see. He demonstrates His power to let people know that He is at work.

CHAPTER 2

Accept the Challenge

Here is the challenge from a covenant-keeping God to Israel. It also is a challenge to the Church:

ISAIAH 43:25–26
25 I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins.
26 Put me in remembrance: let us plead together: declare thou, that thou mayest be justified.

First, God says, *"I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins."*

God does not remember that you have ever done anything wrong, so why should *you* remember it? If you can come to the Lord without a sense of sin-consciousness, you can come with faith and boldness and get your prayer heard and answered. Do you see what confidence that gives you? As long as you come under condemnation and with a sense of spiritual inferiority, you are going to come tongue-tied and fear-filled, and you won't get anywhere.

God said, "I will not remember thy sins." He has no knowledge that you have ever done anything wrong (provided you have been born again and provided that since becoming a child of God when you have failed you have confessed it). We are told in the New Testament, *"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness"* (1 John 1:9).

Many people say when praying to receive the Holy Spirit or to receive healing, "I don't know if the Lord will hear me. I've failed. I'm such a failure." Well, He doesn't know that you are a failure, so don't tell Him. He plainly said here, *"I will not remember your sins."* He does not remember that you have done anything wrong, so why should you remind Him of it? It is not good taste to remind Him. To remind Him that you have done wrong is to accuse Him of being a liar. He does not remember, so don't you remember. Then with confidence you can come before the throne of grace!

Second, He said, *"Put me in remembrance."* What does He mean by that? In other words, we are to remind Him of His promises in regard to prayer. When you pray, stand before the throne of God, remind Him of His promises, lay your

case legally before Him and plead it as a lawyer. A lawyer is continually bringing up law and precedent. You bring His Word—His covenant promises. He said here, *"Put me in remembrance: let us plead together: declare thou* [or as the margin of the *King James Version* says, 'Set forth thy cause'], *that thou mayest be justified."* God is asking you to bring His Word, to put Him in remembrance. He is asking you to plead your covenant rights. Here is a challenge from God to lay your case before Him. If your children are unsaved or whatever it is you are praying about, find the Scripture that covers your case and lay the matter before Him.

Be definite. Find the Scriptures that definitely promise you those things you need. When we come according to God's Word, God's Word does not fail.

CHAPTER 3

Stand On His Word

Ask me of things to come concerning my sons, and concerning the work of my hands command ye me. —Isaiah 45:11

This Scripture is prophetic and quite startling. It does not apply to Israel. It is yours. Israelites were *servants* of God. We are *sons* (1 John 3:2). This verse in Isaiah has reference to us, and it is in perfect harmony with the following Scripture from the New Testament.

JOHN 15:7

7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

You do not command in tones of arrogance, but as a partner—a worker together with Him—you lay the case before Him. You call His attention to His part in the drama of life.

ISAIAH 55:9–11

9 For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

10 For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater:

11 So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

The eleventh verse is a Scripture you should continually use in prayer. It is the very backbone of the prayer life. No word that has gone forth from God can return unto Him void.

God said, *"I will hasten my word to perform it"* (Jer. 1:12). The margin of the *King James Version* reads, "I will watch over my word to perform it."

He will make His Word good if you dare stand on it!

CHAPTER 4

Practical Applications

I followed this procedure exactly in an experience you may have heard me relate before.

In the last church I pastored, the Sunday School superintendent, a pumper in the East Texas oil fields, fell off the engine house down into the machinery.

As I drove through town, someone stopped me and said, “Did you know that Brother Haynes is dead?”

I said, “No, he isn’t dead. I was just out on the lease fifteen minutes ago talking to him.”

“Well, after you left, he climbed up on the engine house and fell down into the machinery, and he is dead.”

I hurried back to the lease and made my way through the crowd to the engine house, where Brother Haynes lay on the ground. I knelt beside him.

Dr. Garret, the physician who had been summoned, said to me, “Brother Hagin, I thought he was dead; however, he isn’t quite dead yet. But he is dying. He will never regain consciousness. We can’t move him; he will die lying right here. I wish you would take Mrs. Haynes aside and prepare her.”

I took Sister Haynes by the arm to lead her to one side, but before I could say a word to her she said, “Dr. Garret doesn’t think Daddy will live, does he?”

“No, he doesn’t,” I answered.

She looked up and smiled through her tears and said, “Isn’t it wonderful that you and I have ‘inside information’?”

I said, “It surely is!”

We prayed. He kept on living.

The ambulance waited about an hour and a half. Finally, Dr. Garret said, “Well, let’s try to get him to the hospital. I didn’t think he would live this long.”

I rode in the ambulance with him to the hospital, some thirty miles away.

Three specialists were waiting when we arrived.

To make a long story short, we had been there two days and were facing the third night when one of the doctors said to me, “Reverend, I will tell you the truth about it, we don’t even know the extent of his injuries, because we can’t move him. How he has lived this long, we don’t know. We do know his left lung is deflated; however, we don’t know what internal injuries and hemorrhaging he may have. He is still in shock, and we can’t bring him out. There is no chance of his making it.”

Sister Haynes’ faith was slipping. When you sit with a person over a period of hours and grow tired physically, it is easy for your spirit and your faith to be affected. So I knew I had to get her out of her husband’s hospital room, and I did.

This was the third night I had been up with very little sleep, and at about 2 o’clock in the morning, I began to fall asleep. The special nurse awakened me as she stirred around the bed. The way she looked, I asked her if Brother Haynes was dead, and she replied, “I thought he was, but he isn’t quite yet. I know I’m not supposed to talk this way to you, but he will never make it till 7 o’clock in the morning when my shift ends.”

I got up and went out into the corridor, and at 2 o’clock in the morning in that hospital, I did exactly what I suggest you do. I did just exactly what God said to do. He said, *“Put me in remembrance.”* He said, *“Let us plead together.”* He said, *“Set forth thy cause that thou mayest be justified.”*

So I said to the Lord, “Lord, I am not going to let him die. First of all, he is only 49 years old, and a man 49 years old is not old enough to die.”

I reminded Him, “You promised us in Your Word at least 70 or 80 years.

“Second, he is our Sunday School superintendent. He usually endeavors to visit every absentee himself. He is really the best Sunday School superintendent I have ever had in all of the churches I have pastored. There is not another man like-minded in our church. This isn’t my church; it is Your church. I am the under-shepherd, but You are the Great Shepherd. What I need, You need. I need him.

“Third, He is my deacon. He always stands solidly with me, and all the other men follow him. I need him. If I need him, You need him.

“Fourth, he has influence for good in our town. The businessmen and

practically everyone in the city have more confidence in him than in all the rest of the men put together. I need him.

"Fifth, he gives 30 percent of his income to the church. If we lose that, we will be almost bankrupt. I know You can meet every need, but your ways of meeting needs are through men."

(God is not going to rain money down out of heaven. He is not a counterfeiter. God's way of doing things is through men. Remember that Jesus said in Luke 6:38, *"Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom." Shall men give.)*

So I said, "This is not my church. We are the Body of Christ. You are the Head. What the Body needs, the Head needs. Lord, we need him. The church needs him, and so I am not going to let him die.

"Besides that, death is of the enemy. It is of the devil. (Death is an enemy. It is not of God. Death is the last enemy that shall be put under foot, the Bible says. However, God has taken the sting out of death for us.)

I said, "I rebuke death and I command it to leave his body in the Name of the Lord Jesus Christ of Nazareth."

I went back into the room. Brother Haynes was breathing well and his color looked good. The nurse was reading a magazine. I sat down, became sleepy again, and fell off to sleep. The special nurse awakened me as she moved about. When I first looked at Brother Haynes, I thought, "My, I have gone to sleep and let the devil come in here and take him, and he has died." I got up and went through the same procedure again. I argued my case the same way. I did that the third time before he rested well.

At 8 o'clock the doctor came in. The moment he listened to his heart, he said, "Nurse, get the stretcher. We are going to take him to X-ray." He turned to me and said, "This man has come out of it. He is out of shock. He might make it now." Thank God, he did make it!

When he came back to church, he testified. (I had never told him or anyone else how I had prayed.) He said, "Folks, don't ever feel sorry for Christians who die. The last thing I remember was falling. I never remember hitting the machinery. The next thing I knew I woke up in the hospital. They tell me it was several days. It seemed like only a few minutes. When I did wake up, I never did hurt. I never had any pain. It was most amazing.

“The only thing I can remember while I was unconscious is that I must have died. I went up to heaven, and I saw the angels. I heard them sing: oh, such singing as you have never heard! I saw the saints robed in white. I stood among them, and I saw Jesus. He came to me.

“I was just about to fall down before Him to tell Him how much I love and appreciate Him when He pointed His finger at me and said, ‘You’re going to have to go back.’ I said, ‘I don’t want to go back.’ Again He pointed His finger at me and said ‘You are going to have to go back.’ I said, ‘I don’t want to go back.’ He said the third time, ‘You are going to have to go back to the earth.’ And I said the third time, ‘I don’t want to go back to the earth.’

“He reached around as a person would if he were standing by a window. It seemed that He pulled back a curtain, and when He did, I heard Brother Hagin say, ‘Lord, I’m not going to let him die. I’m not going to let him die.’

“Jesus said, ‘See, you are going to have to go back. Brother Hagin won’t let you come yet.’ ”

(I always have believed we have more authority than we think we have!)

I stood before the throne and pled my case like a lawyer. Praise God, we can! We have Scripture for it: *“Put me in remembrance,”* God said, *“Let us plead together: declare thou, that you may be justified.”*

In 1950 my father-in-law had an operation. He never had asked anyone to pray for his healing, but he asked me to pray with him, and I did. Nineteen days after the operation, he was still in the hospital. Complications had set in.

My mother-in-law had stayed with him night and day. When she saw that he wasn’t going to make it, she had a nervous collapse. My wife had gone home with her. I was there with him, and he was unconscious.

Incidentally, the Lord revealed to me exactly what was happening to him physically. I mentioned this to the doctor, and he looked at me in amazement and said, “How did you know that? That is exactly what is happening to him, but a person would not know that unless he were medically trained.” I am glad the Lord knows everything!

As I stood there I prayed quietly to myself (as there were others in the room), “Lord, do You want me to curse this death and command it to go? Shall I command this sickness and physical condition to be made well? I believe I will just do it.”

Immediately, the Lord said to me, “No, don’t do it!”

(Notice the text says, *“Let us plead together.”* You can talk to Him, and He will talk to you.)

The Lord began to plead *His* case. He said, “Now he is 70 years old. He is ready to go. He hasn’t always been ready to go, but he is now. He has all of his business settled. Financially, materially, spiritually—everything is ready. He never will have a better time to go than now. You leave him alone and let him go.”

Immediately, I replied, “All right, Lord, on one condition: You let him come out of this death and leave a good testimony, and I’ll let him go.”

I had not gotten those words out till he opened his eyes. He looked at me and said, “Kenneth.”

I said, “Yes sir, Mr. Rooker.”

He said, “I’m dying.”

I said, “I know.”

“The sooner the better,” he said. “I know what I’m doing now.”

The doctor said afterwards, “I would not have believed that if another doctor had told me. If I had not seen it with my own eyes, I would not have believed it.” He gave me some medical term. He said that he wasn’t exactly dead, and he wasn’t exactly alive, but about halfway between the two. He told me he had never seen anybody come back when they were out that far.

That night we had a great time. Mr. Rooker sat up in bed, and we brought our children in. He sat up and laughed and talked, and you would have thought he was going on vacation the next day. He kissed his grandchildren—the only ones he had—goodbye without a tear.

The next afternoon at about the same time he had regained consciousness, he become unconscious again. I knew that when death fastened its final throes upon him, he would regain consciousness momentarily, because I had been there several times myself.

When he came to that point, I saw that look of consciousness flash across his face. He quickly fastened his eyes on me and said, “Kenneth, I’m dying.”

I said, “I know, Mr. Rooker, but you are not afraid.”

“No, I’m not afraid.”

“Just lie back on the pillow and let her go.”

He just lay back, bless God, and went to sleep. A smile flickered across his face, and he went to be with Jesus.

He had told me the night he regained consciousness, “There has been a man right up there for the last two days. Every now and then he will motion to me to come on.”

He had said to the angel, “Sir, I don’t rightly know who you are, but I’m not quite ready yet. You will have to wait a little while.”

I still believe that we have more authority than we have ever used upon the earth.

God said, *“Let us plead together.”* There may be times you will plead with God and He will plead with you. You can see that this was the best way to handle Mr. Rooker’s case. God did answer my prayer. Mr. Rooker came out of it immediately, and he left a good testimony.

PSALM 78:41
41 Yea, they turned back and tempted God, and limited the Holy One of Israel.

Can you limit God? The Bible says that Israel limited Him. The marginal rendering reads, “And they turned again and tempted God and limited the Holy One of Israel.”

We have limited Him. We have limited Him with our prayer life. We have let the great promises of fellowship and cooperation with God go by untouched and unrealized. But, thank God, we can act upon His Word.

CHAPTER 5

New Testament Prayer Promises

Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.

Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

For where two or three are gathered together in my name, there am I in the midst of them. —Matthew 18:18–20

This scripture is amazing! "Where two or three are gathered together in my name, there I am"!

We often quote this verse in regard to a church service. It has no reference to a church service. However, it is true the Lord is there. He is saying that wherever two believers agree, He is right there with them. That would be an executive meeting, so to speak, with the Master. We come together to do business—sitting in His presence, planning, discussing, and then praying. For He said, *"if two of you shall agree. . . ."* Unless you do some planning and discussing, you won't know what you are agreeing on.

The group may be small: perhaps just a husband and wife. But if they agree as touching anything they ask, it shall be done. *It shall be done!* This is a challenge!

We never have fathomed the depth of what this Scripture can mean to us. And we will not until we act upon it.

Where two agree in prayer, the power of the two increases tenfold over one. The Bible says that one shall put a thousand to flight, but two will put ten thousand (Deut. 32:30). You can be mighty in prayer alone, but you can be mightier in prayer united or joined together with someone else. Every "believer" should find an "agreer"—someone to join with him or her in prayer.

We should lay out a program of prayer, making a list of subjects and of people to lay intelligently before God the Father.

7 If you abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.
8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

"If ye abide in me . . ." If we are born again, we do abide in Him. If He had just said that and that alone, we would have had it made. But He adds, *". . . AND my Words abide in you."* His Word abides in us in the measure that it governs our lives—in the measure that we act upon it.

If His Words abide in us, we are bound to have faith, because the Bible says, *"So then faith cometh by hearing, and hearing by the word of God"* (Rom. 10:17). It would be an impossibility for His Word to abide in us and for us not to have faith. Unbelief (or doubt) is a result of ignorance of the Word of God.

If we are living the Word, then when we come to pray, that Word dwells in us so richly that it will become His Word on our lips. It will be as the Father's words were on the lips of the Master, Jesus.

JOHN 15:16
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 of the Father in my name, he may give it you.

JOHN 16:23–24
23 And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.
24 Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.

Prayer is addressed to the Father in Jesus' Name. This is divine order. And this statement, *"Whatsoever ye shall ask the Father in my name, he will give it you,"* has within it the ability to bring God into our circumstances, our families, our homes, our nation, or whatever it is that we are praying about.

We are not praying to Jesus. We are praying to the Father in the Name of Jesus. That's the way Jesus said to do it.

You can fellowship with the Master and talk things over with Him. But when it comes to prayer based on legal grounds, it is to be addressed to the Father in the Name of Jesus.

Jesus really gives us the power of attorney. That means that what Jesus can do, we can do. That means that Jesus' Name gives us the right to go into the presence of the Father God and receive answers to our prayers. Jesus backs our prayers! He makes them good.

1 JOHN 5:14–15

14 And this is the confidence [boldness] that we have in him, that, if we ask any thing according to his will, he heareth us:

15 And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desire of him.

The believer, walking in fellowship with the Word, never will ask for anything outside of the Father's will (outside of the Word). We need not worry about that. (If the believer is not walking in fellowship with the Father, or with the Word, he is not going to get anything anyway.)

You see, friends, we can find out God's will in the Bible, for it is His will, His covenant, His testament. It is His will for us to have what He has provided, what He has purchased, what He has bought.

We know that saving the lost is His will—for this end He died. We do not pray, "God, save my mother who is lost—if it is your will. Don't let her go to hell—if it is your will. If it is not your will, let her go on to hell." No! Why don't we pray that way? Because we read in God's will, His Word—*"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life"* (John 3:16).

We know that saving the lost is God's will, because the Bible also says, *"The Lord is . . . not willing that any should perish, but that all should come to repentance"* (2 Peter 3:9). Saving the lost is His will.

We know that healing the sick is His will, because God's Word tells us, *"Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live into righteousness: by whose stripes ye were healed"* (1 Peter 2:24). And because His word says, *"Himself took our infirmities, and bare our sicknesses"* (Matt. 8:17). It is God's will that we have what Jesus bought for us.

We know that praying for finances to meet obligations is God's will, according to Philippians 4:19. *"But my God shall supply all your need according to his riches in glory by Christ Jesus."* In this fourth chapter of Philippians he is talking about finances.

It is His will that our needs be met. God said to Israel, *"If ye be willing and obedient, ye shall eat the good of the land"* (Isa. 1:19). Of course, you can't walk in disobedience and enjoy the good things of God. But if you are willing and obedient, God wants you to have the best. He is not a miser or a tightwad. He didn't put everything here for the devil and his crowd.

Some people have the idea that you should never have anything financially or materially if you are a Christian—that you should go through life with your nose

to the grindstone.

Jesus said, *"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?"* (Matt. 7:11).

Oh, He wants to. He wants to. But people won't cooperate with Him and let Him.

How many of you parents desire that your children go through life sick and afflicted, down-trodden, down-and-out, poverty-stricken, nose to the grindstone? None of you!

Jesus said, *"If ye then, being evil, know how to give good gifts unto your children, HOW MUCH MORE. . . ."* How much more! He wants us to have the best. God wants us to prosper and have the good things of this life.

No, He does not want us to be covetous. That is wrong. In fact, the Lord said to me once, as He sat down by my bedside and talked to me for an hour and a half, "My Spirit will lead all of My children. The Bible says that as many as are led by the Spirit, they are the sons of God, and the Spirit leads by an inward witness. I will lead you and not only you, but any child of God.

"I will show you what to do with your money. I will show you how to invest it. In fact, if you will listen to Me, I will make you rich. I am not opposed to My children being rich. I am opposed to their being covetous."

Someone could be covetous and not have a dime. Some misread and say, "Money is the root of all evil." The Bible does not say that. It says, *"For the love of money is the root of all evil"* (1 Tim. 6:10). It is all right to have money. It is wrong for money to have you.

We can pray that ministers will speak in the power of the Spirit. We can pray for the lost in heathen lands. All of this is in His will.

What boldness we have, then, to come to God. This is the confidence that we have in Him: that if we ask anything according to His will, He hears us. (All of these things are according to His will, so we know that when we pray about them, He hears us.) And we KNOW if He hears us, we KNOW we have the petition we ask of Him. We KNOW we have it! We KNOW it! Praise God!

MARK 11:24

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

MATTHEW 21:21–22

21 Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.

22 And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

Believe it first; then you shall have it. If you believe you have something, you are going to thank God for it.

Faith actually is thanking God for something you possess that has not yet materialized. However, you know it is yours and you possess it without seeing it.

MARK 9:23

23 Jesus said unto him, If thou canst believe, all things are possible to him that believeth.

All things—all things—are possible to the man who cooperates with the Lord, who fellowships with the Lord, who is a co-laborer of the Lord.

A Sinner’s Prayer to Receive Jesus as Savior

Dear Heavenly Father,

I come to You in the Name of Jesus.

Your Word says, *“Him that cometh to me I will in no wise cast out”* (John 6:37), so I know You won’t cast me out, but You take me in and I thank You for it.

You said in Your Word, *“Whosoever shall call upon the name of the Lord shall be saved”* (Rom. 10:13). I am calling on Your Name, so I know You have saved me now.

You also said, *“If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation”* (Rom. 10:9–10). I believe in my heart Jesus Christ is the Son of God. I believe that He was raised from the dead for my justification, and I confess Him now as my Lord.

Because Your Word says, *“With the heart man believeth unto righteousness,”* and I do believe with my heart, I have now become the righteousness of God in Christ (2 Cor. 5:21) . . . And I am saved!

Thank You, Lord!

Signed_____

Date_____

About the Author

Kenneth E. Hagin ministered for almost 70 years after God miraculously healed him of a deformed heart and an incurable blood disease at the age of 17. Even though Rev. Hagin went home to be with the Lord in 2003, the ministry he founded continues to bless multitudes around the globe.

Kenneth Hagin Ministries' outreaches include *The Word of Faith*, a free magazine; Rhema Bible Training College; Rhema Alumni Association; Rhema Ministerial Association International; Rhema Correspondence Bible School; and the Rhema Prison Ministry. Rev. Hagin's son and daughter-in-law, Kenneth W. and Lynette Hagin, co-host *Rhema Praise*, a weekly television broadcast; *Rhema for Today*, a weekday radio program; and *Living Faith Crusades* held around the world.

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