# THE REVELATION OF CHRIST IS WORTH EVERY HOUR

## Why Jesus, the Apostles, and the Early Church Gave Themselves to Long Seasons of Teaching and Prayer

*A Christocentric Bible Study from Logos Hub* ***By OKU ANDY***

*"Dear friend, Have you ever sat in a Bible study and found yourself glancing at the clock? Have you ever felt your mind wandering while the Word of God was being opened, even though you truly love Jesus? Have you ever wondered why three hours of teaching feels like a burden, while three hours of your favourite series feels like nothing at all? You are not alone. Millions of believers wrestle with this tension. And the good news is that God does not leave us guessing. He has spoken clearly about what our hearts were made to treasure."*

This study examines something the modern church has quietly forgotten: **the ancient practice of giving ourselves to long seasons of teaching and prayer**. We will take it slowly — precept upon precept, line upon line — allowing Scripture to interpret Scripture and the heart of Christ to illuminate every page.

The goal is not merely to inform your mind. **The goal is to awaken your appetite**. When you finish this study, my prayer is that you will **hunger for Christ the way a starving man hungers for bread**, knowing that every hour spent in His presence is worth more than every hour spent anywhere else.

*In Christ,* **OKU ANDY**

## I. THE CRISIS OF APPETITE

One of the greatest signs of our generation is not that we have less time. **It is that we have different appetites.**

Think about it. A person can sit through an entire season of a movie without complaint. The same person can scroll through social media for hours, watch football from morning until night, or binge-watch a documentary series without once feeling that the time has

been wasted. Yet the same person begins to feel uncomfortable when a Bible study reaches three hours.

What has changed? Has the day grown shorter? Has the human mind lost its capacity for focus?

No. The clock still turns the same twenty-four hours it always has.

The mind still has the same capacity for attention it has always had.

**What has changed is the heart.**

**The question is not whether we have time. The question is what we treasure.**

*“For where your treasure is, there will your heart be also.”* **— Matthew 6:21 (KJV)**

## The Revelation of Desire

Your appetite always reveals your treasure.

A man who loves food does not struggle to finish a large meal.

A woman who loves music does not struggle to sit through a long concert.

A child who loves stories does not struggle to listen to a long tale.

**The body does not tire of what the heart desires.**

And here is the gentle but piercing truth: **if the Word of God feels long, it is not because the Word is boring.** It is because the heart has been feeding on lesser things. The heart that has been snacking on the entertainment of this world will find the bread of heaven either tasteless or too filling.

## The Restorative Grace

But there is hope.

**Appetites can be changed.**

**Tastes can be transformed.**

A man who has grown accustomed to junk food can, over time, develop a taste for rich, nourishing meals. And a believer whose heart has been captured by the shallow pleasures

of this world can, by the grace of God, be restored to a hunger for the deep riches of Christ. That is what this study is about. It is about recovering the appetite that Jesus had, that the apostles had, and that the early church had — an appetite so deep, so genuine, so all-consuming, that they would sit for hours, days, and even years under the teaching of the Word, because they could not get enough of Christ.

## II. THE PURPOSE OF LONG BIBLE TEACHING

Many believers think the goal of church meetings is **inspiration**. They come hoping to feel encouraged, uplifted, and motivated for the week ahead. And while inspiration has its place, it was never the central purpose of New Testament ministry.

The apostles thought differently. Their ministry was not centered on making people feel better. **It was centered on unveiling Jesus.** Every sermon they preached, every letter they wrote, every doctrine they taught was aimed at one thing: **revealing the Person and finished work of Christ to the hearts of believers**.

### You Already Have Everything

Here is something that should stop you in your tracks. When a man is born again, **he does not receive Christ in little pieces**. He does not get a portion of Jesus now and the rest later. **He receives Christ completely, fully, and finally.**

*"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ."* **— Ephesians 1:3 (KJV)**

Read that again. Not some blessings. Not many blessings. **All spiritual blessings.** There is nothing in heaven that is withheld from the believer in Christ. Every grace, every privilege, every spiritual gift that heaven contains has already been placed in your account.

*"And ye are complete in him, which is the head of all principality and power."* **— Colossians 2:10 (KJV)**

**You are complete.** Not partially complete. Not on your way to being complete. **Complete.** The word in the original Greek means **filled to the full, lacking nothing**. You are not a project that God is still working on. **You are a finished work in Christ.**

So here is the question that should be burning in your mind: *If I already have everything in Christ, why do I need long teaching? Why did Jesus teach for hours? Why did Paul write letter after letter? Why did the early church meet daily?*

## Possession Is Not the Same as Understanding

The answer is simple, but it changes everything: **Possession is not the same as understanding.**

Imagine a child born into a royal family. From the moment of his birth, he possesses a vast inheritance. Palaces, treasures, armies — all of it is legally his. But if he grows up never knowing the extent of what belongs to him, he will live like a pauper in a palace. He will struggle for bread not because he lacks bread, but because he lacks knowledge.

That is the condition of many believers today. They possess every spiritual blessing in Christ. They are complete in Him. They have eternal life, the Holy Spirit, forgiveness, righteousness, and acceptance. But **they do not know what they have**. And you cannot enjoy what you do not know. You cannot walk in what you have not seen. You cannot live from what has not been revealed.

## The Apostolic Prayer for Revelation

This is why the prayers of Paul are so remarkable. If you read them carefully, you will notice something: **Paul never prays that believers would receive more salvation.** He never asks God to give them more of the Holy Spirit. He never petitions heaven for additional blessings. His prayers are always about the same thing: **revelation**.

*“That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: The eyes of your understanding being enlightened...”* **— Ephesians 1:17-18 (KJV)**

Did you see it? Paul does not pray for more Christ. **He prays for more knowledge of Christ.** He does not ask for new blessings. He asks for opened eyes to see the blessings that are already there. **The believer's greatest need is not more grace from God. It is more revelation of the grace that has already been given.**

And that is the purpose of long Bible teaching. It is not to give you something God has been withholding. **It is to open your eyes to what has already been placed in your hands.** It is to take the truths of the gospel — truths you may have heard a hundred times — and press them into your heart with such clarity, such detail, such unfolding beauty, that they stop being information and start being revelation.

When a man sits under sustained, patient teaching, something begins to happen in his inner man. Truths that have lived on the surface of his mind begin to sink into the depths of his spirit. Doctrines that have been merely believed begin to be known. The Word of God, taught with love and thoroughness, begins to do what only the Word can do: **it renews the mind, transforms the heart, and establishes the soul.**

This is why long teaching is not a luxury. **It is a necessity.** It is not for the spiritually elite. It is for every believer who is tired of living on the surface and wants to know the depths of what it means to be in Christ. The revelation of Christ is worth every hour, because every hour spent in His unveiling brings you into a deeper enjoyment of what has already been given to you.

## III. WHY PRAYER WAS SO IMPORTANT IN THE NEW TESTAMENT

If long teaching is the means by which Christ is revealed, then **prayer is the response by which the believer enters into fellowship with what has been revealed.** In the New Testament, prayer is not a way of getting things from a reluctant God. It is not spiritual pressure designed to move heaven into action. It is something far more beautiful than that.

### Prayer as Fellowship, Not Petition

Prayer in the New Testament is not primarily about presenting requests. While requests have their place, **the heart of prayer is fellowship with the Father through the Son by the Spirit.** It is the believer's response to the revelation of Christ — a response that flows as naturally as breath from a man who has just seen something glorious.

As the Word reveals Christ, the heart is stirred to respond.

The believer gives thanks for what God has accomplished.

He worships the God who has so richly provided.

He agrees with what God has said about Himself, about Christ, and about the believer's new identity.

And he makes confession — not the confession of a beggar pleading for forgiveness, but the confession of a son who agrees with his Father.

The word used in the original Greek is ***homologia***. It means **"to say the same thing."** To confess is to look at what God has said and declare, *"That is exactly right. I agree. I say the same thing."*

When the Word reveals that you are forgiven, the response of faith is confession: *"I am forgiven. God has said it, and I agree with Him."*

When the Word reveals that you are righteous in Christ, the response is: *"I am the righteousness of God in Christ. I say the same thing that God says about me."*

This is not positive thinking. This is not self-affirmation. **This is the language of revelation** — the speech that flows from a heart that has seen what God has done.

## The Pattern of Paul's Prayers

This explains why Paul constantly prayed for believers. But notice what he prayed for. He did not pray that God would do a new work. **He prayed that they would see the work God had already completed in Christ.**

*"For this cause I bow my knees unto the Father of our Lord Jesus Christ... That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; That Christ may dwell in your hearts by faith..."* **— Ephesians 3:14-17 (KJV)**

Paul asks that believers would be strengthened in their inner man — not by a new infusion of divine life, but by the Spirit's illumination of what they already possess. He prays that Christ would dwell in their hearts by faith — not that Christ would come to live in them, for Christ already lives in every believer, but that **Christ would settle down and make Himself at home in their hearts through the persuasion of faith**.

This is the pattern of New Testament prayer. It is not the language of lack. **It is the language of revelation.** It is not the cry of the beggar asking for bread. It is the praise of the child who has discovered the riches of his Father's house.

When a believer prays from the place of revelation:

His prayers are not attempts to obtain what God has refused to give.

They are **expressions of gratitude** for what God has already provided.

They are **declarations of agreement** with what God has already said.

They are **confessions of faith** in what God has already accomplished.

This is why long seasons of prayer are so essential. It is not that God needs to be persuaded. **It is that you need to be illuminated.** It is not that heaven is closed and must be opened. It is that your understanding is closed and must be opened. **Long prayer is the environment in which the Holy Spirit takes the truths of Scripture and presses them into your heart until they become living, breathing, unshakable convictions.**

# IV. JESUS NEVER RUSHED REVELATION

If anyone could have compressed the revelation of God into a few brief sessions, it was Jesus. He was the eternal Word made flesh. He possessed all the treasures of wisdom and knowledge. He knew exactly what His disciples needed to hear, and He had the perfect words to communicate it. Yet **Jesus never rushed revelation.** He never treated deep teaching as something to be hurried through. He gave Himself to long, sustained, patient instruction because He understood that the unveiling of truth is a process that cannot be shortcut.

## He Taught the Multitude for Three Days

In Mark chapter 8, we find a scene that should challenge our modern assumptions about ministry. Thousands of people had gathered in a desert place to hear Jesus teach. They had no food. They had no shelter. They were far from home and far from comfort. And yet **they remained with Jesus — not for three hours, but for three full days.**

*“I have compassion on the multitude, because they have now been with me three days, and have nothing to eat: And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far.”* **— Mark 8:2-3 (KJV)**

Why would thousands of people remain in the wilderness for three days? What could possibly compel men, women, and children to abandon their homes, their work, and their routines to sit in a desolate place and listen to a man teach?

**The answer is found in what they valued.** They valued His words more than their comfort. They valued His presence more than their convenience. They valued the revelation of God more than their next meal.

Notice the sequence. Scripture emphasizes their hunger for Christ before their hunger for bread. They had been with Him three days, and only then does Jesus address their

physical need. The miracle of multiplication came after three days of sustained teaching. The bread was given to those who had already proven that they valued the Word more than food.

Today, many people cannot remain for three hours of Bible teaching without becoming restless. Yet these people remained for three days. What changed? Not the human capacity for attention. Not the length of the day. **What changed was appetite.** Their hearts had been so captured by the treasure of Christ's words that their bodies willingly surrendered their comforts.

## The Upper Room Discourse

On the night before His crucifixion, Jesus gathered His disciples in an upper room for what would be His final extended teaching before His departure. This was not a brief devotional. This was a sustained, uninterrupted, deeply detailed exposition of some of the most profound truths ever spoken on earth.

Beginning in John chapter 13, Jesus taught continuously through John 14, 15, 16, and then concluded with the great high priestly prayer of John 17. These chapters contain revelations that have sustained the Church for two thousand years:

The believer's union with Christ

The coming of the Holy Spirit

The Father's love

Abiding in Christ

The believer's joy

Victory over the world

Jesus knew that these revelations would be the very sustenance His disciples would need after He was gone. He was not merely giving them information to remember. **He was imparting revelation that would transform their understanding of God, of themselves, and of the world.** He unfolded these truths with patience, detail, and repetition. He used metaphors and illustrations. He answered their questions. He anticipated their fears. He gave them everything they would need to understand who they were in Him.

## Forty Days of Post-Resurrection Teaching

After He rose from the dead, Jesus could have ascended to heaven immediately. The work of redemption was finished. Death was defeated. The tomb was empty. What more needed to be said?

*"To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God."* **— Acts 1:3 (KJV)**

**Forty days.** For forty days, the risen Christ appeared to His disciples, walked with them, ate with them, and taught them. For forty days, He opened their understanding concerning Himself in all the Scriptures. For forty days, He spoke to them of the things pertaining to the kingdom of God.

If the risen Christ — who had conquered death, who had completed salvation, who was about to ascend to the right hand of the Father — if He considered sustained teaching that important, **how can the Church today treat doctrine as optional?** How can we justify reducing the teaching of God's Word to a brief sermonette sandwiched between songs and announcements?

The forty days reveal something profound: **revelation takes time.** Even the disciples, who had walked with Jesus for three years, who had heard His teaching and witnessed His miracles — even they needed forty additional days of instruction before they were ready to receive the Holy Spirit and carry the gospel to the nations. If they needed forty days, how much more do we need sustained, detailed, patient teaching today?

## V. THE APOSTLES FOLLOWED THE SAME PATTERN

The ministry of the apostles was not a departure from the ministry of Jesus. It was a continuation of it. They had sat at His feet. They had heard His teaching. They had watched His patience. And when they began to build the Church, they built it on the same foundation: **sustained, detailed, uninterrupted teaching of the Word of God.**

### Doctrine at the Center of Church Life

*"And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."* **— Acts 2:42 (KJV)**

This verse describes the birth of the Church on the Day of Pentecost. Three thousand souls were added to the fellowship, and the first thing Luke records is that they

**"continued stedfastly in the apostles' doctrine."** Notice the order. **Doctrine comes first.** Before fellowship, before breaking of bread, before prayers, there was doctrine. The teaching of the apostles was not a side activity. It was the center of church life. It was the foundation upon which everything else was built.

The word **"stedfastly"** is significant. It means to persist in, to persevere in, to devote oneself continually to something. These believers did not attend an occasional Bible study when their schedules permitted. They continued stedfastly. They gave themselves to the apostles' doctrine with persistence and unwavering commitment. This was not a casual interest. **This was the central pursuit of their new life in Christ.**

## Paul Taught Daily for Two Years

*"But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus. And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks."* **— Acts 19:9-10 (KJV)**

Paul's ministry in Ephesus is one of the most remarkable examples of sustained teaching in the New Testament. When opposition arose in the synagogue, Paul did not shorten his message or simplify his approach. Instead, he separated the disciples and began teaching daily in the school of Tyrannus. And **this daily teaching continued for two full years.**

Two years of daily teaching. Not weekly. Not occasionally. **Daily.** For two years, Paul opened the Scriptures and expounded the Person and work of Christ. For two years, he reasoned with the disciples, answered their questions, corrected their misunderstandings, and built their understanding line upon line, precept upon precept.

And the result? The gospel spread throughout the entire province of Asia — not through marketing campaigns, not through entertainment-driven events, but through sustained, detailed, daily teaching of the Word of God. **Revival followed revelation. Transformation followed teaching.** The Word of God, faithfully expounded over time, accomplished what no program, no method, and no gimmick could ever achieve.

## Paul Preached Until Midnight

*"And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until*

*midnight... When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed."* **— Acts 20:7, 11 (KJV)**

This passage is both humorous and deeply instructive. Paul preached until midnight. Eutychus fell asleep, tumbled from the third-floor window, and was taken up dead. Paul went down, embraced him, and God restored his life. Now, what would most ministers do? They would dismiss the meeting immediately. The miracle would become the climax. The people would be sent home in awe.

**But Paul did not dismiss the meeting.** He returned upstairs, broke bread, ate, and continued teaching until daybreak. He talked a long while, even till break of day.

Why? Because Paul understood something many have forgotten: **miracles attract attention, but doctrine produces maturity.** The miracle was wonderful, but it was not the main thing. The main thing was the Word of God. The main thing was building the believers in their understanding so that they could walk in the truth.

This is the apostolic pattern. Teaching was not an add-on. It was not a preliminary to the "real" ministry. **Teaching was the ministry.** The apostles gave themselves to the Word because they understood that the Word is the only thing that can produce lasting transformation. Miracles may amaze, but the Word matures. Signs may attract, but doctrine establishes.

## VI. THE MODERN PROBLEM

If the ministry of Jesus and the apostles was characterized by sustained, detailed, patient teaching, why is the modern Church so different? Why have we moved away from long seasons of instruction toward brief, entertaining, emotionally-driven presentations?

The answer is not found in a lack of time. **The answer is found in a fundamental shift in what we have trained our minds to value.**

We have trained our minds for entertainment, not for meditation. We have conditioned ourselves to receive information in rapid, disconnected bursts — tweets, posts, clips, headlines — rather than in sustained, logical, detailed arguments. We can spend twelve hours watching movies or browsing the internet without once feeling that the time has been excessive. Yet three hours of Bible study feels burdensome.

But again, the issue is not time. **The issue is appetite.**

Whatever the heart treasures, the body will patiently pursue.

A man who loves football will sit through a doubleheader without complaint.

A woman who loves shopping will walk through malls for hours.

A child who loves video games will play from morning until night.

**The body does not tire of what the heart desires.**

When the heart treasures Christ, the body will patiently sit under His Word for as long as it takes. When the heart does not treasure Christ, even a brief sermon feels like an imposition. The discomfort you feel during long Bible studies is not a sign that the teaching is too long. **It is a sign that your heart has been captured by lesser treasures.**

The modern Church must confront this with honesty. We have created a culture of spiritual consumption that mirrors the culture of entertainment. We want our services to be exciting, dynamic, and brief. We want our preachers to be charismatic and funny. We want our worship to be emotionally moving and our sermons to be easily digestible. And when we do not get these things, we conclude that the church is "dead" or the preaching is "boring."

But what we call boring may simply be **deep**.

What we call dead may simply be **disciplined**.

What we call excessive may simply be **thorough**.

The apostles did not measure their ministry by how entertained their hearers felt. They measured it by **how established their hearers became in the truth.** Paul did not ask, *"Did you enjoy the meeting?"* He asked, *"Are you established in the faith?"*

This is not to say that joy, excitement, and emotional engagement have no place. They absolutely do. But these things are the **fruit of revelation, not the substitute for it.** When the heart truly sees Christ, joy follows naturally. When the mind truly grasps the gospel, excitement is the inevitable result. But when we try to manufacture joy without revelation, we produce a shallow, fragile Christianity that collapses under the first real trial.

## VII. WHY REVELATION TAKES TIME

There is a reason Jesus taught for three days, why Paul taught for two years, and why the early church continued stedfastly in doctrine. The reason is that **revelation is not instantaneous. It is progressive.** The unveiling of Christ in Scripture unfolds over time, line upon line, precept upon precept, here a little and there a little.

## Growth Is Like a Tree

Spiritual growth is not like flipping a light switch. **It is like the growth of a tree.** A tree does not appear fully grown overnight. It begins as a seed, buried in the soil, hidden from view. It germinates, sends forth roots, pushes through the ground, and then begins the slow, steady process of growth. Year by year, it adds rings to its trunk. Season by season, it extends its branches. No one can rush this process. You cannot pull on a tree to make it grow faster. You can only provide the right conditions — good soil, adequate water, proper sunlight — and wait.

So it is with spiritual growth. The believer is born again in a moment, but he grows into maturity over time. The seed of the Word is planted in his heart, but it takes time for that seed to germinate, take root, and bear fruit. The Holy Spirit does not bypass this process. He works through it. He takes the truths of Scripture and, over time, brings them from the mind into the heart, from the heart into the life, and from the life into the testimony.

## The Renewing of the Mind Is Progressive

*"And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."* **— Romans 12:2 (KJV)**

The transformation of the believer is accomplished through the **renewing of the mind**. But this renewing is not a one-time event. It is a continuous process. The mind that has been shaped by the world, by culture, by family, and by experience cannot be renewed in a single sermon. It must be renewed day by day, truth by truth, revelation by revelation.

Each time the Word of God is taught, another layer of worldly thinking is peeled away.

Each time the gospel is expounded, another dimension of divine truth is unveiled.

Each time Christ is revealed, another area of the mind is brought into alignment with heaven.

This is why occasional sermons, no matter how powerful, cannot produce maturity. A single meal, no matter how nutritious, cannot sustain the body for a lifetime. Believers are established through consistent, sustained, repeated exposure to the gospel.

*"So then faith cometh by hearing, and hearing by the word of God."* **— Romans 10:17 (KJV)**

Paul does not say that faith comes by having heard. He says that faith comes by **hearing** — by the ongoing, continuous act of hearing. Faith is not produced by a single exposure to the Word. It is produced by sustained, repeated, patient listening. Each time the Word is heard, faith is either born or strengthened. Each time the gospel is proclaimed, understanding is either initiated or deepened. This is why long teaching is not excessive. **It is essential.** It is the very means by which faith is formed, established, and perfected.

### The Unveiling of Christ Is Progressive

The Bible is not a simple book. It is a vast, intricate, multi-layered revelation of Jesus Christ. From Genesis to Revelation, every page, every story, every prophecy, every law, every psalm, every epistle points in some way to Christ. But this pointing is not always obvious. It requires time to see. It requires patience to understand. It requires sustained study to connect the dots between the Passover lamb and the Lamb of God, between the bronze serpent and the crucified Savior, between the manna in the wilderness and the Bread of Life.

This is why Jesus taught repeatedly. He knew that His disciples would not grasp the fullness of His identity in a single conversation. He knew they would need to hear the same truths again and again, each time with a little more detail, a little more clarity, a little more depth. This is why Paul reasoned daily. He knew that the minds of his hearers were being renewed progressively, and that each day's teaching built upon the foundation of the previous day.

No one becomes mature by occasional sermons. No one becomes established by sporadic Bible studies. No one becomes rooted and grounded in love by attending church once a week for thirty minutes of teaching. Believers are established through consistent exposure to the gospel, built up through sustained, detailed, patient instruction, and transformed through the renewing of their minds — **and this renewing takes time**.

## VIII. RESTORING THE CHURCH'S HUNGER

The Church does not need shorter meetings. The Church does not need more entertaining presentations. The Church does not need slicker production or better marketing. **The Church needs deeper hunger.** The Church needs a renewed appetite for the revelation of Jesus Christ.

When Christ becomes your greatest treasure, time ceases to be the measure.

Three hours with Christ will seem too short.

Three days hearing Jesus will seem worth every sacrifice.

Forty days under the teaching of the risen Christ will feel like a privilege, not a burden.

The believer who has tasted the goodness of the Word of God will not ask, *"How long will this meeting last?"* He will ask, **"Can we stay a little longer?"**

The greatest gift God has given you is not a blessing, not a miracle, not an experience, not a feeling. **The greatest gift God has given you is His Son.** And the greatest pursuit of your life should be to know Him — not to know about Him, not to know things concerning Him, but to know Him — to apprehend Him, to comprehend Him, to be filled with the knowledge of His will in all wisdom and spiritual understanding.

*"Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death."* **— Philippians 3:8-10 (KJV)**

Paul counted all things as loss for one thing only: **the knowledge of Christ.** Not miracles, not experiences, not blessings — **Christ.** This is the pursuit that must be restored to the Church. We must become a people who value the revelation of Christ above every form of earthly entertainment. We must become a people who give ourselves to long seasons of teaching and prayer not out of duty, but out of delight.

May the Lord restore to His Church a passion for Christ, a hunger for sound doctrine, and hearts that value the revelation of Jesus above every form of earthly distraction. And may He raise up teachers who will give themselves to the patient, detailed, sustained unfolding of the riches of Christ, knowing that **the revelation of Christ is worth every hour**.

## IX. THE DANGER OF PRAYER WITHOUT REVELATION

In all that has been said about long teaching and long prayer, there is a word of caution that must be spoken. **Praying for long hours without the revelation of the truth of God's Word can produce zeal without knowledge.** In some cases, it can even make a man proud while he remains ignorant of Christ.

There is a form of spiritual engagement that is sincere, passionate, and sustained, but which lacks the foundation of sound doctrine. A man may pray for hours, fast for days, and engage in intense spiritual activity, yet if his understanding is not grounded in the accurate revelation of Christ, his zeal may outpace his knowledge. And when zeal outpaces knowledge, the result is not maturity but instability.

## The Problem of Zeal Without Knowledge

The danger is that sustained spiritual engagement without sound doctrine can lead to what I call **"accidental discharge."** Imagine a man firing a weapon continuously in every direction. Eventually, some of his shots will hit targets by pure chance. In the spiritual realm, a man who prays long hours without understanding may see things happen. People may get healed. Prophetic words may come to pass. Visions may occur. And because these things are real, he begins to think he has arrived at spiritual maturity.

But those manifestations are not unique to the New Testament. In the Old Testament, people prophesied. They saw angels. Miracles happened. The dead were raised. Seas parted. Yet what they did not have was the full revelation of Christ. The substance was still hidden in shadows and types.

This is why Jesus could say concerning John the Baptist:

*“Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he.”* **— Matthew 11:11 (KJV)**

John's greatness was not because he performed the most miracles. Scripture never records John performing a single miracle. His greatness was that he pointed men to Christ. He stood at the threshold of the New Covenant and revealed the Lamb of God. That should tell us something: **in the New Testament, greatness is not measured primarily by manifestations but by the revelation of Christ.**

## The Subtle Trap of Spiritual Pride

This is where many sincere believers miss it. They pray for long hours, begin to have encounters, and soon their meetings are filled with manifestations. People fall under the power. Prophetic words abound. Miracles happen. And they conclude that they have reached the pinnacle of spiritual maturity. **Then pride quietly sets in.**

They become unteachable. They no longer think they need doctrine. They no longer think they need to sit and learn. In their minds, the manifestations have become proof that they know God deeply. But manifestations are not the measure of maturity. **The true measure of a New Testament believer is how much of Christ has been revealed and formed in him.**

A man can have gifts and still be immature. He can move in power and yet remain shallow in the knowledge of Christ. He can prophesy with accuracy and still lack understanding of the gospel. He can heal the sick and still be proud, arrogant, and unteachable. The gifts of the Spirit are given by grace, not earned by maturity. They operate through faith, not through understanding. And because they can operate apart from deep knowledge of Christ, they can create the illusion of maturity where there is only the reality of giftedness.

When the revelation of Christ crystallizes in your heart, something very different happens: **Humility grows.** You become more teachable, not less. The more you truly know Him, the more you realize there is still so much of Christ to behold. The more you see of His glory, the more you see of your own emptiness apart from Him. **True revelation produces humility.** False revelation — revelation that is really just experience without understanding — produces pride.

Power is beautiful. Miracles are wonderful. Encounters have their place. But **the highest pursuit of the New Testament believer is the accurate revelation of Christ**, for it is in knowing Him that true maturity is found. The man who knows Christ deeply will never become proud of his gifts, because he understands that every gift is a reflection of the Giver, not an attainment of the receiver. He will never become unteachable, because he knows that the depths of Christ are unfathomable. He will never mistake manifestations for maturity, because he understands that the goal is not to do great things for God, but to know the great God who has done all things for us in Christ.

## X. WHY SHOULD A BELIEVER PRAY FOR LONG HOURS?

We have established that long teaching is essential. We have warned that long prayer without revelation is dangerous. Now we turn to the beautiful purpose of sustained prayer. Why should a believer pray for long hours? What is the point of extended seasons of prayer, fasting, and spiritual engagement?

The answer is not what many have been taught. The believer does not pray long because God is withholding blessings. He does not pray long because he is trying to persuade God to act. He does not pray long because God needs to be convinced, cajoled, or worn down

by persistence. **The believer prays long for an entirely different reason: because the revelation of God's Word must become crystallized in his heart.**

## Prayer as the Crucible of Revelation

Paul's prayers for believers were not that God would give them more spiritual possessions, but that they would receive the spirit of wisdom and revelation in the knowledge of Christ. They already had every spiritual blessing in Christ. They already possessed the indwelling Holy Spirit. What they lacked was the knowledge of what had already been freely given to them.

*"That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints."* **— Ephesians 1:17-18 (KJV)**

**Prayer, therefore, is where the Holy Spirit illuminates the realities of Christ until they become living convictions within us.** It is where truth moves from information to revelation, from the pages of Scripture into the heart of the believer. It is where doctrines that have been understood intellectually are pressed into the spirit until they become unshakable certainties.

Think of prayer as a **crucible**. A crucible is a container in which metals are heated to high temperatures so that impurities can be separated from the pure metal. In the crucible of sustained prayer, the truths of Scripture are heated by the fire of the Spirit until they melt into the heart. What was once hard, external knowledge becomes soft, internal conviction. What was once merely believed becomes truly known. What was once doctrine becomes experience.

This is why long seasons of prayer are not primarily about obtaining what God has refused to give. They are about seeing, grasping, and becoming established in what Christ has already accomplished. The believer who prays from the place of revelation is not begging God for blessings. **He is agreeing with God about blessings.** He is not trying to move heaven. He is aligning his heart with heaven.

## The Transformation of Perspective

*"That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; That Christ may dwell in your hearts by faith; that ye,*

*being rooted and grounded in love, May be able to comprehend with all saints what is the breadth, and length, and depth, and height; And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God."* **— Ephesians 3:16-19 (KJV)**

This understanding breaks the believer's endless pursuit of trying to "get" from God and shifts his focus to growing in the knowledge of what has already been received in Christ.

It transforms prayer from a **begging session into a fellowship session**.

It transforms fasting from an **attempt to twist God's arm into a declaration that earthly things have lost their hold**.

It transforms spiritual engagement from a **performance designed to impress God into a response to what God has already accomplished**.

When a believer truly grasps that he already has every spiritual blessing in Christ, his prayers change.

He no longer asks God to give him what he already possesses; **he asks God to open his eyes to see what he has**.

He no longer pleads for God to be present, because he knows that God is already present in the indwelling Spirit.

He no longer begs for God to bless him, because he knows that he has already been blessed with every blessing in Christ.

**His prayers become thanksgiving rather than petition, agreement rather than begging, confession rather than complaint.**

This is the prayer life that produces stability, maturity, and the kind of unshakable confidence that can withstand any storm. When a man knows — not merely believes, but knows — that he is complete in Christ, that he lacks nothing, that every spiritual blessing is already his, he can face any trial without despair, any loss without fear, and any opposition without anxiety. Because his confidence is not in what he is trying to get from God; **his confidence is in what God has already given him in Christ.**

Long prayer, then, is not about duration for duration's sake. It is about the time required for truth to move from the head to the heart. The believer who gives himself to long seasons of prayer is simply creating the space and the environment in which the Holy Spirit can do this crystallizing work. He is not earning anything or achieving anything. **He is simply**

**positioning himself to receive what God is eager to give: the spirit of wisdom and revelation in the knowledge of Christ.**

# XI. HOW THE GOSPEL MUST ALWAYS SOUND

Having explored the necessity of long teaching, the purpose of sustained prayer, and the dangers of spiritual activity without revelation, we conclude with a foundational truth that must govern every aspect of New Testament ministry. This truth concerns the content and character of the gospel itself. How must the gospel always sound?

*"To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation."* **— 2 Corinthians 5:19 (KJV)**

## The Gospel Is Not Behavioral Modification

Any preaching that attacks or censures people's sins is not the gospel of Christ. This is a statement that must be understood carefully, for it strikes at the heart of much that passes for gospel preaching in our day. When a minister stands before a congregation and spends the majority of his message condemning their behavior, listing their sins, and demanding that they change, **he is not preaching the gospel.** He may be preaching morality, religion, or reform — but he is not preaching the gospel of Christ.

Several times we are actually preaching behavioral modification, typical of reforming people just like non-governmental organizations. We tell people to stop sinning, to start obeying, to be better, to try harder, to live cleaner lives. We give them lists of dos and don'ts. We hold up the standard of righteousness and demand that they measure up. And in doing so, we place upon them a burden that neither they nor we can bear. We create a culture of guilt, shame, and perpetual failure, because we are asking fallen men to do what only redeemed men can do, and we are asking them to do it in their own strength rather than in the strength of Christ.

**The gospel is not behavioral modification.** The gospel is not a program for making bad people good. The gospel is not a system for reforming sinners into respectable citizens. The gospel is something far more radical, far more powerful, and far more transformative than any behavioral program could ever be.

## The Gospel Is Faith in Christ Alone

The gospel is faith in Christ alone.

The recipient of the gospel does not receive a new set of rules; **he receives a new birth**.

He does not get a list of improvements to make; **he gets a new nature**.

He does not enter into a contract of behavioral expectations; **he enters into a union with the living Christ**.

The gospel is not about what man must do for God. **It is about what God has done for man in Christ.**

This is why Paul declares that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them. Notice the direction of the action. God is the one doing the reconciling. God is the one not imputing trespasses. God is the one taking the initiative and making the provision. Man is not reconciling himself to God. Man is not earning his forgiveness or working his way back into divine favor. **God has already accomplished the reconciliation.** The work is finished, the gift is given, and the only thing left is for man to receive it by faith.

Should behaviors change? Yes, absolutely. But the question is: Into what should they change? The answer is not into Christ, because believers are already in Christ. The believer does not behave his way into Christ. He is placed into Christ by the Holy Spirit at the moment of regeneration. His position is not achieved by behavior; **it is received by birth.**

Behaviors are to reflect who you are, but **they never affect who you are.** No one becomes another's child by behavior, but by birth. A child does not earn his place in the family by being good; he is in the family because he was born into it. His behavior may honor or dishonor his family, but it never determines his membership in it. So it is with the believer. His behavior should reflect his identity in Christ, but it never establishes that identity.

## The Diagnostic Question

This brings us to the diagnostic question that every believer must ask himself:

Are you born again?

Have you received the gospel of Christ, or are you still trying to change?

Are you resting in what God has already accomplished, or are you striving to accomplish something yourself?

Are you living from a place of completed reconciliation, or are you trying to earn a reconciliation that has already been freely given?

The difference between these two positions is the difference between life and death, between freedom and bondage, between joy and despair. The man who is trying to change himself is on a treadmill of perpetual failure. He may make progress for a season, but he will always fall back because he is trying to do in his own strength what only Christ can do in him.

The man who has received the gospel begins from a place of **finished work**. He knows that he is already reconciled to God, that his sins are not imputed to him, and that he is complete in Christ. And from that place of security, he begins to live. His behaviors gradually begin to reflect his new nature, not because he is trying to become something he is not, but because he is becoming more fully what he already is. The fruit of the Spirit begins to manifest not as the result of self-effort, but as the natural outflowing of the life of Christ within him.

## The Pure Tone of Grace

This is how the gospel must always sound:

It must sound like **good news**, not bad news.

It must sound like a **finished work**, not a continuing struggle.

It must sound like **divine accomplishment**, not human achievement.

It must sound like **grace upon grace**, not demand upon demand.

It must sound like **God has already done everything necessary**, and that the only response required is faith.

Any preaching that leaves the hearer feeling condemned, burdened, or inadequate has missed the mark of the gospel. Any preaching that leaves the hearer feeling that he must do more, try harder, or measure up to some standard has confused law with gospel. Any preaching that attacks the sinner rather than revealing the Savior has ceased to be the ministry of reconciliation and has become the ministry of condemnation.

The gospel is the word of reconciliation. It announces that God has already reconciled the world to Himself in Christ, declares that He is not imputing trespasses, and invites the sinner to receive by faith what God has already accomplished by grace. And it produces in the hearer not a sense of desperate striving, but a **sense of grateful rest**.

The gospel does not say, *"You must do."* The gospel says, **"It is done."**

The gospel does not say, *"Change yourself."* The gospel says, **"You are already changed in Christ. Now let your life reflect who you are."**

This is the message that must be preached, taught, and prayed into the hearts of believers until it becomes not merely a doctrine they believe, but a reality they know. And this is why long seasons of teaching and prayer are so essential — because the gospel is a profound, multi-faceted, inexhaustible revelation of the heart of God in Christ that transforms the believer from the inside out the more it is meditated upon.

May the Lord give us grace to be ministers of reconciliation, wisdom to preach the gospel in its purity and power, patience to teach it with thoroughness and detail, and hunger to pray it into our hearts until we are filled with all the fullness of God.

✥ ✥ ✥ *The Revelation of Christ Is Worth Every Hour*

## ABOUT THE AUTHOR

**OKU ANDY** is a preacher, author, and setman of Logos Hub (Christocentric Family). He is passionate about unveiling Christ and His finished work through sound biblical interpretation and Christ-centered teaching. A devoted student of Scripture, he is committed to helping believers discover the beauty of the Gospel and the centrality of Christ in God's redemptive plan.

He lives with a deep conviction that every page of Scripture whispers the name of Jesus, and he writes to help others see Him more clearly. His heart beats for the local church, for the proclamation of sound doctrine, and for the raising up of a generation that values the revelation of Christ above every earthly distraction.

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*“For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.”* **— Romans 11:36 (KJV)**

*“The Lord bless thee, and keep thee: The Lord make his face shine upon thee, and be gracious unto thee: The Lord lift up his countenance upon thee, and give thee peace.”* **— Numbers 6:24-26 (KJV)**