

It Shall Be Given

by Alan Martin

The sermon emphasizes the importance of prayer and sincerity in seeking God to fulfill the Great Commission and meet the needs of others.

Scripture: Matthew 6:12-13, Matthew 10:1-8, Luke 11:5-10, Ephesians 3:20, James 1:5

Topics: "Prayer"

Description

In this sermon, the speaker begins by praying for the Word of God to have a powerful impact on the listeners. He then poses the question of what the Great Commission is, emphasizing the importance of sharing the gospel and making disciples. The speaker then focuses on the topic of prayer, using a parable from Matthew 10 to highlight the significance of asking God for what we need in order to fulfill our calling. He concludes by emphasizing that the ultimate goal of the Great Commission is to make people like Christ.

Transcript

Why don't you open your Bibles to Matthew chapter 10, Matthew chapter 10, and as you get there, then let's pray together corporately, seeking the Father and acknowledge Him. We are always in need of Him making His own Word alive. Father, we ask of You because we need You.

We don't believe it's possible to receive from Your Word without the help of Your Holy Spirit. We don't believe our minds are fully capable of grasping something that is spiritual. We don't believe the carnal man is able to receive the things of the Spirit.

They're foolishness to him because You intended for them to be spiritually discerned. We also believe that You've made it very clear You long to reveal Yourself, that everyone who seeks You with all their heart find You. You don't hide Yourself.

You've brought Your righteousness near. It's near us. It's even in our mouth, the Word of faith that we're proclaiming.

So we don't need to ask. We're not asking one another who's going to ascend up to heaven or to bring Christ down or who's going down to the very depths to try to bring Him up. We don't need it.

You have already brought Him near. You've already taken care of making every provision for life and godliness. You've made Your ways known and You continue to make Your ways known.

So we're here before You to draw near to You because You said if we draw near to You, You would draw near to us. You said, Father, that if we hunger and thirst after righteousness, we would be filled. You fill us.

You do not turn Your sons and daughters away empty. You do not refuse those who call upon You in sincerity and truth. And we believe that You even have a grace to give us through teaching.

And that's the grace we want to receive, that we can add it to the things You teach us directly. May You, Father, according to Your will, bless the instruction that You placed upon my heart this morning. Would You bless the hearers? May those that have come ready to receive, receive.

May Your Word do its wonderful work. May Your Holy Spirit do His amazing work, sanctifying us and cleansing us through Your Word. May our Lord Jesus Christ cleanse His church this morning through Your Word.

We want to stand before You faultless, blameless, and at peace. We don't want to be forgetful hearers, Lord. We intend to do what You speak to us.

And may everyone who has, and may everyone who's using what You're giving, may what You give and what they're receiving both be increased this morning in the name of the Lord Jesus, we pray. Amen. And before I look at the particular verse in Matthew chapter 10, I just want to ask you a question.

What is the Great Commission? Hmm? What can I describe? You can put it in your own words. You don't have to quote it exactly, but what is the Great Commission basically? Okay. Share the gospel of Christ going to all the world.

And what are we supposed to make? We're supposed to make disciples. And it's pointed, I mean, it's common knowledge now. I hear it many times and many ministers are beginning to share this accurately.

It's as you go, as you're doing this, this is the one thing you're commanded to do, make disciples. As you're going, disciples is something we're commanded to make. So to fulfill the Great Commission means we're to make disciples.

Now with that in mind, look in Matthew chapter 10 here and read with me verses 24 and 25. A student is not above his teacher, nor a servant above his master. Now some of, does some of your versions have a different word for student there? A disciple.

That's actually the correct translation. A disciple is not above his teacher, nor a slave his master. It is enough or it is sufficient that the disciple become like his teacher and the servant like his master.

So if we are to go into all the world and make disciples, what are we actually to go in all the world and do? Make people like Christ. You see why it's always upon my heart. That's what I'm called to do.

That's what you're called to do. I'm not called to just seek, get your sins forgiven. I'm not just called to you learn a couple of facts about God.

I am called to be a part of the process of God through his word and by his ministry, making each of us like Christ. It says this is for God, for everyone that God has called to all who've been predestined to all he foreknew, he predestined to be conformed to the image of his son. In other words, if you have been predestined by God, if you've been called by God and you're here, so you probably have been.

How do you know that? You are becoming like Christ. That's what you're predestined to be. This is, you're to be conformed to the image of his son.

This is why I lay such an emphasis upon becoming like Christ. That's what it means to be a disciple, becoming like him. And this is the confidence we have in the day of judgment, that in this world we are as he is.

In other words, we are really his disciples. His disciples have a great reason to look forward to heaven because he told his disciples, behold I go to prepare a place for you. Heaven is a place for Christ's disciples.

And so it's an emphasis upon my heart. Now, with that in mind, I want you to turn to Luke chapter 11. Luke chapter 11.

This is one of the things that we need to understand critically in order to become like Christ, to be made like our master, our teacher. Okay, in Luke chapter 11, read with me from the very first part of the chapter. On one day, Jesus was praying in a certain place.

And when he had finished, one of his disciples said to him, Lord teach us to pray just as John taught his disciples. And he said to them, when you pray, say, Father, hallowed be thy name, thy kingdom come. Give us this day our daily bread, forgive us our sins.

For we also forgive everyone who sins against us and lead us not into temptation. Something very similar to what Matthew wrote in the Sermon on the Mount. But he follows this up in verse 5, and then he said to them, suppose one of you has a friend.

And he goes to him at midnight and says, friend, lend me three loaves of bread, because a friend of mine on a journey has come to me and I have nothing to sit before him. Then the one inside answers, don't bother me, the door's already locked and my children are with me in bed and I can't get up and give you anything. I tell you, though he will not get up and give him the bread because he's his friend, yet because of the man's boldness, he will get up and give him as much as he needs.

So I say to you, ask, it will be given. Seek, you will find. Knock, the door will be open to you for everyone who asks or sees.

He who seeks finds, and to him who knocks, the door will be open. Which of you fathers, if your son asks for a fish, will give him a snake instead? Or if he asks for an egg, will give him a scorpion? If you then, though you are evil, know how to give good gifts to your children, how much more will your father in heaven give the Holy Spirit to those who ask him? This is interesting, the stress that Jesus would put would lay upon the means of prayer and the assurance of getting your prayers answered after he describes the just gives a basic pattern for us to pray. I'd like us to look at this because it's extremely important to understand in this process of becoming like Christ.

Notice first in verse 5, suppose one of you has a friend and he goes to him at midnight and says, friend, lend me three loaves of bread because a friend of mine on a journey has come to me and I have nothing to set before him. What, what, there's, there's a word that appears three times in those verses. What is it? Hmm? Friend.

Friend, you have a friend, you go to a friend and he says, a friend of mine has come to me on a journey. You know, our Lord gives parables that are wonderful. Okay.

When did this, when did this friend go to his friend? Midnight. It actually says that the literal Greek word is meso-nuptio, in the middle of the night. So they just called it midnight and that's what, that's where we get our English word, middle of the night.

It doesn't necessarily mean 12 o'clock and we would, in the middle of the night, he goes to his friend. Now, why is he going to his friend in the middle of the night? He says, a friend has just come to me. You think, you think a person back then showed up in the middle of the night to a friend's house? When did they travel back then? They traveled in the day.

I don't think he's saying that a person shows up at midnight. They didn't, it wasn't safe to travel back then. It's not like they had headlights to turn on.

We, we live in our very convenient society. We can be out there. What happened, what were the dangers they faced at night? Abandons, that lions, this is, this is an area where lions and tigers were in this area, that, that they weren't travelers at night.

So if it wasn't that he just arrived in the middle of the night, why would he get up in the middle of the night? If that, if that's not the reason, why would he get up in the middle of the night while his friend was sleeping and go seek help from another friend? That's exactly right. Why wouldn't he want his friend to know he didn't have it? Because if he's a friend, who would be doing the providing? If he let his, if he let his need be known, the friend that came to him would be the one providing for him. But the culture was, and it was a very important, what you wanted to do is you wanted to bless your friend when they came to you, but he doesn't want his friend to feel bad for showing up.

So he waits till his friend is asleep. And I'm gonna say he was, this is a little bit of speculation. I'm reading between the lines.

So I should probably say it could be that he waited for his friend to go to sleep, safely sound asleep. So he'd get up without his friend knowing. So he wouldn't feel bad because you know what he probably had just done at the evening meal? Giving it all.

He'd given it all and he didn't have any more. So he's going to get up, making sure his friend does not feel bad about it. And he's going to go to another friend that'll understand.

But he goes to this other friend and he knocks on the door and he pleads for him to get up. And, and that friend tells him, look, I can't get up and give you anything. And the reason I can't get up and give you anything is that I'm in bed.

I've locked all the doors. My children are in bed with me. If I get up, the whole place is going to, I can't give it to you.

I can't give it to you. But it says, he just went on to say, I tell you the truth, even though he will not get up and give it because he's his friend, yet because of the man's, what was your version of saying? Boldness or what? Persistence or importunity. It's an interesting word in the Greek.

It comes from the word, a negative form of awe and modesty because of his immodesty. Because he didn't care about what time it was. He knew something was more important than how he looked.

Something was more important than inconvenience. He didn't regard time. He didn't regard appearance.

He didn't regard his own self. What he, what, what was he regarding? What was the one thing he could not get out of his mind that in the morning, something should be set before this thing. In the morning, there should be something, there should be provision for this friend.

He knew in his heart, that's right. And so because he, he, he insisted it won't be okay for his friend to not have in the morning. If he waited till the morning and he was found out that he did not have, his friend would become awkward, uncomfortable.

And he didn't want that. He wanted the needs of his friend met. So the man gets up and gives him.

And then he says, now I say to you, let me say to you, ask, tell me what he's saying about prayer. What is the number one thing he is saying about prayer above the form, above the me. What is the bottom line of prayer? Why do we pray? Yes, yes, yes.

The bottom line of why we pray is that we must receive from the father in order to give those who need. We must go to the father. He must give us what we are able to give others.

And he, so what does he say? What does he give you complete freedom to do? He lays it out, ask. And he said, it will be given, seek, you will find, knock, the door will be open when you're asking, because there is a need and you don't have it. Ask, guess what? You'll be, it's going to be given.

You don't have, you haven't found something that you need, that someone else there's a need and you don't have it. You have to seek it. You seek that for that other person and you'll find it.

And if there's a hindrance, if something's closed and you cannot get in and you still know that behind this obstruction is the provision that, that your friend needs, you knock. And then just in case anyone misunderstands, he wants to make sure it's not, it doesn't, it's not just anyone. It is everyone, everyone who asks receives.

Everyone who asks with this heart receives. Everyone who seeks with this heart finds. Everyone who seeks, everyone who knocks, that is, with this heart, the door is open.

And he, and he, and he follows that out with, because it is just as natural as your children coming to you. And notice the three things. What is the three things he illustrates? What he uses to illustrate this? What's first? Bread.

What is that? But not the most basic need. The most basic part of their diet was bread. Of course, they live near the sea and they live near the river.

What was one of the most basic part of their, their, their protein needs? Fish. And what's something that they even had back then, quite common that you could have around the house? The basics. When it is established that there is basic need, when it's established that you are seeking the father in order for you to receive what the basic needs for, for those you are concerned about, there is not any question that God will give you.

No. Every time, every request it will be given. Think every time, every request it will be given.

That's the way Jesus teaches. So why would it be? We might ask and not receive. Is there a place in the scripture that talks about, hmm, some of you ask, but you don't receive.

James, what chapter James chapter four. All right. Go to James chapter four.

Let's look and see, because you know, you, you confirm something by a positive, but if something positive is true, it should be strengthened by its negative. Okay. Let's see if it's, if the negative strengthens the positive here, James chapter four, verse one of chapter four, let's start reading from there.

Where do wars and fights come from among you? Do not, they come from your desires for pleasure that war in your members. Now follow very carefully a Jew writing. James is, uh, the brother of Jesus and he's Jewish.

And you know how, when you read the Proverbs, the Proverbs state something twice, they'll repeat often the same truth twice to follow, follow this Jewish way of writing. It says you desire and do not have, you have a strong desire and you do not have, then he's going to restate the same thing a little differently. You murder and are zealous.

It's the word zelute. It's a, it's a form of the word zeal. You have a strong desire and you do not have, you murder and are zealous, but you're not able to obtain.

So the result of that is you fight and make war. That's what happens. This is what happens when you have a strong desire, but you don't have, and when you, you, you could kill for something you have, you are so zealous for it, but you're not able to obtain it.

It produces fights and wars. Then James turns around and tells you why you don't have, why do you not have now? Why does he follow up with that? Follow this. It's not the church's fault.

It's not the preacher's fault. It's not your wife's fault. It's not your husband's fault.

If you don't have, it's your fault. No reason to war about it. It's not for you wives.

It's not. Once your husband gets on trap, you'll be a happy lady. You better dump that thing.

You know what that's going to produce? A war. If you're looking to hubby to make you happy, get ready for war, war three, because that's what it produces. When you look for what God should give from someone else, here's what it leads to.

Disappointment, frustration, quarrels and fights. The reason you don't have what you need is you're seeking it in the wrong place. Ask God and he'll give.

Your husband doesn't always have the ability to give what you need. Husbands, your wives does not always have the ability to give what you need. God always provides what you need.

If you do not have, it's one reason you're not asking. That's pretty, that's pretty clear. You see, when you look to men to provide what you think you need, quarrels and fights are going to break out.

When you look to God for what you need, what can you expect? You'll have what you need. There'll be no reason to fight. There'll be no reason to quarrel.

Okay, but there's one other reason it goes beyond this. What's, what's the next thing he says? Not only is it, you do not have because you do not ask, but what if someone is asking, but they're not receiving? What wrong motive? On whose pleasure? You see your own. You see, God never promised to answer a prayer when it's based upon you feeling better.

He crushed his own son. He crushed him to give us peace. It pleased the father to bruise the son.

Although he was rich, he became poor for our sakes. God's not about making us feel good. He's about making us vessels that meet the needs of people.

And when we pray with this understanding, we get answers. He gives, you know what? This is to be so revolutionary to you. There is not a mother here who God is not ready to pour out all the wisdom of heaven.

You need it for your children. It's a need and God will give it. There's not a father here who doesn't need wisdom on how to be a father to his children, how to dwell with his wife in knowledge.

It's a legitimate need. And when you are asking for, when you are asking with that motive, fill me with your spirit father, so that I can provide the needs of my home. God won't even blink.

The answer is on its way before it leaves your lips. It's yes. It's you have it.

You know what? Remember it? I didn't know that Sunday school for those of you that weren't here in the adult in the Sunday school that happened over here. I know that there's one over next door, a couple next door. But when Solomon asked, when he said, I'm just a boy and I don't know how to think and I need wisdom and understanding so that for the sake of these people, it not only, not only did God say, God say, yes, it says that God was pleased with what he asked and he was so pleased with what he asked.

He gave him more than he asked. He made him rich. He gave him long life and length of days.

It pleases the Lord. When you're asking because you want the needs of those around you met. Yes, mother, you need patience with your children.

He'll give you more than you ever thought you could handle. Yes, you need wisdom, how to deal with those in your life. He'll give you more than you ever thought you needed.

Isn't that what it says? Looking at if you're still in James, if you've opened there, turn back to chapter one. Okay, here you are, parent. Here you are, spouse, whether, whether man, woman, here you are, young person, put yourself whoever you are.

Is that what it says in verse five? Who's he talking to? Hmm. Any of you? Okay. Any of you, anybody, everybody sitting in this room, if you lack wisdom, what are you to do? Call the pastor up.

My number is 7 8 3 7 7 6 0. Disappointment. 7 8 3 7 7 6 0 human. Why ask me? You ask God.

And what does it say? What's the promise here? A strange word for the translators. I can see I have more and more sympathy for translators. The word is one of those negative, uh, and, and, and the word pluse.

We get, we, it, we get some of the word ply from it. Multi. The actual word he gives simply uncomplicatedly.

What's it mean? It's not going to be complicated. It's not going to come in some big, big thing. You have to unravel.

He just, you just ask. He just gives. It's not complicated.

It's simple. You ask and he gives liberally and without what? Without reproach. He's not reproaching you for what you don't have.

He is longing to provide what you genuinely need. There is one thing he does not like. He doesn't like anyone who thinks he's slow to give.

That's why he goes on to say, but let him ask him faith. God has never been slow to provide what his people need. And that's, that's an evil heart to think God is slow.

Provide what his people need. We're just human and we know how to give what our children need. And if anyone thinks God is slow to meet our needs, that kind of person doesn't deserve anything from God.

He doesn't even know God. God's perfect. And what a perfect creator be slow to meet the needs of his children.

So why don't we have, we either don't have because we're just not asking him, isn't it good to know that God's there so that in case you do need him, you can call on him. Did y'all get that? Yeah. Isn't that good to know he's there? You know, I don't need him much at the time, but it sure is good to know you can always go to prayer.

You know, if all else fails, pray about it. What a sick attitude. You apart from him, you can do nothing.

Because is that why the scripture says pray without ceasing? See, when you, when that's how you treat God, what it is, you're not really looking him to meet your need. You're looking to your husband or you're looking to your wife and what, what happens? Let's don't talk about it. Let's don't talk about it.

We don't like to talk about it. We just live with it. But since everybody lives with it, we all feel I'm not, at least I'm not abnormal.

I mean, all husband and wife struggle together. Do they really? I'd like to be one that doesn't. I'd like to be one that doesn't.

I'd like to believe it's possible that if I look to the Lord for everything, I don't have to blame Dina. I believe it's possible. That's my goal.

My goal is not normal. Did you ever figured out my goal is not normal? You know, the Bible is a book about thousands upon thousands upon thousands of ordinary people who never really fully believe in took God as a word fully. But there's those few gems of exceptions in it.

And all the chapters are written around. That's who I want to be. I want to be the Joshua and the Caleb.

I want to be the Elijah. I want to be one of the 12. I want to be a David and the rest of the world can live their normal life and have their and feel good because it's not that much worse than everybody else.

But there is something we just saying I'm pressing on the way new heights I'm gaining every day. You know, I want to live above the world. You know, though some some may dwell, you know, it says, What is

this? I want to scale the utmost height to catch the gleam of glory bright, though some know what's it? What is it? What is it? What versus that? What was that? 4 30? What were we singing? 5 90.

What? 5 49. Thank you. Let me let me quote that right.

There's a verse that my heart has no desire to stay where doubts arise and fears dismay, though some may dwell where these abound. My prayer, my aim is higher ground. I'm not I'm not content to dwell where there's plenty of people dwelling.

There is a life in Christ that is so rich. We need more Solomons in our day. You know, the scripture says it and we I talked about in Sunday school, but I'm gonna say it again and we're done.

Here's what it says. Now to him who is able to do what? Exceedingly abundantly above all you ask or think to him be glory in the church. I want to know a God who does more than I ask all the time.

More than I ask way more than I ask. I would think the problem is then not that you think too much, but you expect too little. I think we're going to find when we stand before God in heaven, you probably heard the you probably heard the story in it and it's a parable.

I think it came from a dream. God gave a man that a man was being given a tour in heaven and there were thousands upon thousands of packages in a warehouse beside his mansion. He went to his mansion and there was next to it.

There was this warehouse filled from floor to ceiling with thousands and thousands and thousands of gifts. And he asked, he asked the angel, what are these? He says, these are all the things that God long to give you, but you never asked. I don't want to stand before him and only find out then unbelief hindered the life that he really called me.

And I know him to be merciful. And it's been upon my heart to repent of my own unbelief and to plead with you that if we are not abounding in grace, if there's any area where you're lacking to take your eyes off yourself, take it off your neighbor, take it off your wife, take it off your husband, take it off me, take it off your job, fix your eyes on Jesus Christ, look at him, ask him and he'll give and quarrels will be ended. Fights will be ended.

You will have the peace of Christ that passes all understanding, guarding your heart tonight. And you'll find that every time you need something for your husband or you need it for your wife or you need it for your Children, you can rise up and go to the secret place and ask the Lord and he'll give you yes every time. So you can make sure you have what we need.

That would be a sweet. Yeah, I'll read it for you in Ephesians chapter two. Is it? Let's see.

Yeah, no, Ephesians 3 20 Ephesians 3 20 is that verse. Well, let's spend a little bit of time in prayer this morning together. And you know what? It's good to pray to you.

We don't do it often enough. If it's upon your heart to just cry out to the Lord something upon your heart right now or to pray about it, go ahead. Bless bless the body.

And just because sometimes the very things that you're seeing and longing for is the very thing someone else is. And it sure would be easy for them to say Amen. abounding in compassion.

You forgive wickedness, rebellion. We have sensed through your loving discipline and your consistent attempts to speak to us that much. It's not all the problems in our lives are areas of unbelief.

We do not trust you. We have not looked to you. You say in your word that quarrels and strife come from our disappointments.

And you said you don't disappoint. You don't disappoint us. We I confess we don't understand you near enough.

But even that even our understanding of you father has been greatly hampered by our own slowness to seek that from you. I'm so grateful. You don't hide yourself.

You want to be known. You make it clear that everyone who seeks you with all their heart find you would you for your own namesake amongst us here cause more and more of us to to to be made in a right relationship with you purged from that evil heart of unbelief so that we're walking in the abundant provision. You've made ours in Christ and so that the testimony of more and more of us here is that these are a people blessed of God.

These are a people whom God's mercy and grace have enriched and that we would be a people full of hope able to share with the many others out there who are suffering from their own stubbornness and suffering from their own lack of seeking you and who who you said the backslider and hardest fill with his own ways his own backsliding shall punish them. And like us there are many out there father whose their own backsliding is just ruining their life. But Lord made the mercy and the grace that you're showing to us and the repentance you're granting to us.

May it so fill us with hope for those around us so that as they see the transformation your mercy and grace brings about in our life. They'll be they'll be drawn to seek it. We've gone to seek it and desire it from you.

Thank you Lord. Thank you that you're willing to purge us from the things that is so damaging to us. Father would you continue to be the finisher of our faith? All of us would confess that we know somehow whether we can't explain it.

There are things that we cannot do that you have called us to do because of the littleness of our own. And we want to thank you for being long suffering. We want to thank you for being patient and forgiving gorgeous.

But we want more than just forgiveness. We want to be delivered from being without because of our own heart condition. So for your own namesake continue to work in us.

Continue to bring us more and more and more into what it what you intended a son and daughter to be loving, trusting, believing, walking with you, led by your spirit with rivers of living water coming up from our hearts, our innermost being, refreshing those around us. That's our prayer. That's your will.

We know you hear us when we seek and ask according to your will. So may it be done for your own namesake. We pray in Jesus name.

Amen. Let's sing something together. We can sing it.

I could play but we can sing it acapella. Seek ye first. All right.

That sounds good. Just as I am without one plea, but that thy blood was shed for me. And that thou bidst me come to thee, O Lamb of God, I come.

Just as I am and waiting not to rid my soul of one dark blot, to thee whose blood can cleanse each spot, O Lamb of God, I come. If you don't know this verse, listen to it. Just as I am poor, wretched, blind, sought riches, healing of the mind.

And listen, yea, all I need in thee to find, O Lamb of God, I come. You're dismissed with this thought. There is a heavenly father longing to bless you this week.

Amen. Let him.

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