

Fifth Lesson. 'Ask, and It Shall Be Given You;' Or, the Certainty of the Answer to Prayer

by Andrew Murray

The sermon emphasizes the certainty of the answer to prayer, based on the Lord's promise that every one that asketh, receiveth.

Scripture: Matthew 7:7

Topics: "Faith in God", "Prayer"

Description

Andrew Murray emphasizes the certainty of answers to prayer, as taught by Jesus in the Sermon on the Mount. He highlights the importance of asking, seeking, and knocking, illustrating that these actions lead to receiving gifts from God and finding a deeper relationship with Him. Murray points out that doubt and distrust can hinder our prayer life, but encourages believers to hold fast to the promise that every request made in faith will be answered. He urges Christians to approach prayer with confidence, understanding that the lack of an answer may indicate a need for spiritual growth or alignment with God's will. Ultimately, Murray calls for a deeper understanding of prayer as a means of communion with God, where every childlike request is met with divine response.

Transcript

'Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth, and he that seeketh findeth; and to him that knocketh it shall be opened,'--Matt. vii. 7, 8.

'Ye ask, and receive not, because ye ask amiss.'--Jas. iv. 3.

OUR Lord returns here in the Sermon on the Mount a second time to speak of prayer. The first time He had spoken of the Father who is to be found in secret, and rewards openly, and had given us the pattern prayer (Matt. vi. 5-15). Here He wants to teach us what in all Scripture is considered the chief thing in prayer: the assurance that prayer will be heard and answered. Observe how He uses words which mean almost the same thing, and each time repeats the promise so distinctly: 'Ye shall receive, ye shall find, it shall be opened unto you;' and then gives as ground for such assurance the law of the kingdom: 'He that asketh, receiveth; he that seeketh, findeth; to him that knocketh, it shall be opened.' We cannot but feel how in this sixfold repetition He wants to impress deep on our minds this one truth, that we may and must most confidently expect an answer to our prayer. Next to the revelation of the Father's love, there is, in the

whole course of the school of prayer, not a more important lesson than this: Every one that asketh, receiveth.

In the three words the Lord uses, ask, seek, knock, a difference in meaning has been sought. If such was indeed His purpose, then the first, ASK, refers to the gifts we pray for. But I may ask and receive the gift without the Giver. SEEK is the word Scripture uses of God Himself; Christ assures me that I can find Himself. But it is not enough to find God in time of need, without coming to abiding fellowship: KNOCK speaks of admission to dwell with Him and in Him. Asking and receiving the gift would thus lead to seeking and finding the Giver, and this again to the knocking and opening of the door of the Father's home and love. One thing is sure: the Lord does want us to count most certainly on it that asking, seeking, knocking, cannot be in vain: receiving an answer, finding God, the opened heart and home of God, are the certain fruit of prayer.

That the Lord should have thought it needful in so many forms to repeat the truth, is a lesson of deep import. It proves that He knows our heart, how doubt and distrust toward God are natural to us, and how easily we are inclined to rest in prayer as a religious work without an answer. He knows too how, even when we believe that God is the Hearer of prayer, believing prayer that lays hold of the promise, is something spiritual, too high and difficult for the half-hearted disciple. He therefore at the very outset of His instruction to those who would learn to pray, seeks to lodge this truth deep into their hearts: prayer does avail much; ask and ye shall receive; every one that asketh, receiveth. This is the fixed eternal law of the kingdom: if you ask and receive not, it must be because there is something amiss or wanting in the prayer. Hold on; let the Word and the Spirit teach you to pray aright, but do not let go the confidence He seeks to waken: Every one that asketh, receiveth.

'Ask, and it shall be given you.' Christ has no mightier stimulus to persevering prayer in His school than this. As a child has to prove a sum to be correct, so the proof that we have prayed aright is, the answer. If we ask and receive not, it is because we have not learned to pray aright. Let every learner in the school of Christ therefore take the Master's word in all simplicity: Every one that asketh, receiveth. He had good reasons for speaking so unconditionally. Let us beware of weakening the Word with our human wisdom. When He tells us heavenly things, let us believe Him: His Word will explain itself to him who believes it fully. If questions and difficulties arise, let us not seek to have them settled before we accept the Word. No; let us entrust them all to Him: it is His to solve them: our work is first and fully to accept and hold fast His promise. Let in our inner chamber, in the inner chamber of our heart too, the Word be inscribed in letters of light: Every one that asketh, receiveth.

According to this teaching of the Master, prayer consists of two parts, has two sides, a human and a Divine. The human is the asking, the Divine is the giving. Or, to look at both from the human side, there is the asking and the receiving--the two halves that make up a whole. It is as if He would tell us that we are not to rest without an answer, because it is the will of God, the rule in the Father's family: every childlike believing petition is granted. If no answer comes, we are not to sit down in the sloth that calls itself resignation, and suppose that it is not God's will to give an answer. No; there must be something in the prayer that is not as God would have it, childlike and believing; we must seek for grace to pray so that the answer may come. It is far easier to the flesh to submit without the answer than to yield itself to be searched and purified by the Spirit, until it has learnt to pray the prayer of faith.

It is one of the terrible marks of the diseased state of Christian life in these days, that there are so many who rest content without the distinct experience of answer to prayer. They pray daily, they ask many

things, and trust that some of them will be heard, but know little of direct definite answer to prayer as the rule of daily life. And it is this the Father wills: He seeks daily intercourse with His children in listening to and granting their petitions. He wills that I should come to Him day by day with distinct requests; He wills day by day to do for me what I ask. It was in His answer to prayer that the saints of old learned to know God as the Living One, and were stirred to praise and love (Ps. xxxiv., lxvi. 19, cxvi. 1). Our Teacher waits to imprint this upon our minds: prayer and its answer, the child asking and the father giving, belong to each other.

There may be cases in which the answer is a refusal, because the request is not according to God's Word, as when Moses asked to enter Canaan. But still, there was an answer: God did not leave His servant in uncertainty as to His will. The gods of the heathen are dumb and cannot speak. Our Father lets His child know when He cannot give him what he asks, and he withdraws his petition, even as the Son did in Gethsemane. Both Moses the servant and Christ the Son knew that what they asked was not according to what the Lord had spoken: their prayer was the humble supplication whether it was not possible for the decision to be changed. God will teach those who are teachable and give Him time, by His Word and Spirit, whether their request be according to His will or not. Let us withdraw the request, if it be not according to God's mind, or persevere till the answer come. Prayer is appointed to obtain the answer. It is in prayer and its answer that the interchange of love between the Father and His child takes place.

How deep the estrangement of our heart from God must be, that we find it so difficult to grasp such promises. Even while we accept the words and believe their truth, the faith of the heart, that fully has them and rejoices in them, comes so slowly. It is because our spiritual life is still so weak, and the capacity for taking God's thoughts is so feeble. But let us look to Jesus to teach us as none but He can teach. If we take His words in simplicity, and trust Him by His Spirit to make them within us life and power, they will so enter into our inner being, that the spiritual Divine reality of the truth they contain will indeed take possession of us, and we shall not rest content until every petition we offer is borne heavenward on Jesus' own words: 'Ask, and it shall be given you.'

Beloved fellow-disciples in the school of Jesus! let us set ourselves to learn this lesson well. Let us take these words just as they were spoken. Let us not suffer human reason to weaken their force. Let us take them as Jesus gives them, and believe them. He will teach us in due time how to understand them fully: let us begin by implicitly believing them. Let us take time, as often as we pray, to listen to His voice: Every one that asketh, receiveth. Let us not make the feeble experiences of our unbelief the measure of what our faith may expect. Let us seek, not only just in our seasons of prayer, but at all times, to hold fast the joyful assurance: man's prayer on earth and God's answer in heaven are meant for each other. Let us trust Jesus to teach us so to pray that the answer can come. He will do it, if we hold fast the word He gives today: 'Ask, and ye shall receive.'

'LORD, TEACH US TO PRAY.'

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O Lord Jesus! teach me to understand and believe what Thou hast now promised me. It is not hid from Thee, O my Lord, with what reasonings my heart seeks to satisfy itself, when no answer comes. There is the thought that my prayer is not in harmony with the Father's secret counsel; that there is perhaps something better Thou wouldest give me; or that prayer as fellowship with God is blessing enough without an answer. And yet, my blessed Lord, I find in Thy teaching on prayer that Thou didst not speak of these

things, but didst say so plainly, that prayer may and must expect an answer. Thou dost assure us that this is the fellowship of a child with the Father: the child asks and the Father gives.

Blessed Lord! Thy words are faithful and true. It must be, because I pray amiss, that my experience of answered prayer is not clearer. It must be, because I live too little in the Spirit, that my prayer is too little in the Spirit, and that the power for the prayer of faith is wanting.

Lord! teach me to pray. Lord Jesus! I trust Thee for it; teach me to pray in faith. Lord! teach me this lesson of today: Every one that asketh receiveth. Amen.

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