

Why Should I Pray for What Seems Impossible

by Carter Conlon

Carter Conlon emphasizes the power of prayer and faith in seeking God for the seemingly impossible challenges we face.

Duration: 55:41

Scripture: John 11:25, Acts 4:29, Hebrews 11:6

Topics: "Faith And Prayer", "Gods Sovereignty"

Description

This sermon emphasizes the importance of trusting God in impossible situations, encouraging believers to step out in faith and pray for revival and transformation in their lives and communities. It highlights the power of prayer, the need to glorify God's name, and the assurance that God can bring life and victory even in the midst of hopelessness and impossibility.

Transcript

God bless you this morning, and God bless all of our visitors that are here with us today. Luli McCoy and her team from the Communication Ministry are going to be at the information table at the end of this service today. If you're able to give us a couple of months of your time and help, it would be greatly, greatly appreciated.

Our budgets are limited, and we simply can't hire any more full-time people. But if you can help us, there's just a lot of work, and it's piling up on them, and we'd appreciate it very much. If you've been looking for a ministry where you can help get the Word of God out, this would be a good one for you to consider getting involved in.

Three o'clock this afternoon, prayer service. We are praying and fasting for a period of 21 days as a church. Now, that doesn't mean we're fasting for 21 days.

What it means is that people are taking the time to set apart half a day a day of putting away food except for liquids and spending that time in prayer, believing God for this city, for the five boroughs of New York City. And I'm so gladdened today to find out that almost 1,000 people have signed up on the prayer board, praying 24 hours a day and doing prayer walks. I mean, just going out on the street alone or maybe two by two and just walking together and praying out loud for these various boroughs.

And thank God for that. Thank God. Deeply appreciative of how you have embraced this time of prayer and fasting.

Now, I'm going to be speaking a message this morning from the book of 1 John in the New Testament. Now, the last book is a revelation. Just go back a few pages from the last book in the New Testament.

You'll find 1 John chapter five and then the book of Daniel chapter nine in the Old Testament. Isaiah, Jeremiah, Lamentations, Ezekiel. Then you have Daniel.

Now, Father, I thank you, God, with all of my heart. Lord, we're living in a momentous time. Help us, Lord Jesus Christ, help us not to fail the grace that you've given us.

Help us, Lord, not to make the mistake that the children of Israel made when they came to the very borders of the supernatural and drew back. And died in a in a desert. Father, God, help us.

We lift our voices like your own disciples did when they said, Lord, increase our faith. Lord, you've got to help us. We can only believe as much as we can.

Like the father with a child that was in difficulty said, Lord, I believe. Help my unbelief. Lord, you've got to help us to hear.

You've given us ears, but we can't hear with them if you don't enable us. You've given us minds to read your word, but we can't fully embrace it unless you give us the hearts to embrace it. So, Lord, I stand before you as your people do.

And I'm asking you, Father, to take us farther than we've ever gone before. Give us hearts to believe you, Lord. Give us hearts and ears to be able to hear you.

Lord, we have only one desire today. It's all that's in my heart is that your name be glorified in this generation. I'm tired, Lord, of your name being thrown around as if so casually and so worthlessly.

It's not appropriate. I'm asking you, Jesus, your name be glorified. I'm asking you, Father, to do something so profound in this city that the whole world will have to take notice.

My God, I know that judgment must come to this world, but I see in your word where mercy precedes it. I see a mercy call in my heart, and I'm asking you, God, to give us the grace to believe this. Give us faith to pray like we've never prayed.

Lord, you're not interested in empty words. That's all religion has to offer. Empty, repetitive words.

You're not interested in these things. You're looking for a heart of faith. And so, God, I'm asking you, Lord, in this church and in my life, when I open my mouth to pray, it be filled with faith.

God Almighty, I yield my body to this purpose. I yield my mind and my heart to this purpose, and I'm asking you to do this. Do it sovereignly.

Do it supernaturally. Do it whatever way you want to do it. I'm just asking you to do it.

Bless those that are hearing this day, God. Bless those that are in home fellowships. Bless the churches that are listening.

My God Almighty, in the name of Jesus, give us faith, Lord, to believe you. Lord God, help us not to look at impossibility and call it anything other than what you call it. Give us grace, Lord.

Give us grace in this generation. Give me the ability to speak this. You put this on my heart.

Help me, God. Father, I ask this in Jesus' name. Amen.

I want to read to you something from the word of God that caused my heart to explode in faith this week. I read it. I can't tell you how many times I've read this book.

I don't know how many times over the years, but I've never seen this. I've never understood it. It's as if God hides his word sometimes until the right season comes.

Remember when Josiah was rebuilding the temple and calling the people back to the worship of the true God? It was then that the book of the law was discovered. It's not that it hadn't been around. It's just nobody, it was hidden.

And the Lord just doesn't casually throw his word around. If he knows that there's a generation that's not going to listen to what he has to say, he'll hide his word until an appropriate time. Otherwise, we would read it, and we would just become more hardened to it and callous to it.

I want to just read to you 1 John chapter 5, verses 13 to 16, and try to explain it to you. And the title of my message is, Why Should I Pray for What Seems to be Impossible? Now, these things, verse 13, 1 John 5, verse 13. These things have I written unto you that believe on the name of the Son of God, that you might know that you have eternal life, and that you may believe on the name of the Son of God.

And this is the confidence that we have in him, that if we ask anything according to his will, he heareth us. Anything, my Bible says. This is the confidence.

If we ask anything according to his will, he heareth us. And if we know that he heareth us, whatsoever we ask, we know that we have the petitions that we desired of him. It's amazing.

I'm reading it slowly so that it can sink in. If we know that he heareth us, whatsoever we ask, we know that we have the petitions that we desired of him. Now, verse 16 ties into this.

If any man sees his brother sin of sin, which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. Now, these are incredible words. How deeply am I to embrace them? What does it mean that I can pray for my brother and God will give him life unless he has sinned, has sinned unto death? Now, I'm hoping that I'm going to be able to explain this very, very clearly before we get to the end of this message.

Now, go to the book of Daniel, please. Chapter nine. If you already have a marker there in the Old Testament, Daniel, chapter nine.

Now, the Bible tells us in Daniel, chapter nine, that Daniel understood by the word of the Lord. In other words, the word of God was quickened to him. From the book of Jeremiah, actually, chapter 25, primarily verses 11 and 12.

It was written clearly. It was written plainly that the chastisement of the Lord upon his people and upon his nation was nearing completion. He understood it.

It says, in the first year of his reign, Daniel nine two, I, Daniel, understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish 70 years in the desolations of Jerusalem. Now, Daniel saw something that the casual seeker of God doesn't see. He was a man given to the seeking of God.

He was a man given to living in right relationship with God. And it's not that others didn't have access to these scriptures, I'm sure. But suddenly, at the end of all of this time, it's not even that Daniel wasn't a seeker of God.

But suddenly, the muddy water clears as it is. And suddenly, you see deep into the scripture. And he understood that a doorway was about to open.

And anyone who wanted to return to where the place of God's true blessing and purpose was found could go there. He saw it. He said, Lord, you have determined a specific time where you actually chastised your own people because of the careless handling of the word of God.

They had the presence of God as a nation. They had the word of God. But they got caught up in the prosperity.

They got caught up in the blessing. They became casual, bored, maybe with the narrowness and the simplicity of going to the temple and offering sacrifice and having their prayers answered and ministering to the stranger. And all of these things that God had so clearly come down and manifested His presence and said, this is what my house is about.

It's to be a house of prayer. And when people come in, I'm going to sovereignly answer them. And the name of God would be brought to reputation in the earth because of this.

But the people, the caretakers of the house as it is, the caretakers of the temple became so utterly careless with what had been given to them. Just as you and I can become careless, we are the temple of the Holy Spirit. And we can become casual and careless with the things of God.

And because of that, the Lord allowed their enemies to come and overpower them. And take them into captivity. And to those that were in captivity, the reports would be coming back that the temple is destroyed.

The city is in ruins. The testimony of God is in shambles. We are in captivity.

And it would seem like such a hopeless and impossible situation. And that suddenly in the midst of it all, this man Daniel is seeking God. And off of the pages of scripture begin to lift this incredible promise.

That a doorway is about to open. Now that's impossible. To the natural mind, it's impossible.

How could it happen? We're captivated by then the controlling power of the known world. Yes, taken into captivity by the Babylonians. And now the Medo-Persians have come in and conquered Babylon.

These are not people naturally given to kindness. These are not the people who you can petition the king and say we'd like to go back. And build a testimony that glorifies God and the earth.

And declares him to be more powerful than you are. There's absolutely no way. These are not people that are even sympathetic to the things of God.

So not only is Jerusalem destroyed, but the people of God are captivated in a sense by the nations of the world that have surrounded them. And suddenly Daniel sees a door about to open. He sees it in the scriptures.

It's not, you know, a lot of people claim to hear voices. I don't hear voices. I see God always speaks to me through his word.

That's how he speaks. He's already made an open and plain declaration of who he is and what he does and how he intends to do it. There was a church in Revelation chapter 3 called Philadelphia.

And the Lord said to this church, you have only a little strength. You've kept my word and you've not denied my name. He said, I'm going to set before you an open door and no one can close it.

Because you've done these things. He said, false religion is going to be forced to bend before you because of what I'm about to do for you. There are people, he said, that Philadelphia have claimed a relationship with me.

But you're going to so bypass them. Those who have been concerned about the honor of God, those who have not denied the name of Jesus Christ, those who have stayed true to biblical Christianity. I'm going to open a door.

And those who've had a relationship with me, but it's not been true. They're going to have to bow before your feet. He said, they're going to have to acknowledge that I've loved you.

In other words, I'm going to do something so powerful for you and so supernatural. That one more time, like in the book of Acts chapter 2, the 3000 religionists, as it was, bowed at the feet of 120 that were in the upper room. Now, there's no evidence that many people were aware of this.

But as I said earlier, the plans of God always come to those who are truly seeking him. Now, what did Daniel do with this information? He did as he was accustomed to do. He began to pray.

Verse 3, it says, I set my face unto the Lord God to seek by prayer and supplication with fasting and sackcloth and ashes. I saw this in the word of God and I set my face to see it happen. I went to the throne of God.

Now, Daniel did something in the next verses I'm going to read to you that you and I should be aware of today. Now, he was a righteous man. He had not been personally responsible for the suffering he'd been brought into.

He was just a young man when he was taken in a mass and forced deportation from the nation of Israel into Babylon. He had been castrated, made a eunuch in the Babylonian king's court. In other words, those things that are most important to a Jewish boy, family, is gone.

No chance of a family, no chance of a relationship. He could have been so bitter. And he wasn't responsible.

He was a young man walking with God and serving God, but because of the casual handling of the truths of God by his own people, he was taken into captivity and he suffered incredible hardship and pain because of it. He wasn't personally responsible for his own suffering, but he included himself within the ranks of those who had been justly judged. And you'll see it here.

He did not say they did this and they did that. No, there's something in his prayer. It was now we did this.

We casually handled your word. We walked away from the truth that we once knew. And it reminds me of Christ.

Christ Jesus was a righteous man, obviously, the son of God. And he had not been personally responsible for the mess that had come upon humanity, but he included himself within the ranks of those that were justly judged when he went to a cross. And so you and I have a responsibility to not pray just for ourselves when we pray.

We don't pray, Oh God, bless Times Square Church. And that's a wonderful prayer. Thank God if you pray it.

But we've got to go beyond that. It can't be just our own church, our own denomination, our own family. It's bless the people of God.

We've all sinned and fallen short of the glory of God. If you came down, Lord, in our midst today, if you manifested your glory in this sanctuary, there's not one of us could stand. No matter how many days we fast or how long we pray, we could not stand because in our own selves, there are all areas in every one of our hearts where we've fallen short of the glory of God.

Daniel 9, 4, he says, I prayed to the Lord my God and made my confession and said, Oh Lord, the great and dreadful God, keeping covenant and mercy to them that love him and to them that keep his commandments. Verse 5, we have sinned and committed iniquity and have done wickedly and have rebelled even by departing from thy precepts and from thy judgments. Daniel said, God, we sinned when we left the simplicity of your word.

When we started trying to manage the church from the minds of men. When we started to come up with formulas and theories that have not come from the word of God. We sinned by departing.

Neither have we hearkened to your servants, the prophets, which spoke in your name to our kings, our princes, our fathers, and to all the people of the land. And Daniel says, it's not as if you left yourself without a voice. There were voices raised up.

There were people warning about where we were going, but we were not willing to listen. Oh Lord, verse 7, righteousness belongs to you, but unto us confusion of faces, as at this day, to the men of Judah, to the inhabitants of Jerusalem, and to all Israel that are near and far off, through all the countries where you've driven them because of their trespass, that they've trespassed against you. Oh Lord, to us belongs confusion of face.

To our kings, to our princes, to our fathers, because we've sinned against you. This is our portion, Daniel said, this confusion of face. In other words, we are the people of God, but somehow we've been marginalized, somehow we've been surrounded, somehow seemingly captivated by forces beyond our control.

But you, he says in verse 9, to the Lord our God belong mercies and forgiveness, though we've rebelled against him. Neither have we obeyed the voice of the Lord our God to walk in his ways, which he set before us by his servants, the prophets. Yea, verse 11, all Israel have transgressed thy law, even by departing, that they may not obey thy voice.

Therefore the curse is upon us, is poured upon us, and the oath that is written in the law of Moses, the servant of God, because we've sinned against him. Now, if you go back to Deuteronomy, you'll see that. It says that you'll work and not prosper, you'll strive and not succeed in a sense, but we're talking in a spiritual sense.

Verse 12, and he's confirmed his words which he spoke against us and against our judges that judged us, by bringing upon us a great evil, for unto the whole heaven has not been done as has been done upon Jerusalem. As it is written in the law of Moses, all this evil is come upon us, yet we made not our prayer before the Lord God, that we might turn from our iniquities and understand the truth. I think about 9-11, I think about what came to this, I think about this constant crumbling now of the infrastructure of this country, the crumbling of the family, the crumbling of our financial system, the ineptitude of our political system.

It seems to be all falling apart at the same time. God's judgment is just on societies that turn from him, but it's gradual. Thank God he doesn't just judge us in one day.

This came upon us, but it didn't turn us to the Lord our God, that we might understand where we've failed and come back to truth again. Oh, we sang a few songs, we sang God bless America half a dozen times, and it just walked away from everything that God was trying to speak to us as a people. Therefore has the Lord watched upon the evil and brought it upon us, for the Lord our God is righteous in all his works which he does, for we obeyed not his voice.

Now, so that's the state. There has to be a true recognition. When I pray now for this country, I don't exclude myself from being part of the problem.

I don't put myself before the throne of God as the solution, and everyone else is the problem. That's arrogance, it's pride, and James said clearly the Lord will resist that kind of prayer, but will give grace to the humble. And Daniel went before God and said, Lord, is there anybody here who can say you've been everything that you should have been in Christ? Is there one? Please don't raise your hand because you'd be so embarrassed when this video is replayed in heaven and you see your hand raised, and you finally see yourself in the light of God, and realize, as I said last week, you're just a junkyard that God has stored the treasure of his Son inside of.

So please don't do that. But Daniel now begins to appeal to that which really matters. In verse 15, he said, O Lord our God, you brought your people forth out of the land of Egypt with a mighty hand, and you've gotten yourself renowned, as at this day we have sinned and done wickedly.

O Lord, according to all thy righteousness I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain, because of our sins and for the iniquities of our fathers. Jerusalem and thy people are become a reproach to all that are about us. Now therefore, O our God, hear the prayer of thy servant and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake.

O my God, incline thine ear and hear, open thine eyes and behold our desolations, and the city that is called by thy name. For we do not present our supplications before thee for our righteousness, but for thy great mercy. O Lord, hear.

O Lord, forgive. O Lord, hearken and do. Defer not for thine own sake.

O my God, for thy city and thy people are called by thy name. Now here's the key. This is where the prayer turns.

This is where faith comes into the heart. Daniel says, Lord, I'm not praying. I'm not bringing you anything of my own.

I'm not saying you should do this because any of us have done right. But for your holy name's sake. Because it's your name that's at stake here.

You're the God who brought us out of captivity and brought us into an inheritance. And your name was once glorified in the earth. And because of our carelessness, your name has been cast down.

Your name has become a reproach among the people. And Daniel says, Jesus, if you and I were praying Daniel's prayer, we'd say, Jesus, for your name's sake, revive us again. For your name's sake, bring back to life that which was dead.

For your name's sake, get glory to your name, Lord. I'm not appealing to you because we've done anything right. And we're not bringing to you our righteousness.

We're not bringing our program to you. We're not bringing our statistics to you. We're not bringing anything of ourselves to you.

We're simply appealing for the glory of your name, Jesus. For the honor of your name. That one more time in history, that men would not scoff but rather tremble when the name of Jesus Christ is spoken.

This is the heart of Christ. And it's the absolute heart of prayer. John 12, 28, Jesus said, Father, glorify thy name.

It came right from the mouth of the Son of God. That was his mission. That was his ministry, to glorify the name of his Father.

Then there came a voice from heaven saying, I have both glorified it and I will glorify it again. Thank God for that verse of scripture. I have glorified it throughout all history and I will glorify it again.

God will continuously glorify his own name. I think of the battle that Israel once had with the Philistines and David, the young man who was going to be king, came into the camp. And the reason he went into the battle with Goliath is because the name of God was being maligned by this opposing army and by this voice of confrontation and conflict and challenge that was coming to the people of God.

And nobody could fight it because they were all caught in their own strength and caught in their own strategies and they'd lost sight of the power of God. Now, God answers Daniel. And he gave him an understanding in the rest of this chapter, although I'm not going to read it.

You can read it when you go home. But he gave him an understanding that the answer to his prayer will eventually lead through a season of great trial before the ultimate victory. It's amazing.

He gets an answer, but it's not the kind of an answer you and I would expect. A messenger is sent to him and unlocks to him all of the future, in a sense, to the coming of Christ. And he shows him trial, difficulty and hardship and perplexity among nations, difficulty, which I believe that you and I are going to go into in greater measure in the days that we're in now.

Now, in a similar measure, those in the upper room, as well as in Acts 4, they knew that the answer to their prayers would most likely bring many of them into the sufferings of Christ. And yet still they prayed. I don't know the exact prayer in the upper room, but it must have been something like this.

Lord, we've all failed you. We ran when we should have stood. We were quiet when we should have testified.

We boasted a loyalty which we were not able to fulfill in our own strength. Abject failures, everyone in the room, from those that had leaned on his chest to those that had made vocal boastings before him. One thing I'm sure these people knew, that they weren't going anywhere without the strength of God.

But I believe that they prayed something like this. Lord, use us to glorify your name and to draw many to yourself. They knew that for God to answer this prayer, they would be brought into a place of scorn and derision.

Now, there would be great fruit born into the kingdom of God, but I remind you that when they came out of the upper room, yes, there's 3,000 turned, but there were also mockers there that accused them of being foolish and intoxicated and other things like this. And there will be mockers. When you and I pray, Lord, glorify your name through me, you're literally insured you're going to be brought into a place where, yes, there'll be fruit, but you will have to endure the mockery of a failed and fallen society and of many who are not going to go with God in the future.

In Acts chapter 4, the disciples were arrested, Peter and John, and they were threatened. They were threatened by the powers that then existed, that they were no longer to speak in this name. And I'm sure those threats were very real to them.

Yet they went back, they gathered in a prayer meeting, and they prayed, stretch forth your hand and use us in greater measure to affect our generation. And they knew that for God to answer their prayer, that it was going to be hardship for some of them. And, of course, history lets us know that that was the case.

There was a Roman arena and many other such like things, not for everybody, but for many. But still they prayed. They didn't pray for some cosmic visitation of God that would change their whole nation in a moment of time.

They prayed that God would use them. They prayed for the courage to stand in the marketplace. They prayed for divine healing to flow through their hands and for the work of God to be continued in the earth.

Now, God answered Daniel's prayer. Later on, as we study the text of Scripture, we see that Cyrus the king issued a decree. Suddenly God moves upon an impossible situation.

Imagine how incredulous it must have been when this door opens and the ward gets around. A decree has been issued. We can go home.

We can rebuild. The testimony of God's glory can be established in the earth again. Not only that, but some are saying that the glory of the latter house will be greater than the glory of the former.

But not everyone returned when the call came. Everyone was invited, but not everyone returned. That initial return was about 50,000.

Remember, it says, you can pray for your brother unless he has sinned a sin unto death. And here's how I would define this. It's no longer regarding or even desiring the lordship of Jesus Christ.

The people who are called by his name, but they no longer regard him. It's simply a casual association. And just like in Romans chapter 1, the scripture tells us they once had the truth, but they held it in such light regard that they eventually changed the image of God in their minds.

And without restraint, they began to call that which is evil, good. It's a sin unto death to so casually handle the word of God that they can't hear anymore. Won't hear.

Don't want to hear. When the word of God comes in the heart, it's crucify this Christ. We have another one that we've made.

We have another Christ that we're following. We don't want this Christ of Calvary. We don't want this beat up and bruised and wounded savior.

We don't want to walk in the pathway that he has prescribed for our lives. We don't want to share in the suffering. We don't want to be misunderstood.

We've created another Christ. And they so loosely and casually handle the word of God that they can't hear anymore. But to those who did return, the Bible tells us they built a temple of greater glory than the former because this is the temple that Jesus came to.

It was the physical temple they rebuilt. Now they had a real struggle in rebuilding it, but they kept moving forward by the word of God that he brought to his servants. They completed the temple.

It didn't look like much to many of them, but it was the temple that Jesus came to. It was the temple that he walked in. It was the temple that he did the miraculous and spoke clearly and plainly.

Now back in 1 John chapter 5, where we began, I want to read it to you again. And this is the confidence, verse 14, that we have in him. If we ask anything according to his will, he hears us.

And if we know that he hears us, whatsoever we ask, we know that we have the petitions that we desired of him. If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life, for then that sin not unto death. He shall ask, and he shall give him life.

Though the situation looks overwhelmingly impossible, he shall ask, and he shall give him life. The majority of New York City have not sinned unto death, folks. Oh, they've sinned.

But the sin unto death is when you can't hear the voice of God anymore, and you don't want to hear the voice of God. But I believe that many people do want to hear the voice of God in our generation. There is an inner hunger.

There is an ability. And on you and I, this promise, I hope it's not just me that sees this. But what I read is that if I ask for my brother, now, when I looked it up, it just means fellow human being, as well as it could be somebody who once knew God and is backslidden.

If I ask, God will give him life. Now, the death means, in the original text, it means just cut off from the enlivening influence of God. If you see your brother cut off from God and you ask, you'll give him life, which means you'll quicken him.

You'll bring him back to life again. It's a moment in history where God says, I've set before you an open door as my people, not just for yourselves but for many others. If you will simply ask in faith, standing on the promises of the word of God, that if I ask for my brother, if I stand in front... You see, there's a lot of churches in the city that are almost empty now and have very little influence.

But there are people there willing to hear. And it may look like a cemetery, but that doesn't mean anything to God. He's well able to bring life out of the grave, folks.

That's who we serve. That's who Christ is. And hasn't history taught us that that's where Christ's name is truly brought to glory? If we can do it, then there's a shared glory, may I say that.

We write books about it and we put out strategies and we tell everybody else how to do it. And that's essentially what we've probably done for the last 20 or 30 years. No, no.

God in his mercy brings us to a place where he's the only one that can make a difference. He lets Lazarus die, lets Martha quote all the scriptures she wants, lets Mary fall and weep at his feet. He waits until the situation is totally hopeless and then comes in and does what only God can do and brings his own name to reputation.

History teaches us this over and over again. 135,000 people come against the nation of Israel. God calls a young man called Gideon.

He initially starts with about 20,000 or so people and then he brings it down to 300 because the odds were too much in Gideon's favor. 300 versus 135,000 then gives him a ridiculous battle plan to the natural. Put a torch in an earthen jar, stand in three companies on the mountainside, take the torch off the jar, smash it, put the torch high and yell, the sword of the Lord and the sword of Gideon.

That means the word of God in the mouth of a human vessel. That's really what it means. The word of God in the mouth of a human vessel.

And one more time, God brings his own name to glory. He waits until Daniel is in the lion's den and the stone is put on the top and the king's seal is on it before he shuts the mouths of the lions and brings his own name to glory and turns the laws of that nation. Waits until the Hebrew boys are in the furnace all wrapped up in their coats and thrown in to the furnace before he appears and delivers them out of the furnace and brings his own name to glory.

The king said, I threw three men in the fire but I see four in the midst of it now and one of them looks like the son of God. History teaches us over and over and over and over again that Jesus Christ brings his name to glory when it can't happen any other way. We are living at a time like that right now.

There's no other way. We've tried all the strategies. We've had all the big name personalities.

We've been on television and radio all over the country and all over the world and produced a generation of death in the midst of it. We have a Lazarus result in a sense of much of our efforts. Not all thank God but much of it.

When the Lord Jesus Christ is willing to do so much more I'll stake my life on this. I'll stake my hope, my future, my everything that Jesus will glorify his own name in this generation. The greatest thing that you and I can do is not come up with another program but simply come up with a heart of prayer that agrees

with God.

We've made a mess of your testimony. This nation should be singing Amazing Grace every Sunday. The streets of Manhattan shouldn't be empty of traffic on Sunday when they're full Monday to Friday with people lusting for fame and money.

They shouldn't be empty. There should be traffic jams at the Lincoln Tunnel and the George Washington as people are coming in and trying to get to the house of God. History has taught us that in these critical moments that we're living in that there have been a people who have laid hold of these truths.

You imagine Daniel bringing this to some of his close associates and people around. God is about to release us and there's always a people that all they can see is the captivity, the destruction, the hopelessness. They can't see the hand of God.

Well, folks, live there if you want but I'm not going to live there. I see the hand of God in this generation. There's always a people who come to the shores of incredible promise and all they can see is the giants.

They're brought by the word of God to the edge of a marvelous victory in the earth but they choose to see the giants. They choose to see the impossibility. They choose to listen to the statisticians and all of those other voices apart from the voice of God.

And they say, no, Lord, it can't be done. We're too far. It's too hopeless.

Mark chapter 5, there was a ruler of the synagogue whose daughter was dying. He went to Jesus and said, My daughter is dying. Could you please come and help? And as they were heading to his house, a word came, Thy daughter is dead.

Don't trouble the master any further. Thy daughter is dead. It's hopeless.

There will always be this word come to you. When Jesus is coming to do a miracle, Jesus is coming to do something in your life, in your home, in your family, your community, your church, wherever you're from, but this word will come to you. Your daughter is dead.

Don't trouble the master. Don't go in the prayer closet. Don't speak to him anymore.

Leave him alone. It's too late. It's over.

Jesus turned to this man and said, Don't be afraid. Only believe. And when he came to his house, it says he saw the tumult and people leaping and wailing for the loss, the hopelessness, the ruin, the loss of dreams and visions, and all these people are crying.

And they're of the household of faith, folks. It's not like he's gone into some foreign nation. It's his own people.

It's the house of faith. And then verse 39 says, when he came into the house, he said to them, Why do you make this a do and weep? Why all the wailing? Why all the unbelief? Then he said something phenomenal. The damsel is not dead.

She's only sleeping. I'm telling you, folks, the church is not dead, only sleeping in our generation. Only sleeping, not dead.

Only sleeping. Because dead to the natural eye, but she can still hear the voice of God. You see, Jesus spoke to her and said, young girl, arise.

He spoke to her. She could still hear him. He spoke to Lazarus.

Lazarus, come forth. He spoke to him. I have no problem at all standing in front of churches that are empty now, knowing that God is well able to speak to whoever can still hear.

He spoke to her. The greatest thing that you and I could do today for the Lord's glory is, here's how it starts. Get up and face your impossibility.

Whatever it is that the devil in your mind and your circumstances is telling you can't happen in you, because it's very hard if you can't believe for yourself, how do you believe for others? That's where it has to begin. The devil has come to you from the time some of you are children and told you you're stupid, you're a non-achiever, you'll never amount to anything. You had words spoken into your heart, and in your mind your life is a mess, it's a ruin, it's captivated, very much like the children of Israel.

You don't see a way out, but I'm telling you today that God has set before you an open door. You've come here today, you don't have much strength, but you've been in his word, and you've not denied his name, and he says, I know you, and I'm setting before you an open door. I'm telling you folks, when you go through that door, and suddenly you begin to realize, hey, all things are possible to him who believes.

Suddenly the miraculous starts unfolding in your heart, your life and your mind, and you now become a force to be reckoned with in the kingdom of God, and by the kingdom of darkness, because you know something that the casual observer of God doesn't know anything about. You know that he's able to change anything and bring victory into any situation. And then suddenly, as God has been good to you, you and I start praying for our brothers.

We start praying for every person. Folks, they may not look like they can hear, but you'd be surprised. We start praying from the drug addict, to the agnostic, to the high schooler, to the college kid, to those on Wall Street, to those in the entertainment industry, to those in various churches throughout the city that seemingly died years ago.

And suddenly we realize, hey, there is no limit to what God can do. And our prayer suddenly is, Jesus, glorify your name. You've glorified it before.

Glorify it again. Call these people out of darkness. Call them out of death.

Glorify your name, Lord Jesus Christ. And suddenly God begins to answer. Graves begin to open.

Churches come back to life. People begin to sing praise again. And you and I can't take any credit for it, because we know it has not come from anything we've produced.

It's something that God has done in each of our hearts. It all starts by winning those initial victories. I want to give an altar call this morning, and it's very, very simple.

For everybody, for everybody, that you got something you can't get out of, and you got something you can't get into. You got somewhere you should be leaving, and you got somewhere you can't go. You're stuck.

As the children of Israel were stuck in the Medo-Persian Empire at the time that this word came to Daniel. But you're willing to say today, by God's grace, I'm not staying here. There's a door open.

And I'm out of where I shouldn't be, and I'm going into where I should be. And I'm not going alone. By God's grace, many are going to come with me.

I'm going to be a voice. God is going to use my life in this generation. I'm up and out, and I'm up and in.

By the grace of Almighty God. I'm speaking to people who are living in an impossible place. If you are willing to trust God today, we're going to pray one prayer at this altar.

Lord Jesus Christ, glorify your name. Glorify your name. We're not coming to him with any presentation of goodness from ourselves.

We're not saying you should do this because. Not even because I've fasted and prayed. You should do this for your own namesake.

Bring glory to your name, Jesus. I believe that's the key to the victory. I believe with all my heart.

And once the Lord begins to do it in your life, then suddenly there's an explosion of faith comes into your mind. And you say, Lord, what you did for me, you can do for others. You are the God who raises the dead.

And gives away where there is no way. Now, Father, I know. I know.

I know I have spoken from your throne. I know I have a word from God. I know, Lord, that many of us are at a juncture.

We can't go farther without faith. I pray today. Lord Jesus Christ, break bondages.

You said in the book of Hebrews that out of weakness they were made strong. Women received their dead back to life again. Lord, this is the testimony that you've always longed to have in the people.

Forgive us, God, for trying to negotiate through this life in our own strength and somehow add you into the mix. Forgive us for this ignorance. I pray, God, open prison doors.

Give sight to the blind. Heal the wounded in heart. Deliver those that are captive.

And let the treasure of the life of Christ be revealed to the poor. God, do what you've always done. Bring glory to your name today.

Bring glory to your name. God, take me farther than I've ever gone. I thank you for the journey to this point.

But this journey doesn't stop. Lord, it's a journey that goes forward. It has to progress.

I pray, God, don't leave me where I am. Take me farther. Father, I thank you for this.

I thank you for the freedom. I'm believing you for freedom today. You do not tease your people, Lord.

You do not give us your word and send us out the way we came in. No, you're not a man who can lie. You're an eternal God who doesn't lie.

I believe, Lord, that you're going to do something at this altar that will astound us. I believe it with all my heart. I ask you, Lord, to give courage and faith to those who need to trust you today.

In Jesus' name. Now, we're going to stand in the annex. You can step between the screens in Roxbury the same.

And those that are listening on the Internet, you can just go to your knees right in your own living rooms. But for those that this word is applied to, slip out of your seats, please, and make your way to this altar. The balcony, go to either exit, if you will.

And we're going to believe God for the miraculous, no less than the miraculous today. Just come as people are worshiping. And those of us who are going to be still in the sanctuary, we're going to pray for these who come today.

And we're going to believe God for a miracle. Lord Jesus Christ. I take you at your word.

And I pray for my brothers and sisters who've come to this altar today. I pray, God, that you give everyone life. So abundantly, so powerfully.

That a new song of praise will be put upon their lips. I ask you, Lord, for supernatural healing of woundings and words. That have caused many grief for many years.

I ask you, Lord, this day, God. As Samuel came to Jesse's house and poured oil upon David. That you pour the oil of your healing.

And your power and your presence on every life. The cry of my heart today, Lord, for each of us. Is that you would glorify your name through us.

In all the earth. That you glorify your name. The prophet Isaiah saw it.

He saw people glorifying God in the midst of the fires. No matter what struggles or trials await us. There was a people who had a song that could not be put out.

It couldn't be taken away. Lord Jesus Christ. Give us life, Lord.

That we may believe you. That we may walk, oh God, in faith. That we may believe beyond our borders.

And believe for those, Lord, that our eyes say to us are dead. But God, you don't see what we see. And you don't think what we think, Lord.

Lift us, God, out of ourselves, Lord. And into the place where you are. I've only one request, Lord.

That you glorify your name in the city. Jesus, glorify your name. On the airwaves.

In the stores. In our neighborhoods. Lord, where young people gathered for violence, let them gather for prayer.

Lord God. Lord God. Do it so profoundly.

That nobody could touch the glory. The only fools would even try. It would be so obvious to everyone that it's simply you.

Begin in this house today. With us, Lord. Father God, I pray.

That you glorify your name, Jesus. Everywhere we go, in our homes, Lord. Our families.

Our workplace, or lack thereof. Whatever it is, God. That you glorify your name.

Now folks, would you lift your hands, please. Everyone in this house. And we're going to sing, Father glorify your name.

And let it come right from the depths of your heart today. And believe, believe. I want you to see an open door.

And you take that open door and you walk through it. Into the strength of Christ. Just do that right now.

We'll all sing it together. Hallelujah. Hallelujah.

Lord, we're not willing to leave here. The same as we came in. Thank you, Lord.

For many. Many today walking through. That open door.

To rebuild and reclaim. And to bring glory to the name of Jesus Christ. Father, we thank you, Lord.

That our prayers for these five boroughs are not in vain. God, you hear the prayers of one saint. More than the millions of voices that don't know you.

You hear the prayers of one saint of God. Oh, God, thank you, Jesus. Thank you, Lord.

Thank you, God. Hallelujah. Thank you, Jesus.

This afternoon at three o'clock, we're going to continue to pray for New York City. Some of our elders who didn't have a chance to pray in the first meeting will be leading us. And then various ministry leaders.

Also in the church will be part of that as well. Then next Tuesday, the open microphone. Which means that if you have a prayer burden on your heart.

You may be given an opportunity to pray with the church about that. Oh, glory to God. Hallelujah.

Thank you, Lord, for this day. Lord, thank you for what's coming. I envision a day when we're going to dance in the streets.

And clap our hands and shout for glory at what you've done. You're so merciful, Jesus. Thank you, Lord.

Thank you, God. In your precious name. Amen.

See you at three o'clock and six o'clock this evening. Please turn. Make a friend.

Don't let anybody ever leave this church lonely. God bless you. See you this afternoon.

Video: <https://sermonindex2.b-cdn.net/M3xbJj9TbGk.mp4>

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