

Lord teach us to pray (i) (Quality: Very good)

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- [0 : 0 0] In the Lord's help, I would direct your attention to the Gospel according to Luke, chapter 11, and the first verse.
- The Gospel according to Luke, chapter 11, the first verse, accepting the last clause.
- And it came to pass that as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray.
- And it came to pass that as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray.
- Amen. It may be with a righteous envy, we have looked at these disciples who were favored to stand or to sit and to listen to the Lord of life and of glory, praying in the fullness of the Spirit.
- [1 : 2 8] Because undoubtedly, our Lord Jesus Christ, being filled with the Spirit continually, without measure, when he prayed, he prayed in the fullness of the Spirit.
- We can therefore understand the desire of one of his disciples saying unto him, Lord, teach us to pray.
- Lord, this desire will never be out of place.
- Whatever we may think about our prayers, we shall continually have to come back to this, Lord, teach us to pray.
- And there will be sometimes, even with what we may call advanced Christians, who will say, I cannot pray.
- [2 : 3 6] And sometimes I don't know how to pray. We shall therefore be thankful that under such circumstances we may come to seek the Lord's gracious teaching as to how we may pray and how we should pray.
- And this may be thought to bring us down to quite a low level. But there, the people of God are often on a low level, particularly when it comes to thinking about doing those things which are right in the sight of God.
- And we are reminded by the apostle himself that we know not what to pray for as we ought.
- We should therefore not cut off ourselves if we come to a conclusion that we cannot pray. You wouldn't be the first one. You won't be the last either.
- And some of us know only too painfully, particularly in private, our times, our mouths seem to be completely stopped.
- [4 : 0 5] And it's been a wonderful thing if we are called upon to speak in public prayer that our mouths haven't been stopped then. It has only been because of the great mercy of God in supplying our needs and giving unto us the spirit of prayer and the grace of supplications.
- Our purpose in reading the 17th chapter of John, of course, was to bring our attention to one, perhaps the most outstanding, of our Lord's recorded prayers.
- How embracing, and yet, how dividing, we find his position to be.

In his prayer, however, he gives us an example. However, we may read and get some idea from reading of how we should pray.

Even reading what is referred to as the prayer book, we might discover that there are some phrases there that appeal to us. But this will not do of itself.

[5 : 34] And in the Lord Jesus Christ, we have not only the words that he prayed, but also the manner and the tone in which he prayed, and the reverential spirit which forbade him when he did approach unto his Holy Father.

And we should remember that when the Lord prayed upon the earth, he was praying as the Son of Man, seeking unto his Father that his Father might supply his continual needs and appear for him in the order of his good providence, just in the same way that we need God to appear for us.

It is not easy for us to distinguish between the humanity and the deity of the Son of God. In his humanity, he was absolutely dependent upon God, and yet in his deity he was dependent upon God for nothing.

It is a great mystery, but may often bring to us some consolation. You know, when you are in great distress and trouble, a human being, you may feel to be helpful because he or she has the same nature that you have, and therefore may well understand how you feel.

Let us not forget that the Lord Jesus Christ has the same nature, had the same nature when he was here upon earth, human nature.

[7 : 32] This is exemplified in several parts of the scripture. At the grave of Nazareth, we find that Jesus wept. Have we been thankful that Jesus wept?

Have we been thankful that Jesus wept? And then again, we may observe on numerous occasions those evidences where he was willing to identify himself with his disciples in their own weaknesses.

We have to remember, of course, that his humanity was holy. Holy. And we have to say, we are unholy, and this needs no proof.

Even so, it will not distract us from feeling the deep consolation of the Lord Jesus Christ praying, filled with the Spirit, but nevertheless as a man.

And if we just think upon this point, he was praying in a certain place. When he ceased, one of his disciples said unto him, Lord, teach us to pray.

[9 : 00] There was no interruption. If you are listening, even to some of our brethren praying, and they being blessed with the Spirit of God, you will not interrupt them.

Your soul will go on with them. As they worship, so will you. But, it might even be so under certain circumstances, that one might say after hearing, Lord, teach us to pray.

My prayers, how poor they are, beside of another's, compared to another's. Of course, it's not wise for us to make comparisons, because often we may come into great distress, where there is no need for distress at all.

The Thebris prayer, if faith be there, exceeds all empty notion. In the gracious presence of our Lord Jesus Christ, as he prayed, and he prayed unto his Father, we notice this inward desire of one of the disciples, that brought him to say, Lord, teach us to pray.

Now, from this desire, we may observe this, that that disciple evidently felt that the Lord could teach him to pray.

[10 : 47] Now, how do we feel this evening? Are we capable of praying? Or are we at such a low place that we say, I don't know how to pray.

I cannot pray. And yet, at the same time, there may come that into our souls, which may say, I must pray, but I've no words.

Have you no words? Ah, says John Newton, think again. Words flow apace when you complain, and fill your fellow travellers' ear with the sad tale of all your fear, where half the breath thus vainly spent to heaven in suffocation sent.

your cheerful cry would often be, hear what the Lord has done for me. Lord, teach us to pray.

We should, however, notice this, that it was a disciple that asked this, and, er, a disciple, freely translated, is one that is willing to learn.

[11 : 55] Now, it is only people that are willing to learn that will ever seek that one might teach them. If a person is not willing to learn, all the teachers in the world will labour in vain.

But the disciples of Jesus Christ are willing to learn. And can we come to that point in our experience? If we should be at such a pass at times that we cannot pray, we don't know how to pray, put two words together, yet are we disciples of Jesus Christ because we are willing to learn?

Well, now, if we are willing to learn, we shall understand with some feeling the words here, Lord, teach us to pray.

A necessity may sometimes be borne upon us. And because we may remember the words of the hymn, we often say our prayers, but do we ever pray?

And do the wishes of our hearts go with the words we say? Under those conditions, sometimes, we may put up our own cry, Lord, teach us to pray.

[13 : 24] That is, to pray really. Now, first of all, in looking at this subject, we consider the object of prayer.

And now, we are reminded from the scripture whoso cometh to God must believe that he is and that he is a rewarder of them that diligently seek him.

Without that knowledge and activity of faith, all our prayers may be in vain. So then, Lord, teach us to pray and our prayer may begin with this.

Show me thyself that I might be able to believe. You will remember those very attractive words in the scripture, at least in my mind they are.

When the Lord Jesus said to the man that was cast out of the temple, dost thou believe I'm the Son of God? And he said, who is he that I might believe?

[14 : 42] And this might be a very good start in respect to our being taught to pray. Who is he? When you consider that the scriptures also declare who by searching can find out God, we may again and again receive this instruction to pray.

Show me thyself. Reveal thy Jesus, reveal thyself to me. Now we may offer up many petitions.

Is this one of them? Jesus, reveal thyself to me. in order that I might believe on thee.

Now believing on the Lord Jesus Christ is very important. And how many people may relegate this important point to a secondary or even a lower place.

I was rather struck the other day in reading from a well-known minister of the last century. He said he was very concerned about those that were teaching in the Sunday school because they spoke to the children about loving Jesus.

[16 : 22] others. The important point he felt was this, that they should be instructed to believe on Jesus first. Because how could they believe, how could they love a person in whom they did not believe?

And this may serve to emphasize the importance of being taught to pray, that we might be taught to pray that we might believe on him.

Who is he, Lord, that I might believe on him? And then the Lord revealed himself to that man.

we do not wish to infer by these remarks that a person all the while stays ignorant of who Jesus Christ is.

But at the same time, it would not be out of place if we prayed this prayer that Jesus might be revealed to us more and more.

[17 : 43] It may be that those of you that have made a longer profession than others have now come to the conclusion that your knowledge of Jesus Christ is very small indeed, much less than it used to be.

And yet it isn't, it's more. But because you know a little more, you feel that you know a little less. I was greatly encouraged a few years ago when our late dear friend Stanley Dell stood in this pulpit and to my astonishment he said, I don't know much about Jesus Christ.

And if he didn't know much about Jesus Christ, we may almost say who would. But I felt I didn't know much about Jesus Christ or either.

And so, Lord, teach us to pray. Pray that we may know more about Jesus Christ. Christ. And why should we desire to know more about Jesus Christ?

Because by the teaching of the Spirit of God, we shall soon come face to face with these words, our Father, which art in heaven, hallowed be thy name.

[19 : 22] and if we are conscious of our own sinfulness and the holiness of God in himself, we shall certainly feel it incumbent upon us to pray that we might know more about Jesus Christ.

We might know more of his loving intercession. but we might know more of his graciousness in understanding our cases.

If we get a glimpse of our own nothingness and insignificance and set this against approaching unto the God who fills immensity and reigns from pole to pole, we shall surely become acquainted with the necessity of our needing to know something more and yet something more about Jesus Christ.

And if our prayer is answered then certainly Jesus Christ will become the chiefest among ten thousand and the altogether lovely.

Lord teach us to pray. It is not there for just putting so many words into our lips but first of all as it were being brought into the right condition and environment.

[21 : 24] It would be very inappropriate for any person to pray with lacking reverence. If we profess to draw near to God we should certainly remember those words which are written in the 89th psalm where it says that God is greatly to be feared in the assembly of the saints and to be had in reverence of all them that are about him.

The wicked have no reverence in them but the saints of God will manifest their saintly condition by feeling a deep sense of reverence in the presence of God.

And the Lord in his subsequent teaching of the disciples how to pray he brings forth this point our father which art in heaven hallowed be thy name.

and how good it is for us to remember that point. In the chapter that we read we find that Jesus lifted up his eyes to heaven and he said the father the hour is come glorify thy son that thy son also may glorify thee.

And a little farther on in the prayer he makes mention of holy father. Holy father.

[23 : 23] He was therefore very conscious of the holiness of his father to whom he was approaching in the spirit of intercession in the behalf of his own body the church.

Lord teach us to pray. And therefore in looking at this point it is not so much the words that we pray first of all but the attitude in which we that is adopted and the reverence that is required rightly to approach unto God.

Now may we not feel assured of this that though the Lord Jesus Christ himself thought it not robbery to be equal with God yet he approached unto his father when he was upon earth in a reverential attitude.

A deep sense of his father's greatness as he approached unto him in his humanity and in such a situation he could say my father is greater than I.

In his deity as the son of God he was equal but in his humanity as he became a servant so it may be truly said my father is greater than I and as a servant he had a deep respect and a reverence for his holy father.

[25 : 17] But we shall notice therefore we have the example of our Lord Jesus Christ not just an instruction not just a theory but the example of our Lord Jesus Christ in the attitude that he adopted in praying unto his father which is in heaven.

In the sermon on the mount we read if ye being evil know how to give good gifts unto your children how much more will your father which is in heaven give the holy spirit to them that ask him.

Now it is also clear from the word of God that we may pray a rite we may also pray a miss and this will cause us therefore when we are aware of this to say Lord teach us to pray James tells us ye pray and receive not ye ask and receive not because ye ask a miss that ye might use the answer to your prayers for the feeding of your lusts God does not answer prayer which will bolster us up which will cause us to look down upon others which will fill us with pride which will give us the spirit of disdain we should remember some of the characteristics of our teacher and hence when we read

Lord teach us to pray we should remember that our teacher is humility itself he humbled himself made himself of no reputation and here is the application of this desire this disciple that leads to learn desires to learn learning from one who is humble himself who prays in all humility humility of spirit Lord teach us to pray now one point perhaps that we'll be observable by this disciple in this certain place would be the spirit of God filling the Lord Jesus Christ in his praying and therefore as we have already mentioned when we say Lord teach us to pray we may further say give us of thy spirit and we have the assurance from the words

I've quoted that such a petition will be answered and so this becomes incumbent upon us as we draw on the earth of God that we might know Jesus that we might believe as he is that we might believe in Jesus Christ and now that we might seek earnestly to have his spirit given to us in a great measure there are many things that either we overlook or maybe we think they're too great for us and yet they're important things do we pray for an increase of the spirit of God to be upon us and yet is it not important that we should pray for it and he is referred to in the scriptures as thy free spirit how many things we may seek to pray for and prefer them prior to this important prayer that we might receive in a larger measure of his spirit and we are encouraged because the

[30 : 14] Lord Jesus said that the Father will give the Holy Spirit to them that ask him there's no conditions attached to this we live in a day when the cry is often prevalent that the spirit is not with us or not with us in the same power that he was at one time have we forgotten to pray for the Holy Spirit to be given to us it was evidently a deep concern of the psalmist because he said take not thy Holy Spirit from me as though it would appear that there could not be a greater calamity happen to him than to have the

Holy Spirit taken from him how would it be with us would we think that was the greatest calamity that could ever happen to us for God to take his Holy Spirit from us and to leave us to ourselves Lord teach us to pray then pray that the Spirit of God might be given to us in a large measure do we not sometimes sing and are reminded thereby of the truth thou art coming to a king large petitions with thee bring for his grace and power are such none could ever ask too much and what can we say about the Spirit of God he is the

Spirit of truth teach us to pray that we might have the power of the Spirit within us praying that we might have the Spirit of truth in a greater measure than we do and what will the Spirit of truth do surely he will enlighten our hearts and our minds in the truth we often may have reason to complain of our lack of knowledge of the truth therefore may we listen to these words as true disciples of Jesus Christ Lord teach us to pray give us power to pray that all our carnal prayers might be put in the background and downtrodden that we may pray for those things which are for the benefit of our souls we might pray for the Spirit of God to be given to us in a greater measure in order that we may know him as the Spirit of truth do we not sometimes join with the hymn

Spirit of truth come down reveal the things of God oh make to our salvation known and witness with the blood when we feel that what do we also feel that we are moved by the Spirit of God the Spirit of truth is now before us in the eye of our faith and we desire an enlargement of heart but if we pray for the Spirit to be given unto us in a larger measure we also pray for the Spirit of grace now the Spirit of grace bestowed upon us will be a great blessing because he himself will teach us to pray teach us to pray with a single eye to the honor and to the glory of

God so there is much to for our consideration in our praying for the Spirit of truth and of grace us but there is also a further reason why we should pray for an outpouring of the Spirit upon us and that is because he is the Spirit of wisdom sometimes I use the couplet give wisdom to direct our way and strength to do thy will now that's a prayer surely because we are seeking for the Spirit of God to be with us and if we are true disciples wanting to learn how to pray and for what to pray then surely if we seek the

[35 : 40] Lord in these terms Lord teach us to pray it will be in accord with what the Lord himself would pray though I'm being filled with the Spirit you may say well some of these things he needed not to pray for well let us look at what he did pray for he sought in the behalf of his disciples that they might be one as we are the unity of the body of the church of Christ the church is as compact as is the trinity the word of God in the 17th chapter of John declares it that they all may be one as thou father art in me and

I in thee that they also may be one in us you see how the church of God is embodied embodied in us that the world may believe that thou hast sent me and the glory which thou gavest me I have given them that they may be one even as we are one I in them and thou in me that they may be made perfect in one and that the world may know that thou hast sent me and has loved them as thou hast loved me therefore we may follow this when we would seek for the Lord himself to bless us with unity of spirit in the church of

God there is no possibility of any disruption between father son and holy spirit and may we therefore not pray that the body of Christ the church may be delivered from any intrusion that will bring about destruction that we might enjoy a full benefit the unity of the spirit in the bond of peace if this is to come about as we desire it may then Lord teach us to pray we'll have to include a praying that we may be of a humble mind and how can we be of a humble mind well we are kept of a humble mind when we have a constant knowledge of our own weakness and sinfulness if

God chose us ourselves we shall not get very high there will be so much to disturb us that pride itself will have something of a shake and we shall be quite willing to take a lower place but when shall we see these things when shall we behold the sinfulness of our own natures it's when we see Jesus Christ we may go back to our early remarks that Jesus might be revealed to us how well does dr watts bring before us the point the more thy glory strikes my eyes the humbler

I shall lie and therefore it brings us to pray that we may behold his glory pray show me thy glory that the glory of self might be completely extinguished had I a glance of me thee my God kingdoms and men would vanish soon vanish as

[41 : 21] I saw them not as a dim candle dies at noon Lord teach us to pray that thou will show us thy glory to such an extent that everything else may fade away now such prayers will are important to us because they will be a good preparation for us to leave this world of woe with a humble faith to believe that for me to die is gain Lord teach us to pray but then of course we have to come to the things of life which concern us day by day but here again we shall need to be taught rightly how to pray but we may use them as not abusing them furthermore that we may be able to distinguish between those things which are lawful and expedient and those things which are lawful and not expedient having in mind continually our the prosperity of our souls from this point of view we may take up the point in the

Lord's prayer as it is often called thy kingdom come these words of course may be used in the broad sense of Christ's kingdom that is his again his body might be manifested but may we not pray these words in connection with ourselves thy kingdom come it comes not with observation but may it come into our hearts how should we know that the kingdom of God has come into our hearts because we should have a throne and on that throne will be a king and that king will be Jesus Christ and we shall feel the power of grace in us desiring to worship that king and to believe that he has an absolute sovereignty and prerogative to order and command only those things which shall be good lord teach us to pray may we not say that we may love our king and if we love our king we should be loyal to our king it is a sad lot on any person that professes to be a

Christian who is not loyal to Jesus Christ because it shows that if they love at all it is cold and faint we may be aware of this and be deeply concerned because of it what do we do lord teach us to pray that we might have grace and that we might have power and willingness to pray for this I cannot pray it myself the apostle perhaps gathers a few thoughts together when in the Philippians he speaks of those things which surely many people must have prayed 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 in this point we have touched upon then he says the power of his resurrection are we down of the earth earthy teach us to pray that we may pray for the power of his resurrection the same almighty power that raised him from the dead is often the same almighty power which is needed to lift us out of the earth and to raise our affection and set it upon things above and therefore we may listen to our lord's teaching in this and the fellowship of his sufferings being made conformable unto his death sometimes we may look at such passages of the scripture and we may say

I could never pray that and you might have done in respect to this verse in the Philippians then what is requisite upon us lord teach us to pray that is obviously something most desirable we should know something of the fellowship of his sufferings and how important it is to be made conformable to his death you see when the lord was here upon earth he was dead to the world he lived in it when he was dead to the world lord teach us to pray that we might be conformed to thy image and that we may walk through the world as truly wayfaring people not being unduly concerned with the things which are the concern of everybody else and this is simply gathered together by the lord's own words when he said take no thought what she shall eat or what she shall drink or where with all shall he be clothed for these are the things that the gentiles seek after and if you listen to the conversation of the ungodly it's it's mostly contained in those three things and we need to be delivered from that because we have a carnal mind as well but what a blessing if as the lord teaches us to pray we should pray for grace that we might be able to seek first the kingdom of god and his righteousness and all these things shall be added unto you see with the world the these things of eating and drinking and being clothed and being comfortable in life these are their whole object and their whole life and they have nothing else now if we're taught to pray by the lord jesus himself it will bring us to this that we may seek first the kingdom of god as we have it in this verse thy kingdom come and therefore we may be under the rulership and leadership of king jesus and what an evidence that our prayers have been answered if we should with all willingness of mind sing out reign or us as king accomplish thy will and powerfully bring us forth from all ill to falling before thee we lord thy loved name ascribing the glory to god and the lamb and it came and it came to pass and it ceased one of his disciples said unto him lord teach us to pray

[51 : 40] satisfaction to our minds amen