

Prayer and supplication (Quality: Poor)

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[0 : 00] I had thought last Sunday that we had finished with these words in Ephesians, but I finally have in the Lord's help. We go on to the next verse, verse 18, in chapter 6 in the epistle to the Ephesians.

Paul's epistle to the Ephesians, chapter 6, verse 18, praying all ways, with all prayer and supplication in the spirit and watching there unto, with all perseverance and supplication for all saints.

It's long been a matter of your concern and I trust understanding with me that there is a difference to be made between prayer and supplication.

Although they are the same in their nature and in their base, yet there is a difference. One is the deeper desires and bruises of the heart, that is, supplication.

We always, or nearly always, put the two words together, prayer and supplication, but the scripture doesn't.

[1 : 41] That is, they separate them on certain occasions. We read these two psalms, 142 and 43, where you have this case in point.

I cried unto the Lord with my voice, unto the Lord did I make my supplication, I brought out my complaint before him, I showed before him my trouble, and my spirit was overwhelmed within me.

I believe, as he knows, the supplication, and your spirit is overwhelmed within you. You look into your path, believe you will be able to find those of you who know these things.

There must be more wrestling, as the scriptural word, interlocking, as were, with the Almighty, in your supplication, and those deeper, and more earnest, and necessitous desires.

The next psalm, 143, three speaks of them, therefore is my spirit overwhelmed within me.

[3 : 23] My heart within me is desolate. You can look back to those times, when you were really in such a state.

You will clearly see, that there was something other than prayer. I'm not speaking against prayer. For one moment.

But there is such a thing, as the higher level of prayer, the deeper and lower level.

And it is this deeper and lower level, in time of overwhelming trouble, and need, where the word supplication is suitable.

You study it in your Bible, make it a matter for your meditation. and you see how differently you pray sometimes to another.

[4 : 36] And it is this, therefore, who now comes after what we've been saying over the past few weeks, with regard to this, the whole armour of God, that there is yet to be the praying always.

He often admonishes the people to continue in prayer. He goes on in this 19th verse, that I shall pray for him, and for me, that utterance may be given.

For the heavy responsibility of preaching the gospel is also accompanied with a heavy responsibility of doing what that gospel tells you.

there is a poem between the two that James thinks of, of the man that looketh into the glass and goes away and forgetteth what matter of man he is.

And in other words, run out like a leaky vessel, as Paul says in his opening chapters of the Hebrews.

[6 : 11] And it is one of those solemn responsibilities that we have. And it makes these Sabbath day purposes a stolen life, not to say a waste of time.

The enemy comes in and the birds of the air steal these things and the cares of other things catering in thanks the world.

It often occurs to me and a good many like me on a Monday morning, where is it all gone? What's happened to the exercises of the Sabbath?

I don't start, you know, at 11 o'clock Sunday morning. There is much anxiety and care beforehand.

Where is it all gone? Where is the sea falling? The day will come when you will be able to remember these days and the words that you have heard.

[7 : 25] They must be the truth. Lies you are not expected to remember. Half truth won't do.

Measure them by the word of God. If they are not from the heavenly granary, you are quite at liberty to cast them away. put them on one side and say that it is so.

On the other hand, there is a confirmation in the word of God that these things are felt. And if what I've just said about the difference between prayer and supplication is not scriptural, then reject it.

if on the other hand it is true, there is a distinction to be made, the Lord makes it in his ancient prophecy as any more with weeping and with supplication and our leavening.

So that there are times in our lives that David says, I will muse on the work of thy hands.

[8 : 52] That is something that is in the past, isn't it? that is how often are we called in these quieter moments of ours to muse on the day to the past and see in those keep in mind the subject before us to a particular point.

one is this, that there was a certain amount of prayer and that we weren't hopefully devoid of it and that we certainly weren't in a cold and prayerless train was squeezed out of their heart.

Just squeezed out under the terrible pressure of a terrible trial.

How many there are to them come into a victim for the first time in their lives and thought to pray that never prayed before and supplicate so that if we were asked to go deeper into this we might well look at Daniel's supplication one of the longest prayers we had the word of God but he continues upon the same line all the time confessing and reminded God of his word of what he has done written in the past and of his promise for the people the angel said to him at the beginning of thy supplication the commandment came forth the well known case of course of

Jacob is regarded as an emblem of prayer a wrestling I will not let you go except thou bless me a most intimate form of the people that there are such stuff if you've never been in them that I may welcome and that you will remember my words that there is so distinctions and when although your words are really few they're utterly genuine they ring out of your heart like a well sounding bell nothing falls in it that is why those cries of the

[12:15] Old Testament and the New are of such value and it's why the publican's prayers of such worth the woman of canion and such right they have in them a wing a death of need so that in this you may see yourself in the light of God's word and the great distinction between the one and the other so that Paul concludes these exhortations with regard to the different kinds of armor and so on prayer let us come right home how many prayers have been screened out of our hearts that we might have this armor you ask yourself and you answer yourself and you be honest with yourself it may have been a matter of interest but has it been a matter of profit have you for example prayed that you might have a breastplate of righteousness or that your feet might be shone with the preparation of the gospel of peace or any one of these other figures that he has used what about the fiery arms of the wicked what about this other kind of wrestling that he speaks of we wrestle not against flesh and blood have you proved that to be a fact didn't human flesh that you're wrestling against it's spiritual wickedness principalities and powers rulers of the darkness of this world spiritual wickedness in high brightness wicked spirits the margin says come up against some of these you see in life your own power is of course battle at once no question of parling with them and saying yes all right it is a matter of constant opposition so I ask perfection of the question how much of these services and services have really affected you with regard to the interest to say no more because the apostle uses concerningly every footman and his way to praying always there is much misunderstanding about this praying always the child and our young people may think that it means every hour of the day which of

course it doesn't when we come to the natural environment in which we play the daily life and round and work which everybody is enjoying to do to the best of their ability you cannot sit at your desk and pray spiritually you might ask the Lord to help you with your work but it is not this that is intended you are so immersed sometimes in the things of everyday life prayer never enters into it it cannot it may be your grief that you get to deeply emerge and that you feel the things of time even in the home the kitchen is just as much a place of business as the office just as much involved the poor mother gets as much involved there as the father does when he falls the children at school do just as much involved

I heard not so long ago of a little child asking about her sons and said she couldn't do them and a friend said to her well ask the Lord to help you and she said can he do sons in her little way this is the point I pray not that thou shouldst take them out of the world but that thou shouldst keep them from the evil it isn't an undisturbed pathway is it that we have to take through life we have to do our duty diligently right but not always praying everything so that this always is very much explained and beautifully opened in the world

I wonder how much Daniel prayed in the dead past with those quietened lives I wonder how much the three Hebrew children prayed faced with the fierce plague there and over in the upper extremity and what are these extremities then how to do with the salvation of the soul in every place there's nothing to equal the exercise of heart and the depth of need and the reality of prayer than that of conviction of sin and deliverance from it and even though you may groan within yourself when you leave work and say well where's my mind been today what does it immediately fly to like the two disciples

Peter and John when they were released from prison they went to their own company and how often the mind that weighted down to the things of everyday life when it shuts the office door behind him begins to think about spiritual things and what a poor thing is and how little do warrant any reference to the name of a believer or a Christian comes to the prayer meeting he feels that's the last place he ought to go to he picks up his grandmother and he feels that's the last book he can read why can't also that's not his home that's not his resting place that's not the place where he feels happy although it's essential

[21 : 16] God has put him or her there their spirit returns to his own company to the things of God that is the evidence of the life of God in the soul soul who might say that the evidence of life is the soul struggling underneath the burdens of everyday love lots of more scared by them entirely not lots rising up at the earliest opportunities so that we have a degree here of the science things and upon these four points or pie we may well go over them and see how it has been with us the next question arises is this why such scriptures as these are written why should we have things so elusive shall I say interesting because they have a degree of interest in them and why should they be so at as to fit particular cases like a glove why should these things be so put before if they are not the practical things of God in life why should we be told that there is such a thing as a battle constantly right now what is this battle then that necessitates praying all way with all prayer and supplication well it's the flesh and the spirit it's the new nature fighting the old the old fighting the new it is the outcome of the great fundamental truth that you must be born again and once it has taken place there is the old and the new nature struggling one against the other and here that which is formed of the flesh said Jesus is flesh whatever you were trying to do with it you won't make it anything else and that which is born of the spirit is spirit and the same applies whatever you may try to do or think you can do with the spirit you'll never touch it there it is the spirit of grace born of

God if home and native place is heaven to heaven it tends to heaven it will one day take you and it will never for one moment succumb to the flesh the old man and the new says the hymn writer by no means has agreed people so that where are you going to find the people who understand this constant warfare please need to pray always what manner then of prayer is this why it is surely for the defeat of the flesh to pray against yourself to your lust yes that run through your veins all your sinful inclination everything that is of the effect you you are your own biggest enemy how is this true why can't you subdue these things yourself why can't you overcome them your own spirit well

Jesus gives the answer when they charged him in their face way with saying cast without devils by the prince of devils Jesus said that the house divided against itself could not stand if I he said I be asked about to cast out devils by whom will your children cast them this is only too clear there must be a superior power to put down another now this is so graciously unfolded in the scripture that we need not to scarcely mention the word but there is its grace sovereign grace all stead about them since we have not had dominion over you the victory is assured the promise is given but the battle is still to be endured the people it isn't just taking this at its word as many tell us but it's fighting the good fight of faith and by this the pool is given of this remarkable instrument that

God puts in his people's hands to pray now this is a deep mystery the deeper the temptation the deeper the indwelling sin the more the supplication the more the earnest desire that they shall be preserved even Japheth got a go he prayed that the Lord would keep it from Eden that it might not breed it you don't have to think twice do you as to whether Japheth was the same character or not you don't need any more evidence than that if you got that evidence you got a script full of evidence it proves that your feet are shod the preparation of the gospel of food he could never have prayed like this had been born of

God it is in the distant past whether in the present and that matter in the future that these things will stand out so prominently and be the life and belief of the people who are praying always with all prayer and supplication so it is a remarkable compounding of just one thing it is a repetition praying always with all prayer and supplication in the spirit it settled me when it rested on my mind that this is the text of the day in the spirit

[30 : 53] I have not to send you home and exhort you to get down on your knees the rest of the afternoon till the evening service you do it personally now in the spirit in the spirit now this is what you who feel God weirder in the need don't you and you can accept this wholeheartedly you can lie both hands on this you can say this is utterly true this is the case indeed in the spirit but it's not true it's not an escape that of what else from doing anything at all it's rather the deep debt of gospel love that the

Lord's people owe to him for providing such a man to help them in this time of need look at David then in his complaint to what is when his spirit was overwhelmed within him that enabled him to pray to make supplication when he looked on the right hand and there was no man that would know me refuge found me no man cared for my soul souls a lovely fighting character what a glory there is then in the gospel of the gracious God where God has given a principle that is unconquerable and the more you know of the indwelling lusts and power of sin in your heart the more you will stand amazed than

God will live that amazing grace it's superior in every respect now take some of these five doubts that I was speaking about 22 ago you had any of these aren't they awful I've had some they've made me shaken why are you dark for the wicked I've seen myself plunged into disgrace you may not credit it but it's true plunged into disgrace yes Satan have desire to have they may shift these weeks but are you a lonely man my wife have no thing about it no he would be 24 hours a day pretty well but no thing about it nor does your wife or husband perhaps but there it is now praying all wines with all prayer each dark can only be cleansed one way and that is do all prayer in the spirit in the spirit no confidence in self no self resolution to say that

I'll manage this alone oh dear love this is the fiery dance of the wicked and we may be sure that their intention is destruction how the devil would rejoice if but one praying soul were not to this end therefore we are exhorted this is what the words come to an exhortation to pray in the spirit as glorious person in the trinity whose office it is to protect as well as reveal the things of Christ to help our infirmity and what a remarkable thing this is to take these infirmities to this blessed spirit and to find a safeguard and an answer this is where this sacred work lies is to this is to claim that he is kidnapped so that

Paul whilst he is inspired to unfold such armour as this and such warfare as this he does lead the people to think that this is in their own strength that supposing it did where would you be can you imagine such a prodigy as this that a person born of god is left to fight the battle themselves the rest of the life and he has begun a good work in you will carry it on himself not you this is the secret of it you will not be listed nonetheless you are not put on one's side as an entity and so there's nothing for you to do there is what is it pray pray always with all prayer and supplication in or with the spirit what a remarkable provision this is this is where success is found this sums up the right and proper use of the whole armour of god that is set out here in so many words this is what's going to keep you on your feet as we've mentioned several times having done all to stand stand at the end of the battle that won't be as you will be our battle won't be over until our last breath we may and so many are lying prostrate in our death because that was not over the enemy isn't actual he will terrify until last unless god mercifully kicks him away as of course he can do and some of us have proved him doing this is as if there was no enemy there at all oh death where is thy sting is the dying challenge when

[40 : 01] Christ is here it is here that the standing is this is the ultimate purpose therefore of God holy and great divine pray always with all breath now I can't enter into this big water with all breath it means briefly in my judgment that you don't keep anything back that you don't try to hide a thing the psalmist refers to pouring out his heart before water water well another one of those beautiful script or illustration as you pour it all out before

God there's nothing left to fill it out I I pour out my heart out of the little do think this over see what's left in the jungle so to speak that you're trying to keep back this this is one of the subterfuges of the enemy to stop you telling the Lord everything it was I can't experience was it he at last had to tell the whole of the story and it was not due to any human ability not in Joshua that he was discovered the Lord directed Joshua to acres otherwise among all the thousands of tents of

Israel never repound more so it is with our hearts you see the Holy Spirit will bring about that pouring out of the lot a whole mass for I say for a can it might have been you and me he coveted that goodly Babylonian garment the shekel of gold and gold hid it the floor of its tent and thought all would be enabled you to ransack the floor of your tent and what you've got hidden underneath it and bring it all out it isn't cursed that you shall be stoned like he was laid out to the mount of death no but rather that there should be weeping and supplication as would I leave in the next part of the text which we haven't touched speaks of perseverance in the

Lord's help we will go on with that again this evening first perseverance but for the strong that is painful manifested in the lives of the Lord's people between praying and supplication and the things that are from the one scale and the things that are in the other so that both are enjoined upon us praying with all prayer and supplication in the spirit in the spirit