

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

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- [0 : 00] To Lord's help I will direct your attention to the Gospel according to Luke, the 11th chapter and the first verse. The Gospel according to Luke, the 11th chapter and the first verse.
- 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, as John also taught his disciples.
- 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, as John also taught his disciples.
- Some of you perhaps may remember that we read this verse as a basis for our remarks last Tuesday evening.
- What I said then, I cannot remember exactly, and yet this verse is impressed upon my mind again.
- [1 : 17] My desire before God is that I may not repeat or go over anything that was said last Tuesday evening, if it be his will.
- Sometimes it is necessary for certain things to be repeated. The Lord Jesus, in his own teaching and preaching, on occasions, found it necessary to repeat certain things.
- So, if it should be that a repetition should be made, may we recognize it as the will of God, and a necessity is enjoined upon us, that it should be repeated.
- We shall keep, as God helps us, to just one phrase in the whole of this verse. Lord, teach us to pray.
- Teach us to pray. This is no easy thing. Prayer has been described as the breath of God in a person.
- [2 : 33] And therefore, if we are to pray rightly, we can only pray as we are breathed in two.
- That, having the breath of God communicated to us, we may be able to breathe out unto God that which has been breathed in.
- When we examine some of our petitions, sometimes we may wonder whether they have been in-breathed.
- But nevertheless, there are certain times, though they may not be many, when we shall have felt a persuasion that God has breathed into our hearts, that we may breathe out unto God.
- I remember an occasion in my life when being called upon at the public prayer meeting, I was in distress, just a destitution, and I remember my opening words very well.
- [3 : 47] Have you no words? Ah, think again. Words flow apace when you complain, and fill your fellow traveller's ear with the sad tale of all your fear, where half the breath thus vainly spent to heaven in supplication sent our cheerful voice voice would often say, hear what the Lord has done for me.
- And from that moment, I felt a transformed person from the Spirit of God, descended in his infinite mercy, and poured into my soul the prayers, though I cannot remember the details now, that were acceptable unto God.

Lord, teach us to pray. Therefore, we'll require the in-breathing of the eternal God, that we may breathe out unto him the desires that he has wrought in the soul.

Sometimes, when we think about prayer, our heart is hard, our spirit seems destitute, and we seem condoled in so many things, how should we pray?

Well, it would be good for us if we were to pray the prayer before us, Lord, teach us to pray. Teach us to pray in this very condition, this condition of feeling destitute.

[5 : 51] And the prayer of the destitute is mentioned in the scriptures, but we need a great deal of grace to pray the prayer of the destitute. By nature, we can pray the prayer of the Pharisee, but who can pray the prayer of the publican without the in-breathing of the Spirit of God?

That we may not be hypocrites before God, that we might breathe the very desire of our soul when we say, God, be merciful to me, a sinner.

is it not a sacrifice that many, many days may go by and we never really feel the necessity of praying as that man did?

And we might therefore think in respect to this word, Lord, teach us to pray as the publican prays. And why should we ask that?

Because we can see the end of the matter. The Lord said, I tell you, this man went down to his house justified rather than the other. Now, does justification attract us?

[7 : 14] Do we see a blessedness in it? Do we see the favor of God manifested when this knowledge is granted? are we in that place this evening where we desire that we might know that we're justified in the sight of God?

How shall we begin? Lord, teach us to pray as the publican prayed. God, be merciful to me, a sinner. Because that man, as I've already mentioned, he went down to his house justified.

justified. And one cannot help but feel that he felt he was justified. Now, if we're the people of God, we shall want to feel that we're justified.

That is, that we are clear in the sight of God, that God has nothing against us, that our sin has been put away. and we can never have the blessing of justification in our soul unless there's that feeling wrought in the heart.

And I'm sure some of you have had, may have now, the desire that you might be able to know the blessedness of justification through Jesus Christ.

[8 : 38] And so, we may here take up this line, Lord, teach us to pray. The publican's prayer, with the same feeling that he prayed it.

You see, we can utter words, that will not necessarily bring the feeling of justification. justification. But if we pray like the publican prayed, then, there is a good prospect of our having the same feeling that the publican had when he felt justified.

I tell you, God, this man went down to his house justified. Now, there is no benefit in the Lord telling somebody else that you're justified.

It's when God answers your prayer and gives you the feeling that you are justified through the death of our Lord Jesus Christ, through his resurrection.

And this is the manifestation of justification. He died for our offenses and was raised again for our justification.

[10 : 01] Lord, teach us to pray for this benefit. But then, if we teach, if we seek that the Lord will teach us to pray for justification, we shall also have the benefit of believing in one that is risen from the dead, the people of God come under many temptations, such that it would not be proper even to mention them, because some of them are dreadful.

The thoughts that are injected into the mind, even about risen Christ. And therefore, this emphasizes the importance of our seeking that the Lord will teach us to pray in that right spirit, the spirit of the resurrection, the spirit of Christ that is risen from the dead.

We are reminded in the 11th chapter of Hebrews, that whoso cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

And therefore, we may say in the next place, Lord, teach us to pray with that holy diligence that is required in our praying.

the verse has a very searching question. We often say our prayers, but do we ever pray?

[12 : 04] And if we are dissatisfied with our prayers, it may add a strength to our desire that the Lord would teach us to pray right.

God. When we read, searching scriptures, those that came to the Lord Jesus and said that they had prayed unto him and that he taught in their streets and so on, and he said, I never knew you.

Hell, this will emphasize the importance of God's teaching that he will teach us to pray not only with diligence, but also with faith in our hearts.

It is very solemn to read the scripture testimony that the prayer of the wicked is an abomination to the Lord. Lord. And the wicked may utter the same words as the righteous sometimes.

Wherein lies the difference? The righteous present their words in faith, and the wicked do not. And these things may be very searching to us at times, and may indeed make us very feeling about these words, Lord, teach us to pray.

[13 : 40] We may look at it perhaps in a negative view, that we may not be hypocrites in Zion. That is, people that utter one thing, and do not feel what they utter.

How possible it is for some to utter great swelling words, and yet there is no faith in it, in the words.

There is no looking up to God, and as soon as they have risen from their knees or returned to their seat, as the case may be, then they have forgotten for what they have prayed.

So then, Lord, teach us to pray that we may pray such things that we must watch for. The word of truth is clear.

Watch and pray, and again I say unto you, watch. Therefore, in our petition before God, Lord, teach us to pray to such an extent and ask for those things that will require watching.

[15 : 03] Now, I'm sure that some of us, if not all of us, God knows, come to places, and we all may be in a place now where God is teaching us to pray for something that we've got to watch for.

we may have to watch a long time, and therefore, we should have to pray for faith and patience that we may be enabled to endure unto the end until our watching is no longer required because we have received that for which we have petitioned of God.

Well, now, if we are watching our prayers, then a very salutary point will be that we pray in order that the honor and glory of God may be made known.

This is the end of all prayer. you see, people make a mistake sometimes. They pray for things that are agreeable to their nature.

They pray for things that will puff up their pride. They pray for things that will make their heart cheerful before men. They pray for things that will cause them to boast.

[16 : 41] But in all true prayer, Lord, teach us to pray, there is the desire for the honor and the glory of God.

And to a Christian person, this is very important. There are many things we may desire, and it will be our mercy if God opens our eyes to see that if our desires were satisfied, it would not be for the honor and glory of God.

Lord, teach us to pray that our wills may be made subservient to the will of God. How many things have to, as it were, go through the threshing machine, even in regard to our prayers, may be with some of you that you have prayed for certain things for some time, and you wonder why you're not obtaining them.

praying for well, would this be the answer? Because you're not praying right. You're not praying for the honor and glory of God.

Perhaps you're saying, Lord, you must do this. And we have no authority to ever say to the Lord that he must do it.

[18 : 15] He can say to us, you must do it, but it's very inappropriate for us to say, Lord, you must do it. I know we have some very importunate petitions put through, put before us in the Holy Scriptures.

But you know we should examine the spirit of those that presented their petitions. Remember one who said, if thou canst do anything, help us.

Well, I do not understand those words really to be of a doubting character, but rather to infer that the person speaking felt that the Lord could do everything.

But the situation was so extreme, and the difficulty is so great, that if thou canst do anything, seem to be the poor man speaking out in the extremity of his soul feeling.

Help us. Lord, teach us to pray for the honor and glory of thy great name.

[19 : 40] Shall we take the case of Lazarus? Both Mary and Martha, they say the same thing. Two different characters, naturally, but they had the same desire in their soul when they said, Lord, if thou hadst been here, my brother had not died.

And is this not tantamount to saying, if thou hadst heard their prayers in the first, my brother had not died. But there was a purpose to be accomplished.

A far greater moment than these poor women ever had in mind. It has been observed at times that God's delays are not denials.

But we've got to come to what the will of the Lord is. And hence there was a great deal of teaching and be assured of this, if God doesn't answer our prayers immediately, it's because there's a great deal of teaching for us to receive.

And so we need to pray that we might have our minds conformed to the will of God. And if that means waiting, then it's because the Lord is to teach us something.

[21 : 18] And the Lord had to teach Martha the power of the resurrection. But he was able to raise Lazarus from the dead.

Now the raising of Lazarus was one thing, and the revelation that Jesus Christ was the resurrection and the life was a far more important thing.

And this is what Martha had to learn, and this is why the Lord delayed his coming. May we not from this then draw a point that if the Lord delays answering our prayers, and we have desired that it might be for his honor and glory, it is that that prayer might be answered.

thy honor and thy glory. We refer sometimes to the words, them that honor me, I will honor.

Now you see, sometimes there is honoring the Lord in waiting for him to do that which he has requested.

[22 : 39] And in that sense we may take these words, them that honor me, I will honor. Very often it is the case, and quite true, that it has reference to doing what God has said.

But sometimes it could mean standing still, and waiting for God to speak. And that will be to the honor of God.

Lord, teach us to pray that our very souls might be made willing in the day of thy power in order that we may wait until thy will is that there should be a performance of the thing which is appointed for us.

and we have this encouragement, they shall not be ashamed that wait for me. How often do we have to be reminded of the Lord's words when he said, your time is always and my time is not yet.

it may not be much farther on, but it is not yet.

[24 : 10] I have come into circumstances where people have even said to me, well, you've waited a long time. Surely God will appear now, but still God has said to me, my time is not yet.

we need therefore much grace that we may seek the Lord. Lord, teach us to pray that we may pray for patience and a fervent desire for the will of the Lord to be done.

And so you see, Jesus tarried in respect to going to Lazarus. if only thou hast been here. But God does tarry sometimes, but let me assure you of this, that if he tarries, it's for a good purpose.

It's in order that we may glorify God all the more. It's in order that we may say, how unsearchable are his judgments and his ways fast finding out.

Lord, teach us to pray that our prayers may be such that when they're answered, we shall praise God. There are supposed answers to prayer prayer, and there's no praising God.

[25 : 48] There were ten lepers that sought the Lord that they might be healed. We may take that as praying unto God. And the Lord said, go, show thyself to the priest according to the law, and as they were going, they were healed.

And there were ten that prayed, but one prayed differently. Evidently he did, because he returned to give thanks unto God.

And the Lord said, were there not ten cleansed? Where are the nine? Is there only this one that has returned to give thanks unto God?

God. And undoubtedly there was acceptance of that man in the presence of Jesus Christ. And this may be another instructive word to us.

Lord, teach us to pray that our prayers might end in praise. That when the answer comes, we shall say, the Lord is good.

[27 : 01] A stronghold in the day of trouble, he knoweth them that trust in him. Now, you see, if God had answered prayer immediately, though the man might have said the Lord is good, he wouldn't have been able to go any further.

And perhaps some of you have had that experience, and as God has delayed answering your prayer, you haven't understood it.

But you understand it now, because your experience has been enlarged. And not until, therefore, you do not have to stay at this point, the Lord is good, but you can also say that he is a stronghold in the day of trouble.

And you can also say, he knoweth them that trust in him, and you can also say, and he knows I trust in him. And Job said, though he slay me, yet will I trust in him.

So it is good if the Lord teaches us to pray with a prime end in view, that we might be patient unto prayer, and wait for that time when the answer will make us praise God.

[28 : 28] Sometimes we sing together the doxology, praise God from whom all blessings flow, praise him all creatures here below, praise him above, ye heavenly host, praise Father, Son, and Holy Ghost.

And therefore may we not pray, Lord teach us to pray that our prayer might end up in the doxology. Well if it does, we may expect that our prayer will be winnowed with the shovel and with the fan, so to speak.

We may tread a rough path. But you know, those that tread a rough path are those that will claim the mercy of God the loudest.

And we regard God's answering their prayer as to be the most desirable. And they would have nothing altered. Lord teach us to pray.

God's God's need to be the path of affliction. Well the natural mind would have it removed today, not even tomorrow.

[29 : 53] But if God leaves it for a long, long time, well, we should be able to say, indeed, that the Lord is good if healed our trouble today.

But we might go a lot more and more deeply into the wonder of God's goodness if over a period we were found rejoicing at the end because God had brought forth that which was in our heart, that we did trust in him, that we did believe in him, that we did hope in him, that we had respect unto him, and the words he had spoken.

Lord, teach us to pray. Now the Lord will teach his people to pray in such a way that their prayers will be accepted.

Prayers are accepted by men which are not accepted by God. God. On the other hand, prayers are rejected by men which are accepted by God.

The groaning of the prisoner, some of Jeremiah's prayers, for example, might well have been rejected by men, but they were accepted by God.

[31 : 30] prayers. Now the Lord knows whether there are any prayers which are expressed in sighs and tears and secret groans which to men would not be regarded as prayer at all, but they are accepted by God.

And therefore we may indeed say, Lord, teach us to pray in such a way that our prayers might be accepted by God and that we may know that they've been accepted.

And it will be necessary for God to teach us because prayer is a matter of the spirit. Though we may use words to express ourselves, but prayer itself is a matter of the spirit.

Now we can't teach a man to pray in a right spirit, or a woman, or a child for that matter. We can teach them words, and we can express how beautiful the words are, how excellent the prayers are, coached in those words and that language.

But we can't teach a man to have a right spirit or a woman. Lord, teach us to therefore to pray, that in our praying we might have a right spirit.

[33 : 01] We've already touched upon this point. You will remember one of the prayers of David was this, renew a right spirit within me.

Now we desire this at all times, in all our dealings with one another. But how much more so do we need a right spirit in coming before God?

He heareth the cry of the humble, but the proud he knoweth the far off. Lord, teach us to pray.

It is a solemn thought that we should ever be before God in a wrong spirit. And if we were ever in that place and were suddenly made conscious of it, well, perhaps we can imagine what it is.

And we might have been there so that we can say, I know how it feels to be before God in a wrong spirit. But then, what shall we do if we are found in the presence of God in a wrong spirit?

[34 : 14] There is forgiveness with thee that thou mayest be feared. And we should be in a wrong spirit if we are asking God to give us something that he doesn't intend to give us, for he knows that it wouldn't be good for us to have it.

And God sometimes has made his children conscious that their spirit is not right. They are speaking as though they know what's good for them.

Well, perhaps some of us have lived long enough to have the shattering experience to know that we don't know what's good for us. A child can teach us a lot.

A child will want this, that and the other. But it would be improper for us to allow all its demands because it would not be good for the girl or the boy as the case may be.

And God takes the same view of you and me. If we're his children, if God is our father, Lord, teach us to pray lovingly.

[35 : 30] Is it possible then that a person can pray without loving their hearts? Some of us, I'm sure, have confessed to God the hardness of our hearts.

Therefore, we shall need the Lord to teach us to pray lovingly, endeared to the Son of God, endeared to the Father, endeared to the Holy Ghost.

What a blessing it is to love God. How wonderful an experience to be in the presence of God, seeking the blessing of God, with love in our hearts, so that we pray lovingly, as loving God, which means loving God and not loving ourselves.

what grace is poured out upon us then when we are blessed with a desire to not only pray, but to pray with love in our hearts to God.

And when we do this, we shall see, be fully persuaded, that the Lord does all things well, good when he gives, supremely good, no less, when he withholds.

[37 : 05] Therefore, we shall certainly say, the will of the Lord be done. When the Lord Jesus in the Garden of Gethsemane prayed, Father, if it be possible, let this cup pass from me, nevertheless not my will but thine be done, where he was praying lovingly, with a love to his Father.

And therefore, he would not ask for anything that was not consistent with his Father's will and pleasure, because of the deep love that he had for him.

Lord, teach us to pray then, lovingly, that we love the Lord so much, that we would not for all worlds, ask him to give us something which would not be in accordance with his goodwill and pleasure.

What grace is needed? But the scripture says he giveth more grace, grace, grace, grace, grace, grace, grace, grace, grace, grace, grace, grace, then, Lord, teach us to pray.

Believing. Whoso cometh to God must believe that he is. If we don't believe, we can't expect to receive anything.

[38 : 40] Believing what? Believing in God's greatness. Believing in his glory. Believing that he only doeth right. And he cannot do but what is just and must be righteous still.

And then again we may think of the closing words of Peter's epistle where he says but grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.

Lord teach us to pray that we may grow in grace. Now this is the prerogative of God.

We can't grow in grace ourselves. Is it not a salutary word? You cannot add one cubit to your stature or make one hair black or white.

But God can. And if we are to grow in grace we need to come to the same God and pray unto the same God who is able to cause us to grow.

[40 : 11] It may be because of the infidelity of the times that many people will place a great deal of importance on nutrition and foods to be eaten that children may grow.

and certainly we must observe that children today are physically in a much better condition than they were in former days.

but let us not make the mistake of saying absolutely that they grow because of the food they eat but rather they grow because it has pleased God to bless the food that they eat.

We can prove this by saying by observing that some people eat a great deal but it doesn't make any difference to their size and other people may eat little and yet it does affect them but we are speaking about growing in grace.

There is another aspect of growing apart from eating and that is exercise. Lord teach us to pray that we may grow in grace being fed with food convenient for us but also that we might have a right amount of exercise that our spiritual limbs might be strengthened that is our faith our hope our love our taste our desire bodily exercise profits it little but exercise unto godliness hath the promise of the life that now is and also of that which is to come.

[42 : 12] Now does God bring about exercise he brings it about my labour everyday labour is more beneficial than spasmodic gymnastics and with god it's everyday labour in the ecclesiastes we read in all labour there is profit we may perhaps say this in all labour there is growth there is growth in grace and what does labour mean?

Faith lives and labours under load and so the shoulders are strengthened and the muscles are strengthened and that part of us that bears heavy burdens is strengthened hell which is strengthened by the yoke that is laid upon us take my yoke upon you and learn of me and you know a yoke is laid upon two persons and yet if it is upon two persons it divides the load therefore we grow in grace lord teach us to pray that we may grow in grace that we might know thee to be our burden bearer and one that is able to share the load it is a strange experience that if we should have a heavy article to carry another person should assist us immediately that person takes the other end it seems as though the burden is gone and they must have the burden themselves and yet you see it is not so and it is instructive to us so that when we cast our burden upon the lord not to get rid of it but we might share it with him and the load seems to have gone instead of the heaviness there is the lightness so then lord teach us to pray that we might be willing to share the load with jesus christ how often will our own natures try to hold on to the load what a blessing there is when god gives us a spirit of prayer that we might be willing to share the load and it will be easy and the person will speak of the lord god in wonderful terms they will be able to speak of the goodness of god has the load gone some people may say it must be there ah but i do not feel it because my lord is with me yoked to me and i'm yoked to him therefore we go along together now is it not good when the lord teaches us to pray along these lines it will be honouring to him because we shall be able to speak of his goodness and speak of his loving kindness and we may remember what is written two are better than one for if one fall the other shall lift him up what a blessing to be yoked to jesus christ lord teach us to pray that we may be yoked to jesus christ that we might live near him william gasby says upon his bosom lean obey his voice and all his will esteem it is a great mercy and a great blessing to live near to jesus christ do we really prize that thought to live near to jesus christ now

we may indeed feel the blessings of living near to jesus christ if we're isolated in the low and we do remember that the lord called abraham alone and blessed him but we don't have to be alone god doesn't make a condition that we must be alone before he can bless us with his presence you know moises had these words spoken from the lord himself my presence shall go with thee and i will give thee rest and when did moises prove it when he proved it when they got to the red sea and the people began to complain and they wanted to go back into egypt and he proved it again when they got over the red sea and they went a little way and they came to barrenness and there was no water and moises had to prove that my presence shall go with thee principally and chiefly in the pathway of tribulation when bitter opposition arises but my presence shall go with thee and you see god delivered moises every time every time opposition may arise but if god is with us it won't overcome us and i can affirm that from personal experience therefore let us pray that though we may enter into and receive much opposition it will not overcome us because god's presence is with us and he will give authority and he will say command the people that they go forward the prospect isn't the prospect isn't there yet but it will be and moises was able to say it he couldn't have said it otherwise remember that moises was one man and how many were there in israel thousands and they seem to be of one mind how much god how much moises needed god's presence to be with him lord teach us to pray that we may grow in grace not only being fed with food convenient for us but in being brought to an exercise of faith and prayer we might not just say oh well god has said he'll be with me he has said his presence will go with me if god has really said that you'll have to prove it it won't be something for you to twiddle around your fingers as some little dainty armband or something like that it'll be something that you'll have to prove lord teach us to pray perhaps we might pray that we might prove that which has been given to us and it would be in accordance with the word of god because if you remember the lord led them about and one of the purposes of his leading them about was to prove them and to see what was in their heart and whether they would indeed serve the lord or no and so lord teach us to pray that we might be

proved we should need grace to pray this but on the other hand we shall see the benefit of it because if we go through life journey we never proved we shall come to the end and we shall hear those words i never knew you but if god has proved us sometimes at the waters of meribow and other places in the desert then we shall have proved what god has spoken and let god be true and every man a liar oh then lord teach us to pray that we may behold thy glory okay miejsce and we not TO kö whole earth to loweromie for life und away and