

The Old Time Gospel

The Good News Now

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The Divine Science Of Prayer

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The Divine Science Of Prayer

“One day after a short absence from their Lord, they found Him absorbed in supplication. Seeming unconscious of their presence, He continued praying aloud. The hearts of the disciples were deeply moved. As He ceased praying, they exclaimed, ‘Lord, teach us to pray.’” COL140

Brothers & Sisters in Christ, we too need to know how to pray!

Is it a light thing to talk to the Almighty God?

“Christ’s lessons in regard to prayer should be carefully considered. There is a divine science in prayer.” COL 142

It is evident, that there are those who don’t understand this, and it is not just in the laity. Prayer was instituted for our comfort and our salvation, and when we come before the throne of grace, we need to be confident! I find this is a course that needs to be reviewed from time to time, so let’s go back to school and review ‘Prayer 101’. Amen?

Point 1. Jesus taught: “When you pray, say our Father.” Luke 11:2

Satan maligned God’s name and His character. Christ came to reveal the real God. In order to strengthen our confidence in God, Christ teaches us to address Him by a new name, a name entwined with the dearest associations of the human heart. He gives us the privilege of calling the infinite God our Father, and when we call Him Father, when asking His favor or blessing, it is as music to His ears. Dale Carnegie: “A person’s name is precious to them. Use it when talking to them and it makes your conversation more affective.”

“Christ taught us to come to God the Father with our praise, our thanksgiving, our desires, and our confession of sins, and to claim His mercy in accordance with His promises.” [MB103] “It is the Father that the Bible shows in His high and holy place surrounded by ten thousand times ten thousands and thousands of holy intelligences, all waiting to do His will. ... The Father is bending from His throne to hear the cry of the oppressed. To every sincere prayer He answers, ‘Here am I.’ He uplifts the distressed and downtrodden. In all our afflictions He is afflicted. In every trial the angel of His presence is near to deliver. Through channels, which we cannot discern, He is in active communication with every part of His dominion. But it is in this speck of a world, in the souls that He gave His only begotten Son to save, that His interest and the interest of all heaven is centered.” [DA356]

Think of it, “Communion with the Father is the life of the soul. Communion with God gives us a daily experience that does indeed make our joy full. How many of you enjoy your prayer life? “Communion with God imparts to the soul an intimate knowledge of His will.” [HP72] Is that important? Remember Christ’s words, “Not everyone who saith unto Me Lord, Lord, shall enter the kingdom of heaven but he that doeth the will of My Father in heaven.” Matthew 7:21

And so Christ taught us to pray to the Father; and if He is our Father, then we are considered His sons and daughters. John, the beloved, couldn't find words to express this glorious thought, so he simply says: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons (daughters) of God." ^{1John 3:1} With that relationship in mind, Jesus says "If you being evil know how to give good gifts unto your children, how much more shall your Father which is in heaven, give good things to them that ask Him?" ^{Matthew 7:11}

"When we breathe out our desire, it may be inaudible to any human ear, but that word cannot die away into silence nor can it be lost, though the activities of business going on. Nothing can drown (out) the soul's desire. It rises above the din of the street, above the noise of machinery, to the heavenly courts. It is God to whom you are speaking, and the prayer is heard. Ask then, "Ask, and it shall be given you." ^{HP69}

This then is the first point in the science of prayer that we need to understand. We pray to God the Father! Clear? !!

Point 2. of the science of prayer is found in:

John 16:16-27 "A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father. Then said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father? They said therefore, What is this that he saith, A little while? we cannot tell what he saith. Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me? Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you. And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full. These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you: For the Father himself loveth you, because ye have loved me, and have believed that I came out from God."

Two points Jesus makes in this text:

1. You ask Him nothing; that is, we don't pray to Jesus. This is something that gets started in the children's divisions by teachers and leaders because it sounds sweet to say, 'Dear Jesus' to those little ones. But Christ said, "Ye shall ask Me nothing."

2. Is that we have to pray to the Father in Christ's name. "Whatsoever ye shall ask the Father in My name, He will give it you."

Christ taught this at different times and in different ways: Talking about after His ascension and the gift of the Holy Spirit: "And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in My name, I will do it." ^{John 14:13,14} "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him freely give us all things." ^{Romans 8:32} "whatsoever ye shall ask the Father in My name, He may give you." ^{John 15:16}

If you hear someone praying, and they end their prayer by saying "amen," or, "In Thy name", or, "In Thy holy name", you know they don't understand the science of prayer. We don't pray to the Father in His own name. Amen.

Jesus taught this in other ways: parables, speaking figuratively: “Verily, verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that enters by the door is the Shepherd of the sheep.” ... “I am the door; by Me if any man enter in, he shall be saved, and shall go in and out, and find pasture.” John 10:1,2,9

“Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father but by Me.” John 14:6
“Christ is the connecting link between God and man. He has promised His personal intercession by employing His name. He places the whole virtue of His righteousness on the side of the suppliant. Christ pleads for man, and man in need of divine help, pleads for himself in the presence of God, using the power of the influence of the one who gave His life for the world. As we acknowledge before God our appreciation of Christ’s merits, fragrance is given to our intercession.” 6BC 1078

Christ by His sacrifice bridged the gulf that sin had made between God and man. He was foreordained to restore communication. “But few have a true sense of the great privileges which Christ gained for man by thus opening heaven before him. ... As Christ’s intercessions in our behalf were heard, the evidence was given to man that God will accept our prayers in our own behalf through the name of Jesus.” HP39

Question; do we need to go through a priest when we pray to God?

Paul explains this: “For there is one God, and one Mediator between God and men, the man Christ Jesus; who gave Himself a ransom for all.” 1Timothy 2:5 The answer is, yes! We have to go to God through the services of a priest; but it is our High Priest in the Heavenly Sanctuary, the one who died for us.

“It is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us.” Romans 8:34 We go through a mediator – an intercessor, when we come to God. That’s why we sing in the hymn: “O come to the Father through Jesus the Son.” (To God Be The Glory)

“Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.” Acts 4:12 We must use that name when we come to God. Our petitions are of value only as they are offered in His name. “We have only one channel of approach to God. Our prayers can come to him through one name only,--that of the Lord Jesus our advocate.” RH Feb. 9, 1897

“Jehovah (The Father) did not deem the principles of salvation complete while invested only with His own love. By His own appointment He has placed at His altar an Advocate clothed in our nature. As our intercessor, His office work is to introduce us to God as His sons and daughters. Christ intercedes in behalf of those who have received Him. To them He gives power, by virtue of His own merits, to become members of the royal family, children of the heavenly King. And the Father demonstrates His infinite love for Christ, who paid our ransom by His blood, by receiving and welcoming Christ’s friends as His friends. He is satisfied with the atonement made. He is glorified by the incarnation: The life, death, and mediation of His Son.” 8T177

In Christ’s name our petitions ascend to the Father. Ask in My name, Christ says. I do not say that I will pray the Father for you, for the Father Himself loveth you, because you have loved Me. Make use of My name. Wherefore He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession.” We must pray to God the Father in Christ’s name. Hebrews 7:25

Point 3. We pray by the inspiration of the Holy Spirit.

“Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought: But the Spirit itself maketh intercession for us with groanings which cannot be uttered. And He that searches the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God.” Romans 8:26,27 Such prayer God delights to answer.

Many of the human family know not what they should ask for as they ought. But the Lord is kind and tender. He helps our infirmities by giving us words to speak. He who comes with sanctified desire has access through Christ to the Father, and those prayers, that are placed in the golden censer of the Savior's merits, are accepted by the Father.

The Holy Spirit indites our prayer. That means He composes them. He helps us choose the right words to use in expressing our petitions, our thanks, our praise, and our confessions. "We need grace, we need divine enlightenment that through the Spirit we may know how to ask for such things as we need." [CH 380] "By the Spirit every sincere prayer is indited, and such prayer is acceptable to God." 8T189

Point 4. helps us understand another reason why our prayers must go through Christ to the Father.

"The religious services, the prayers, the praise, the penitent confession of sin ascend from true believers as incense to the heavenly sanctuary, but passing through the corrupt channels of humanity, they are so defiled that unless purified by blood, they can never be of value with God." 1SM 344 "Every sincere prayer that is offered is mingled with the efficacy of Christ's blood." HP74 All incense from earthly tabernacles must be moist with the cleansing drops of the blood of Christ. He holds before the Father the censer of His own merits, in which there is no taint of earthly corruption. He gathers into this censer the prayers, the praise, and the confessions of His people, and with these He puts His own spotless righteousness. Then, perfumed with the merits of Christ's propitiation, the incense comes up before God wholly and entirely acceptable. Then gracious answers are returned.

"The Lord desires us to improve in prayer and to offer our spiritual sacrifices with increased faith and power ... He has given His own Son for your redemption." HP78 Isn't that reasonable to expect if we are living the sanctified life? Paul writes, "For every one that uses milk is unskillful in the word of righteousness; for he is a babe. But strong meat belongs to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil." Hebrews 5:13,14.

"He has given His own Son for our redemption. If by living faith we accept Him as our Savior, we are placed on vantage ground with God; for Christ stands before the Father, saying, "Lay their sins on Me. I will bear their guilt. They are My property. I have graven them upon the palms of My hands." In our behalf He presents before His Father the marks of the crucifixion, which He will bear throughout eternity." HP78

Point 5. in this science of prayer: Is that all heaven is interested and involved with our salvation, so angels play a part.

Remember Jacobs dream as he lay down with a rock by his head. We call it Jacob's ladder. "Heaven is brought near to earth by the mystic ladder, the base of which is firmly planted on the earth, while the topmost round reaches to the throne of the Infinite. Angels are constantly ascending and descending this ladder of shining brightness, bearing the prayers of the needy and distressed to the Father above, and bringing blessings and hope, courage and help, to the children of men." AA 153

"God does not leave His erring children who are weak in faith, and who make mistakes. The Lord hearkens and hears their prayer and their testimony. Those who look unto Jesus day-by-day and hour-by-hour, who watch unto prayer, are drawing nigh to Jesus. Angels with wings outspread wait to bear their contrite prayers to God, and to register them in the books of heaven." HP80

Now let us summarize **The Divine Science Of Prayer**:

1. We pray unto the Father who is bending low to hear our prayers. Christ says, I do not say that I will pray the Father for you, for the Father Himself loveth you, because you have loved Me. Pray to the Father, but make use of My name.
2. We pray in Christ's name, which makes our prayers efficacious, or affective, with the Father. Christ mediates and intercedes on our behalf, and because of Christ, the Father accepts us "in the beloved."
3. The Holy Spirit indites, or helps us compose our prayers. It works upon our hearts, drawing out prayers and penitence, praise and thanksgiving. The gratitude which flows from our lips is the result of the Spirit striking the chords of the soul.
4. Angels bear our prayers to the throne of God.
5. Prayers must be cleansed with Christ's blood and his righteousness because they have passed through our corrupt and defiled bodies.

Praise the Lord for what He has done, and is doing for us. Let us live in close communion with God, or as Paul puts it, "Pray without ceasing." As Christians we need to know how to pray! We do not value as we should the power and efficacy of prayer. God desires us to come to Him in prayer, that He might enlighten our minds. Every provision has been made whereby the communication between heaven and our souls may be free and open, and that's why we need to understand that divine science of prayer.

Think of it, unworthy, erring mortals possess the power of offering their requests to the Almighty God.

Is it a light thing to be able to talk to the Almighty God?

[AA] The Acts of the Apostles
[COL] Christ's Object Lessons
[CH] Counsels on Health
[DA] The Desire of Ages
[HP] In Heavenly Places
[MB] Thoughts from the Mount of Blessing
[ISM] Selected Messages Book 1
[8T] Testimonies for the Church Volume Eight
[6BC] S.D.A. Bible Commentary Vol. 6
[RH] Advent Review and Sabbath Herald