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SUBJECT: Pray without
ceasing

2/53
(GF)

PRAY WITHOUT CEASING

These texts, exceedingly short, are marvelously full.

This text of prayer: its position very suggestive.

1. Observe what it follows: "Rejoice..." as if the command has somewhat stopped the reader - he asks: "How can I rejoice...?" ... the apostle suggests an answer: "Pray..."; the more praying the more rejoicing. A channel to rest - up moments... flow away... so, need delight grows into the heart. Holy joy as holy prayer together.
2. Observe what immediately follows the text. "For... give thanks" when joy and prayer are married, their first born child is great thank. Rejoicing and prayer are married, continually praying for more, gratitude for what comes and the prospect for what is yet to be given.

The three texts are companion pictures representing the life of the church. The contrast that is something like between that of within side. Source of between the never-ceasing joy and the never-ceasing prayer. never-ceasing prayer is the manifestation of the power of the eternal life of Him who has lived to pray for us. The union between the Vine and the branch is in very deed a prayer union. We take part in his work of intercession: He has yet lived now to pray. He who prays is one that is not yet. It is He who now lives, who rejoices in heaven, who prays; His position is the power of an endless life. We are united to him in that prayer union. The only sacrifice is our love - we dwell there.

It was the sight of Jesus praying that made his disciples long for, and, to be taught to pray. His increasing intercession the people of that text, inspiration, appeal.

1. We are speaking of a great privilege. The road is short. Access to the mercy seat is made possible and is delightful. Permission to come when you will. no time when intercession, refused.
 2. Ephesians 4:11 "I speak to those to whom the key shall hold out the kingdom of heaven by Abraham"
- The dead night not too late
 The breath of the dawn not too early
 All night long not too long
 All night long not too weary
 The door of the temple never shut - no barrier between a praying soul and God.

2. We are speaking of a just concept, commendation, duty

(1) We are never to abandon prayer.
As never beyond the necessity, breath; so never beyond necessity of prayer.
Said, born into it, but must continue to pray.
of hours, hours, prayer as empty words no reply - still continue to pray
of the other party, must pray, pray... pray... retreat... words... pray
of heart cold - not wait till warm - pray... if not cold, because of
of puzzled, must understand, pray...

(2) We are never to fall into despair
(a) Elijah II. 18: 43, 44 - his name, melody. But the severity
to prevent the people) his name, melody. But the severity
because prayer is limited. But the severity
the need of prayer is limited. But the severity

(3) We are never to rest in believing faith God's help in one life to work.
Not devote all time to action - a pattern for intercession, prayer, study
So. 127:1 "I quit the law build the house... " without this -
The danger? Failure to study

Our own need in personal life
Virtues to acquire - faults to correct
He who uses without say played content. has need more us

Need of others
Duty - self - good - spirit - health -
The command / our love to the other / our hearts.

3. How to obey this precept.

- (1) Never suspend the regular offering of prayer.
- (a) Daniel. 6:10 when the doors of the day meant close / down
 - (b) Sir Thomas Abney, for many years devoted and at night with his family, read Ford's prayer of Taylor. (Brought on night) his education then to call his family to prayer. Years since - said in his pocket manuscript - and then to family with the others.
 - (c) Edward Payson - student, years of prayerfulness. Down. rest week - completely done in health with this at 7 am. before.
 - (d) In fact on our lives.

(2) The whole life of a looking up, a crying from the inmost heart.

of. Th. 18:1-6 parallel of the wisdom, the day, perseverance about our thing.

11:5-8 " " friend of midnight " " " " " "

of. Bro. Muller, has prayed 19 years every day for conversion, a friend, a father and for assured answers, coming.

But this: the whole of being one of prayer.

Heart's prayer - which hardly being, still calls to God.

Always in the spirit of prayer - like magnifying words toward God.

Very late means in defining that for which we pray.

really toward it.

(3) What is needed, necessary, for such a life of prayer.

a. Use of the voice not essential.

We may speak a thousand words which seem to be prayer, yet never pray. There may cry in the spirit in groaning which is not to be uttered, yet never say a word.

of. Mrs. G. says, "Why do you not pray?" "I get not recalled that never said a word, uttered so much as a single syllable."

of. Hannah.

One real prayer from the heart with a thousand litany.

One long breath for the great God and mother of mercy calls to

To raise the heart to God. To think for God - God's will - to launch our words, frequent his desires - to submerge spirit in prayer.

ii. Posture not deterministic
standing - kneeling - sitting - lying or prone.

iii. Place not essential
side by side or face to face - with wheel
by side. hollows form to side seat.

iv. Particulars to me not essential.
Every day a holy day to a holy man: year to the
mor. then early

Need to have narrow set apart - special to me for
simplification in behalf of special needs, as our Sat. before
Sunday.
But anytime, all times...

v. With attention, wandering? mind? Person not deficient

" faith

" humility

f. Pharis relates his virtues
publicly - his

" love

" presence. a warning remedy? justified in advising?
then way of self God.

I Thess 5¹⁷

SUBJECT: 'Pray without
ceasing'

(David Brainerd)

GA

I Thess. 5:17

"Pray without ceasing"

Paul's first letter: an insight into his life
: 1:2; 3:10; 5:17, 25

We are encouraged to pray by the word of the Lord
Jm. 33:3 "Call unto me and I will answer thee, and show...

Mk. 11:24 "Therefore I say unto you, what thing so ever ye desire, when ye pray, believe that ye receive them, and ye shall have them."

Lk. 11:9-13 "And I say unto you, Ask, and it shall be given you; seek, and...

Jm. 16:27, 24 "Verily, verily I say unto you, whatsoever ye shall ask the Father in my name, he will give it you. Without doubt ye shall receive all that ye shall ask, and ye shall receive, that your joy may be full."

"ASK"

We are encouraged to pray by the example of the children of the Lord.

Moses, Ex. 32:32

Hannah I Sam. 1:9-17, 20

Elijah I K. 18:36-37

Hezekiah II K. 19:14 ff.

David Ps. 6:10

Jesus the Lord's 7 prayers, Mk 1:35; Lk. 22:32, 39-44

Paul Acts 20:36.

1. Own our lives.

When you are weary in body and soul,
Cumbered with cares & cares
when mind is losing its strength, talk, talk,
make it a matter of prayer.

When you're discouraged, disheartened, & discouraged,
Simply about in despair:
Remember, there's one who will come to your aid.
If you'll make it a matter of prayer.

And when you are lost in the world, forgotten ~~message~~
Out of view & regular affairs,
Don't let it with come for all of your prayers,
If you'll make it a matter of prayer.

Why the old Testament messenger said, "I will meet with God."

2. Own beloved church and the work of the Lord,
Christ must pray to the great power by which His people should do ^{this work}

3. Intercession for others, especially the lost, represented
(a) David Brainerd.

1
Journal of David Brainerd

Born 1718 at Haddam, Connecticut

Attended Yale College 1739-1742

Began to preach the gospel in 1742

Labored with marvellous devotion and success among
the Indians of New England, New Jersey and
Pennsylvania, 1743-1747

Broken in health from exposure and toil in the wilderness
of America, he went to Northampton, Massachusetts
to the home of Jonathan Edwards. He was
engaged to be married to his daughter, Jerusha,
just turned eighteen. He died there - where
he had gone "to wait the coming of the
Lord's Christ," October 9, 1747, at 29 years

of age. His last words to his beloved
Jerusha, "We shall spend a happy eternity
together" quickly came true. Within four
months after he had gone she followed him
through the gates of the city into the world of
light.

21

April 6, 1742: "I walked out this morning to the same place where I was last night. I began to find it sweet to pray; and could think of undergoing the greatest sufferings in the cause of Christ, with pleasure. Then God gave me to wrestle earnestly for others, for the Kingdom of Christ in the world, and for dear, Christian friends."

Lord's Day, April 18: "I retired early this morning into the woods for prayer; had the assistance of God's Spirit, and faith in exercise; and was enabled to plead with fervency for the advancement of Christ's Kingdom in the world, and to intercede for dear, absent friends."

April 21: "God enabled me to wrestle for numbers of souls, and had much fervency in the sweet duty of intercession."

Sabbath Day, April 25: "This morning I spent about two hours in secret duties, and was enabled, more than ordinarily, to agonize for my mortal soul. Though it was early in the morning, and the sun scarcely shined at all, yet my body was quite wet with sweat."

1743

At this point in the Journal, David Brainerd begins to record his labors among the Indians.

April 1: "I rode to KAUNAMEEK where the Indians live... and there lodged on a little heap of straw. I was greatly vexed with inward trials and distresses all day, and in the evening my heart sank, and I seemed to have no God to go to. Oh, that God would help me!"

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April 20: "Set apart this day for fasting and prayer, to bow my soul before God... I spent the day in the woods alone, and there poured out my complaint to God."

Nov. 3: "Spent this day in secret fasting and prayer, from morning till night."

Nov. 10: "Spent this day in fasting and prayer alone."

1744

Jan. 14: "This morning, enjoyed a most solemn season in prayer: my soul seemed enlarged, and assisted to pour out itself to God for grace... and was so enabled to see ~~that~~ who is invisible.."

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July 12: "Towards night my burden respecting my work among the Indians began to increase much. . . . Then I began to be in anguish. . . . I was in such anguish and pleaded with so much earnestness and impatience, that when I rose from my knees I felt extremely weak and weary; I could scarcely walk straight; my joints were loosed; the sweat ran down my face and body; and nature seemed as if it would dissolve."

Oct 8: "Visited the Indians with a desire to take my leave of them, supposing they would this morning go out to hunting early; but beyond my expectation and hope, they desired to hear me preach again."

1745

Jan. 3: "Being sensible of a great want
of divine influence, and the outpouring of God's
Spirit, I spent this day in fasting and
prayer, to seek so great a mercy for
myself, my poor Indian people in particular,
and the Church of God in general."

August 6: "In the morning I discoursed to
the Indians at the house where we lodged.
Many of them were much affected, so that
a few words about their souls would
cause the tears to flow freely and produce
many sobs and groans. . . . There were
scarcely three in forty who could refrain
from tears and bitter cries. They all as
one seemed to be in an agony of soul
to obtain an interest in Christ. . . ."

2

August 8: In the afternoon I preached to the Indians. . . The power of God seemed to descend upon the assembly like a rushing, mighty wind and with an astonishing energy bore down all before it. I stood amazed at the influence, which seized the audience almost universally, and could compare it to nothing more fitting than the irresistible force of a mighty torrent, or a swelling deluge, that with its insupportable weight and pressure bore down and swept before it whatever comes in its way. Almost all persons of all ages were bowed down with concern together. . . One man and woman who had been drunken wretches for many years, little children not more than six or seven years of age. . . A principal man among the Indians. . . was brought under solemn concern for his soul and wept bitterly. . . There were almost universal praying and crying for many in every part of

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the house and many out of doors. ... Some of the white people who came out of curiosity to hear what 'the talker would say' to the poor, ignorant Indians, were much awakened to their perishing state. ... There was indeed a very great mourning among them."

August 24: Spent the afternoon in discoursing to the Indians from I Thess. 4:13-17. There was solemn attention and visible concern in the time of public service which was afterwards increased by further exhortations given to them to come to Christ and give up their hearts to ~~him~~, that they might be fitted to "ascend up and meet Him in the air" when he shall "descend with a shout and with the voice of the archangel."

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1946
His health began rapidly to give way under consumption due to his constant labor amid exposures and great difficulties.

1747

Before the church came to carry the judge's home:
to Israel Brainerd, his brother in college:

" my dear brother:
It is on the verge of eternity I now address
you.

Do not be discouraged, because you
see your idyllic brothers in the ministry die early,
one after another. I declare, now I am dying,
I would not have spent my life otherwise
for the whole world.

Your affectionate and dying brother,
David Brainerd."

Jonathan Edwards relative of the days
preceding David Brainerd's death:

" One morning as I came into his
room he said to me: 'As I washed out
of sleep, I was led to cry for the pouring
out of God's Spirit and the advancement

1747

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of Christ's Kingdom, for which the Redeemer
suffered so much.

"..... Another thing that lay much on his
heart in these near approaches of death was the
spiritual prosperity of his own congregation of
Christian Indians in New Jersey: and when he
spoke of them, his speech would presently be
drowned with tears."

The following is the closing entry in the Diary:
October 2, 1747: "My soul was this day
sweetly set on God. I longed to be with
Him that I might behold His glory... Oh,
that His Kingdom might come in the world...
that the blessed Redeemer might see of
the travail of His soul and be satisfied!
O come, Lord Jesus, come quickly! Amen."