

# Prayer and a Definite Religious Standard

by E.M. Bounds

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*A high standard of prayer is essential for a high standard of religious life, and it is the condition of a high standard of religious experience.*

**Scripture:** Romans 12:1, Philippians 3:14

**Topics:** "Prayer", "Spiritual Growth"

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## Description

E.M. Bounds emphasizes the critical role of prayer in establishing a clear and definite standard for a vibrant religious life. He argues that without a scriptural and reasonable standard, Christians often find themselves aimless and lacking in spiritual growth. Prayer serves as both the foundation and the measure of this standard, guiding believers toward a deeper relationship with God and a more profound experience of holiness. Bounds warns against adopting a commonplace religion shaped by societal norms, urging individuals to seek a higher calling through dedicated prayer and full consecration to God. Ultimately, he asserts that a life of prayer is essential for achieving the fullness of the Christian experience and maintaining a clear vision of spiritual goals.

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## Transcript

MUCH of the feebleness, barrenness and paucity of religion results from the failure to have a scriptural and reasonable standard in religion, by which to shape character and measure results; and this largely results from the omission of prayer or the failure to put prayer in the standard. We cannot possibly mark our advances in religion if there is no point to which we are definitely advancing. Always there must be something definite before the mind's eye at which we are aiming and to which we are driving. We cannot contrast shapeliness with unshapeliness if there be no pattern after which to model. Neither can there be inspiration if there be no high end to stimulate us.

Many Christians are disjointed and aimless because they have no pattern before them after which conduct and character are to be shaped. They just move on aimlessly, their minds in a cloudy state, no pattern in view, no point in sight, no standard after which they are striving. There is no standard by which to value and gauge their efforts. No magnet is there to fill their eyes, quicken their steps, and to draw them and keep them steady

All this vague idea of religion grows out of loose notions about prayer. That which helps to make the standard of religion clear and definite is prayer. That which aids in placing that standard high is prayer. The praying ones are those who have something definite in view. In fact prayer itself is a very definite

thing, aims at something specific, and has a mark at which it aims. Prayer aims at the most definite, the highest and the sweetest religious experience. The praying ones want all that God has in store for them. They are not satisfied with anything like a low religious life, superficial, vague and indefinite. The praying ones are not only after a "deeper work of grace," but want the very deepest work of grace possible and promised. They are not after being saved from some sin, but saved from all sin, both inward and outward. They are after not only deliverance from sinning, but from sin itself, from its being, its power and its pollution. They are after holiness of heart and life.

Prayer believes in, and seeks for the very highest religious life set before us in the Word of God. Prayer is the condition of that life. Prayer points out the only pathway to such a life. The standard of a religious life is the standard of prayer. Prayer is so vital, so essential, so far-reaching, that it enters into all religion, and sets the standard clear and definite before the eye. The degree of our estimate of prayer fixes our ideas of the standard of a religious life. The standard of biblical religion is the standard of prayer. The more there is of prayer in the life, the more definite and the higher our notions of religion.

The Scriptures alone make the standard of life and experience. When we make our own standard, there is delusion and falsity for our desires, convenience and pleasure form the rule, and that is always a fleshly and a low rule. From it, all the fundamental principles of a Christlike religion are left out. Whatever standard of religion which makes in it provision for the flesh, is unscriptural and hurtful.

Nor will it do to leave it to others to fix the standard of religion for us. When we allow others to make our standard of religion, it is generally deficient because in imitation, defects are transferred to the imitator more readily than virtues, and a second edition of a man is marred by its defects.

The most serious damage in thus determining what religion is by what others say, is in allowing current opinion, the contagion of example, the grade of religion current among us, to shape our religious opinions and characters. Adoniram Judson once wrote to a friend, "Let me beg you, not to rest contented with the commonplace religion that is now so prevalent."

Commonplace religion is pleasing to flesh and blood. There is no self-denial in it, no cross bearing, no self-crucifixion. It is good enough for our neighbors. Why should we be singular and straight-laced? Others are living on a low plane, on a compromising level, living as the world lives. Why should we be peculiar, zealous of good works? Why should we fight to win heaven while so many are sailing there on "flowery beds of ease"? Are the easy-going, careless, sauntering crowd, living prayerless lives, going to heaven? Is heaven a fit place for non-praying, loose living, ease loving people? That is the supreme question.

Paul gives the following caution about making for ourselves the jolly, pleasure-seeking religious company all about us the standard of our measurement:

For we dare not make ourselves of the number, or compare ourselves with some that commend themselves; but they, measuring themselves by themselves, and comparing themselves among themselves, are not wise. But we will not boast of things without our measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you.

No standard of religion is worth a moment's consideration which leaves prayer out of the account. No standard is worth any thought which does not make prayer the main thing in religion. So necessary is prayer, so fundamental in God's plan, so all important to everything like a religious life, that it enters into all biblical religion. Prayer itself is a standard, definite, emphatic, scriptural. A life of prayer is the divine rule.

This is the pattern, just as our Lord, being a man of prayer, is the one pattern for us after whom to copy. Prayer fashions the pattern of a religious life. Prayer is the measure. Prayer molds the life.

The vague, indefinite, popular view of religion has no prayer on it. In its program, prayer is entirely left out or put so low down and made so insignificant, that it hardly is worth mentioning. Man's standard of religion has no prayer about it.

It is God's standard at which we are to aim, not man's. It is not the opinions of men, not what they say, but what the Scriptures say. Loose notions of religion grow out of low notions of prayer. Prayerlessness begets loose, cloudy and indefinite views of what religion is. Aimless living and prayerlessness go hand in hand. Prayer sets something definite on the mind. Prayer seeks after something specific. The more definite our views as to the nature and need of prayer, the more definite will be our views of Christian experience and right living, and the less vague our views of religion. A low standard of religion loves hard by a low standard of praying.

Everything on a religious life depends upon being definite. The definiteness of our religious experiences and of our living will depend upon the definiteness of our views of what religion is and of the things of which it consists.

The Scriptures ever set before us the one standard of full consecration to God. This is the divine rule. This is the human side of this standard. The sacrifice acceptable to God must be a complete one, entire, a whole burnt offering. This is the measure laid down on God's Word. Nothing less than this can be pleasing to God. Nothing half-hearted can please him. "A living sacrifice," holy, and perfect on all its parts, is the measurement of our service to God. A full renunciation of self, a free recognition of God's right to us, and a sincere offering of all to him this is the divine requirement. Nothing indefinite on that. Nothing is on that which is governed by the opinions of others or affected by how men live about us.

And while a life of prayer is embraced on such a full consecration, at the same time prayer leads up to the point where a complete consecration is made to God. Consecration is but the silent expression of prayer. And the highest religious standard is the measure of prayer and self-dedication to God. The prayer life and the consecrated life are partners on religion. They are so closely allied they are never separated. The prayer life is the direct fruit of entire consecration to God. Prayer is the natural outflow of a really consecrated life. The measure of consecration is the measure of real prayer. No consecration is pleasing to God which is not perfect on all its parts, just as no burnt offering of a Jew was ever acceptable to God unless it was a "whole burnt offering." And a consecration of this sort, after this divine measurement, has in it as a basic principle, the business of praying. Consecration is made to God. Prayer has to do with God. Consecration is putting one's self entirely at the disposal of God. And God wants and commands all his consecrated ones; to be praying ones. This is the one definite standard at which we must aim. Lower than this we cannot afford to seek.

A scriptural standard of religion includes a clear religious experience. Religion is nothing if not experiential. Religion appeals to the inner consciousness. It is an experience if anything at all, and an experience in addition to a religious life. There is the internal part of religion as well as the external. Not only are we to "work out our salvation with fear and trembling," but "it is God that worketh in us to will and do of his good pleasure." There is a "good work in you," as well as a life outside to be lived. The new birth is a definite Christian experience, proved by infallible marks, appealing to the inner consciousness. The witness of the Spirit is not an indefinite, vague something, but is a definite, clear inward assurance given by the Holy

Spirit that we are the children of God. In fact everything belonging to religious experience is clear and definite, bringing conscious joy, peace and love. And this is the divine standard of religion, a standard attained by earnest, constant prayer, and a religious experience kept alive and enlarged by the same means of prayer.

An end to be gained, to which effort is to be directed, is important in every pursuit in order to give unity, energy and steadiness to it. In the Christian life, such an end is all important. Without a high standard before us to be gained, for which we are earnestly seeking, lassitude will unnerve effort, and past experience will taint or exhale into mere sentiment, or be hardened into cold, loveless principle.

We must go on. "Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection." The present ground we occupy must be held by making advances, and all the future must be covered and brightened by it. In religion, we must not only go on. We must know where we are going. This is all important. It is essential that in going on in religious experience, we have something definite in view, and strike out for that one point. To ever go on and not to know to which place we are going, is altogether too vague and indefinite, and is like a man who starts out on a journey and does not have any destination in view. It is important that we not lose sight of the starting point in a religious life, and that we measure the steps already trod. But it is likewise necessary that the end be kept in view and that the steps necessary to reach the standard be always in sight.

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