

Prayer, Praise, and Thanksgiving

by E.M. Bounds

The sermon emphasizes the importance of prayer, praise, and thanksgiving in worship, highlighting their interconnectedness and the role of gratitude in promoting a deeper connection with God.

Scripture: Psalm 65:1, Psalm 95:2, Psalm 100:4, Psalm 107:1, Psalm 136:1, Romans 12:1, Ephesians 5:20, Philippians 4:6, Colossians 3:16-17, 1 Thessalonians 5:16-18

Topics: "Prayer", "Thanksgiving"

Description

E.M. Bounds emphasizes the inseparable relationship between prayer, praise, and thanksgiving, illustrating how gratitude arises from contemplation of God's mercies and is expressed through thanksgiving. He explains that while gratitude is an inward feeling, thanksgiving is an outward expression, and both are essential for a vibrant prayer life. Bounds highlights that true prayer leads to gratitude and thanksgiving, which in turn fosters a deeper commitment to God and a more profound prayer life. He warns against the dangers of murmuring and ingratitude, which can stifle the spirit of praise and prayer. Ultimately, he calls for a revival of the spirit of praise in the church, linking it to the presence of God and the genuine worship of His people.

Transcript

PRAYER, praise and thanksgiving all go in company. A close relationship exists between them. Praise and thanksgiving are so near alike that it is not easy to distinguish between them or define them separately. The Scriptures join these three things together. Many are the causes for thanksgiving and praise. The Psalms are filled with many songs of praise and hymns of thanksgiving, all pointing back to the results of prayer. Thanksgiving includes gratitude. In fact thanksgiving is but the expression of an inward conscious gratitude to God for mercies received. Gratitude is an inward emotion of the soul, involuntarily arising therein, while thanksgiving is the voluntary expression of gratitude.

Thanksgiving is oral, positive, active. It is the giving out of something to God. Thanksgiving comes out into the open. Gratitude is secret, silent, negative, passive, not showing its being till expressed in praise and thanksgiving. Gratitude is felt in the heart. Thanksgiving is the expression of that inward feeling.

Thanksgiving is just what the word itself signifies—the giving of thanks to God. It is giving something to God in words which we feel at heart for blessings received. Gratitude arises from a contemplation of the goodness of God. It is bred by serious meditation on what God has done for us. Both gratitude and thanksgiving point to, and have to do with God and his mercies. The heart is consciously grateful to God.

The soul gives expression to that heartfelt gratitude to God in words or acts.

Gratitude is born of meditation on God's grace and mercy "The Lord hath done great things for us, whereof we are glad." Herein we see the value of serious meditation. "My meditation of him shall be sweet." Praise is begotten by gratitude and a conscious obligation to God for mercies given. As we think of mercies past, the heart is inwardly moved to gratitude.

I love to think on mercies past,

And future good implore;

And all my cares and sorrows cast

On him whom I adore.

Love is the child of gratitude Love grows as gratitude is felt, and then breaks out into praise and thanksgiving to God: "I love the Lord because he hath heard my voice and my supplication." Answered prayers cause gratitude, and gratitude brings forth a love that declares it will not cease praying: "Because he hath inclined his ear unto me, therefore will I call upon him as long as I live." Gratitude and love move to larger and increased praying.

Paul appeals to the Romans to dedicate themselves wholly to God, a living sacrifice, and the constraining motive is the mercies of God:

I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

Consideration of God's mercies not only begets gratitude, but induces a large consecration to God of all we have and are. So that prayer, giving and consecration are all linked together inseparably

Gratitude and thanksgiving always looks back at the past though it may also take in the present. But prayer always looks to the future. Thanksgiving deals with things already received. Prayer deals with things desired, asked for and expected. Prayer turns to gratitude and praise when the things asked for have been granted by God.

As prayer brings things to us which beget gratitude and thanksgiving, so praise and gratitude promote prayer, and induce more praying and better praying.

Gratitude and thanksgiving forever stand opposed to all murmurings at God's dealings with us, and all complainings at our lot. Gratitude and murmuring never abide in the same heart at the same time. An unappreciative spirit has no standing beside gratitude and praise. And true prayer corrects complaining and promotes gratitude and thanksgiving. Dissatisfaction at one's lot, and a disposition to be discontented with things which come to us in the providence of God, are foes to gratitude and enemies to thanksgiving.

The murmurers are ungrateful people. Appreciative men and women have neither the time nor disposition to stop and complain. The bane of the wilderness journey of the Israelites on their way to Canaan was their proneness to murmur and complain against God and Moses. For this, God was several times greatly grieved, and it took the strong praying of Moses to avert God's wrath because of these murmurings. The absence of gratitude left no room nor disposition for praise and thanksgiving, just as it is so always. But when these same Israelites were brought through the Red Sea dry shod, while their enemies were

destroyed, there was a song of praise led by Miriam, the sister of Moses. One of the leading sins of these Israelites was forgetfulness of God and his mercies, and ingratitude of soul. This brought forth murmurings and lack of praise, as it always does.

When Paul wrote to the Colossians to let the word of Christ dwell in their hearts richly and to let the peace of God rule therein, he said to them, "and be ye thankful," and adds, "admonishing yourselves in psalms and hymns and spiritual songs, singing with grace in your hearts unto the Lord."

Further on, in writing to these same Christians, he joins prayer and thanksgiving together: "Continue in prayer, and watch in the same with thanksgiving."

And writing to the Thessalonians, he again joins them in union: "Rejoice evermore. Pray without ceasing. In everything give thanks, for this is the will of God concerning you."

We thank thee, Lord of heaven and earth,

Who hast preserved us from our birth;

Redeemed us oft from death and dread,

And with thy gifts our table spread.

Wherever there is true prayer, there thanksgiving and gratitude stand hard by ready to respond to the answer when it comes. For as prayer brings the answer, so the answer brings forth gratitude and praise. As prayer sets God to work, so answered prayer sets thanksgiving to work. Thanksgiving follows answered prayer just as day succeeds night.

True prayer and gratitude lead to full consecration, and consecration leads to more praying and better praying. A consecrated life is both a prayer life and a thanksgiving life.

The spirit of praise was once the boast of the primitive church. This spirit abode on the tabernacles of these early Christians, as a cloud of glory out of which God shined and spoke. It filled their temples with the perfume of costly, flaming incense. That this spirit of praise is sadly deficient in our presentday congregations must be evident to every careful observer. That it is a mighty force in projecting the gospel, and its body of vital forces, must be equally evident. To restore the spirit of praise to our congregations should be one of the main points with every true pastor. The normal state of the church is set forth in the declaration made to God in Psalm 65: "Praise waiteth for thee, O Lord, and unto thee shall the vow be performed."

Praise is so distinctly and definitely wedded to prayer, so inseparably joined, that they cannot be divorced. Praise is dependent on prayer for its full volume and its sweetest melody.

Singing is one method of praise, not the highest it is true, but it is the ordinary and usual form. The singing service in our churches has much to do with praise, for according to the character of the singing will be the genuineness or the measure of praise. The singing may be so directed as to have in it elements which deprave and debase prayer. It may be so directed as to drive away everything like thanksgiving and praise. Much of modern singing in our churches is entirely foreign to anything like hearty, sincere praise to God.

The spirit of prayer and of true praise go hand in hand. Both are often entirely dissipated by the flippant, thoughtless, light singing in our congregations. Much of the singing lacks serious thought and is devoid of everything like a devotional spirit. Its lustiness and sparkle may not only dissipate all the essential features of worship, but may substitute the flesh for the spirit.

Giving thanks is the very life of prayer. It is its fragrance and music, its poetry and its crown. Prayer bringing the desired answer breaks out into praise and thanksgiving. So that whatever interferes with and injures the spirit of prayer necessarily hurts and dissipates the spirit of praise.

The heart must have in it the grace of prayer to sing the praise of God. Spiritual singing is not to be done by musical taste or talent, but by the grace of God in the heart. Nothing helps praise so mightily as a gracious revival of true religion in the church. The conscious presence of God inspires song. The angels and the glorified ones in heaven do not need artistic directors to lead them, nor do they care for paid choirs to chime in with their heavenly doxologies of praise and worship. They are not dependent on singing schools to teach them the notes and scale of singing. Their singing involuntarily breaks forth from the heart.

God is immediately present in the heavenly assemblies of the angels and the spirits of just men made perfect. His glorious presence creates the song, teaches the singing, and impregnates their notes of praise. It is so on earth. God's presence begets singing and thanksgiving, while the absence of God from our congregations is the death of song, or, which amounts to the same, makes the singing lifeless, cold and formal. His conscious presence in our churches would bring back the days of praise and would restore the full chorus of song.

Where grace abounds, song abounds. When God is in the heart, heaven is present and melody is there, and the lips overflow out of the abundance of the heart. This is as true in the private life of the believer as it is so in the congregations of the saints. The decay of singing, the dying down and out of the spirit of praise in song, means the decline of grace in the heart and the absence of God's presence from the people.

The main design of all singing is for God's ear and to attract his attention and to please him. It is "to the Lord," for his glory, and to his honor. Certainly it is not for the glorification of the paid choir, to exalt the wonderful musical powers of the singers, nor is it to draw the people to the church, but it is for the glory of God and the good of the souls of the congregation. Alas! How far has the singing of choirs of churches of modern times departed from this idea! It is no surprise that there is no life, no power, no unction, no spirit, in much of the church singing heard in this day. It is sacrilege for any but sanctified hearts and holy lips to direct the singing part of the service of God's house of prayer. Much of the singing in churches would do credit to the opera house, and might satisfy as mere entertainments, pleasing the ear, but as a part of real worship, having in it the spirit of praise and prayer, it is a fraud, an imposition on spiritually minded people, and entirely unacceptable to God. The cry should go out afresh, "Let all the people praise the Lord," for it is good to sing praises Unto our God; for it is pleasant; and praise is comely."

The music of praise, for there is real music of soul in praise, is too hopeful and happy to be denied. All these are in the "giving of thanks." I Philippians, prayer is called "requests." "Let your requests be made known Unto God," which describes prayer as an asking for a gift, giving prominence to the thing asked for, making it emphatic, something to be given by God and received by Us, and not something to be done by Us. And all this is closely connected with gratitude to God, "with thanksgiving, let your requests be made known Unto God."

God does much for us in answer to prayer, but we need from him many gifts, and for them we are to make special prayer. According to our special needs, so must our praying be. We are to be special and particular and bring to the knowledge of God by prayer, supplication and thanksgiving, our particular requests, the things we need, the things we greatly desire. And with it accompanying all these requests, there must be thanksgiving.

It is indeed a pleasing thought that what we are called Upon to do on earth to praise and give thanks, the angels in heaven and the redeemed disembodied spirits of the saints are doing also. It is still further pleasing to contemplate the glorious hope that what God wants us to do on earth, we will be engaged in doing throughout an Unending eternity. Praise and thanksgiving will be our blessed employment while we remain in heaven. None will we ever grow weary of this pleasing task.

Joseph Addison sets before Us, in verse, this pleasing prospect:

Through every period of my life

Thy goodness I'll pursue;

And after death, in distant worlds,

The pleasing theme renew.

Through all eternity to thee

A grateful song I'll raise;

But Oh! eternity's too short

To utter all thy praise.

Source: <https://sermonindex.net/speakers/em-bounds/prayer-praise-and-thanksgiving/>

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