

The Laws of Prayer

by F.J. Huegel

Praying in the name of Jesus means resting in the finished work of Calvary, praying in union with him, and trusting in His sovereignty.

Duration: 1:01:03

Scripture: 2 Corinthians 5:21, Hebrews 10:19

Topics: "Effective Prayer", "Faith And Trust"

Description

In this sermon, the speaker emphasizes the importance of faith and belief in prayer. He shares a story of George Miller, who encouraged a captain not to pray because he didn't believe, but instead to have faith. The speaker also discusses the concept of praying according to the will of God and shares a story of a pastor who prayed persistently for a sick boy. The sermon concludes with a reference to the story of Moses and the golden calf, highlighting the power of God to transform and redeem.

Transcript

Now may we have a moment of prayer. May the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my Redeemer. Amen.

We shall begin quite naturally with the laws of prayer. Prayer has its laws. They're all right here in the Bible.

May not be called in such a fashion, but here they are. Someone has said the Bible is a great textbook on the theme of prayer. Well, it does run right through, of course, the entire Bible.

Our God is ever a God of order and of law in the entire universe, from the movements of the greatest of the stars to the germination of the tiniest seed. There's not a single phenomenon that is not governed by law. But the Lord is no less a God of law in the spiritual order.

Some years ago, Henry Drummond wrote an epochal book with the theme on the theme natural law in the spiritual order. Yes, of course, there are higher laws, but they are natural to the spiritual order. All is governed by law.

True, we are not under law but under grace, but even grace has its laws, its mode of operation. The first, very, very simple, it'll take us right down to the ABCs of Christian living, but we must begin at this point. The law of the name.

Well, since our childhood, we've learned to pray in the name. Perhaps it's become a bit mechanical and somewhat artificial, but may the Lord enable us this morning to realize afresh what it means to pray in the name. Hitherto ye have asked nothing in my name.

Pray in my name, and it shall be given. There's much loose thinking and speaking, it appears, in Christian literature today regarding prayer. There's a book out on prayer, All Sincere Desire.

Well, if all sincere desire, all sincere desires were prayer, then the assassin who murdered our former president was praying when he committed the vile deed. He was desirous, I'm sure, of aiming very carefully. No, all sincere desire is not prayer.

The Savior said, No man cometh unto the Father but by me. Here is the most fundamental law of prayer. He is the door.

I had the privilege of attending the great ecumenical conference in Mexico City, the same conference I attended in India back in '39. Some 200 delegates from I've forgotten how many countries of the world. And there was a tendency there on the part of some, they call it synchronism.

Well, there's some good in all religions, and a tendency to give it out that there are other ways. No. Bishop Athanasius of India rose and said, No, there is only one name given under heaven whereby men may be saved.

It is the name of Jesus. No man cometh unto the Father but by me. To pray in the name of Jesus, of course, means praying in the perfect confidence and assurance that there on the cross he removed all the barriers.

Bearing in his body, he did on the tree, the accursed tree, in the sense, of course, because he was made accursed. He who knew no sin was made sin, that we might be made the righteousness of God. Now, when we stand on this ground, we may come in perfect boldness, perfect assurance into the presence of the Father.

Coming to the holiest, we read in Hebrews 10, means coming through the rent veil, the shed blood of our blessed Redeemer. For on no other ground can we face the Father because of our sin. On no other ground would we have the courage, would we have the confidence.

For it's a terrible thing the scriptures tell us to fall into the hands of the living God. All things whatsoever ye shall ask in my name, ask the Father, he will give it to you. John 16, I think it is the 14th verse, the 23rd verse, Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it to you, hitherto have ye asked nothing in my name.

Dwight Moody tells, used to tell such a lovely story, how beautifully it illustrates what it means to pray in the name of Jesus. This soldier, wounded soldier, came to the door of the office of a doctor one day, asking for help. The doctor said, I can't help you.

Why, the war has us all on, more or less, bankrupt. Would you help me, doctor, for the sake of Charles? Why, Charles was his son. Do you know my son? Yes, doctor, we fought side by side on the field of battle.

You know my boy Charles? Charles was my most intimate companion, and he said, when I fell wounded, taken from the field of battle, should you ever be in my hometown, call on my dad. You'll see what he'll do

for you. Well, I need not tell you that he was taken into the home, and the very best the doctor had was at his disposal, and treated as the doctor's own son.

Hitherto ye have asked nothing in my name, in the name of the Son. And ye shall receive that your joy may be full. Well, now, if our joy in this conference doesn't reach this level, if it isn't full, if our cups don't run over, don't ask me why or anyone else.

Here's the answer. We haven't sought the Lord in prayer, as expected. The blessing he surely would bestow upon his children gathered here at the Rio Grande Bible Institute.

But to pray in the name of Jesus, and this brings us to the second law, not only means, of course, resting in the finished work of Calvary, reconciled to the Father by the blood of the cross, it means more than this. As the Savior points out here in John 15, the seventh verse, if ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. To pray in the name of Jesus, of course, also means to pray in union with him, to pray from the right position.

Now, in prayer, you know, for years I stumbled around jockeying--forgive that word, that's not the right word, but it comes to my lips--jockeying for position before the Father. Struggling, straining, groaning, weeping in an effort to attain the right position. Well, that's a mistake.

This position has been given to us in Christ. To pray aright, we must begin not struggling upward to the peak, but begin at the top. Just give thanks that in Christ you died for sin, to sin, and with him you were raised up and made to sit together in heavenly places.

Now, when we do that, we pray from the right position, the position of oneness with Jesus. And this does not come to us through great efforts and struggles and groaning and weeping. This is the gift of the Father.

In recent years, I begin by saying, thank you, Father, that I'm before thee in the risen Christ. Is that presumption? No, that's faith. He tells me in his word that that's where he's placed me.

But God was rich in mercy for his great love wherewith he loved us even when we were dead. In sin you can't get down lower than that, from the lowest to the highest. Complete violation of every natural order, law.

Even when we were dead in sins, from the lowest to the highest, he hath raised us up together with Christ by grace he has saved, hath quickened us with Christ by grace he has saved, and hath raised us up together, and hath made us to sit together in heavenly places. It's in the past. As in Romans 6, the old man was crucified.

He hath raised us. It's a consummated thing. You receive it by faith.

Well, it was already yours when you accepted the Lord Jesus Christ as your Savior. You may not have known it, but according to the word, you were raised up together with him, and with him were made to sit in heavenly places. If you abide in me, and I in you, ask what you will.

We must pray from the right position. When the son enters into the presence of his father, well, he doesn't speak to him like the servant out at the front door, or like the barn hand. What's that word we used to use years ago? The man that helps out there in the barn.

The what? I can't hear very well after he gets to the flight. The hired man is the word I'm trying to get over. Thank you.

A very simple word. I haven't used it for a long time. No, I say when a child enters into the presence of his father, his son, he doesn't speak to him like the hired man.

It's all arranged. What do you want, son? This, dad. That's the second law.

And it involves much praise, does it not? Watchman Nee says that we ought to praise more and beg less. Just give thanks for the glory of the position that is ours in Christ Jesus. Really enthroned with Christ.

And we're to pray from this position, the position of oneness, of union with the Lord Jesus Christ. And then, of course, we're involved in all the things that the Lord Jesus is doing, his plans. Yes, his program, his passion, his purpose.

The great redemptive work still going on, though it was consummated on Calvary. Paul said, I fill up what is lacking of the afflictions of Christ in my body for the church's sake. Now, of course, this gives the prayer life a tremendous lever, does it not? Praying in Christ from the position of oneness with him, far above all principalities of power.

Well, you know, it's just not possible for us to be denied when, of course, we've come to the law of the will of God. It's understood. But if we're in the purposes of Christ, why, his name is involved.

Recently, that has come home to my heart with great force. And I say, but Father, the glory of Christ is involved in this matter. Well, you know, he can't let you down.

Of course, if the glory of his Son is involved in this, his good name. You know, I had a friend there in Mexico City years ago that we were very, very close. He was, I was really a shadow.

And in a great undertaking there to bring a gospel to every home in the whole Republic, it was a campaign. And I used to let him use my name almost anywhere he wanted to. And he was using it all the time.

But the time came when I had to say no. I had to break with this man. I had to break.

He can no longer use my name. If he does, people know. You know what I mean.

Use my name to open the way here and there. He can't do that any longer. Now, you know, if just some little nobody like myself, if his name has power, just think what it means to use the name of Jesus.

If I were here in the name of the President of the United States, I don't know what Brother Ehlert would do. As an intimate friend, a member of the family circle, one who could walk in and out of the White House, what would he do? Brother, I'm here in the name of the King of Kings, that name which is above every name. Ah, this praying in the name of Jesus, friends, may the Lord open it up to us in a new way.

Perhaps it's become somewhat mechanical. But there is no other name above every name in heaven and upon earth. Just look where it puts us.

You know, to use the name, well, it just puts us in his person. Ooh, you're here in the name of President Johnson, are you? Think of being here in the name of the Lord Jesus Christ and being privileged to pray in

that name. Dare we? For it really means, Father, I'm here in the Son, sharing the purposes of the Son.

One with Him. Well, you can ask what you will. It shall be given.

For I can't let my son down. Not after Calvary, the empty tomb. I can't let my son down.

If you're here in his name, if his good name is really involved in this, you can ask what you will. Now, that takes us to the third law. This, too, very elementary.

The law of faith. Need we mention this? Indeed. You will recall that word in the epistle of James.

But let him ask him faith without wavering, without doubting. If we doubt, he said, let not that man think that he shall receive anything of the Lord. Because, you know, doubt is really a heinous thing.

John tells us that if we doubt, if we're unbelieving, we make him out a liar. We're really saying, I can't trust you, Lord. My, how would I feel if, upon arriving, Brother Eder would, it would come to my ears that he had said to Brother Parker over here, you keep an eye on Hegel all over this place.

Because, I don't know whether we can trust him or not. Well, I would pack up my little bag immediately and get out of here. It's a terrible thing to doubt the living God.

Let him ask him faith. Or, as it is in the gospel according to Mark, the eleventh chapter, where we have the Savior saying in the twenty-fourth verse, Therefore I say unto you, what things soever ye desire, when ye pray, believe, believe that ye receive them, and ye shall have them. I used to pray with a dear friend, he's now down in Chile, Colonel Garing of the Salvation Army.

He's now commissioner down in Chile. He was in London not long ago for the appointment of the new general. He's gone right up.

The Lord sent him to us there in Mexico at a very critical hour in the life of the Salvation Army of Mexico. It gives me a joy to pray with him, because all the time that one would be praying, I'd be praying, you'd say, I believe, Lord, I believe, I believe, Lord, I believe. Well, you know, you can't improve on that.

And there are many ways of saying that. A very lovely thing came to my ears only the other day from Dick Hillis, who's in Mexico City, the director of Overseas Crusade. You know, used there in Formosa at the time of that great revival, when the track after China had fallen into the hands of the Communists, fleeing to Formosa, so many.

And there was a time of revival, Dick Hillis, his brother. He said to me, you know, one of the sayings of Samuel Swimmer. Now, I knew Samuel Swimmer, the father of missions over in Arabia, among the Mohammedans, at the College of Missions.

I was, Miss Eagle and I were getting ready 43 years ago, my dear brother. And he came to speak to us. I hadn't heard this, but so Dick Hillis was telling me, he said he'd walk beside the sea with his cane, and he'd pat down the cane, the devil's a liar, God loves me, the devil's a liar, God loves me.

Because the devil will try to cast a doubt on that. You know, he will. You know, if God really loved you, would he allow this? Would he allow that? Would you be suffering this? Would you be suffering that? Would he? The devil's a liar, God loves me.

I think I'm going to use that formula. In other words, did he? A lovely story appeared in Christian, the Christian Digest some time ago, written by a British captain, captain of an ocean-going vessel. He said, I'll never be the same.

I had George Miller on board. Now, you all know who George Miller was. Never was a greater prayer warrior.

Prayed in a million pounds and all for those orphanages for children, a ministry that has stirred Christians throughout the world. Over the years. He said, I had George Miller aboard, and out on the high seas, the ship came to a stop, a blanket of fog.

George Miller came to the door of my cabin, knocking, Captain, I must be in Toronto on Sunday. Well, but you know the laws of the high seas, the ship cannot move until the fog lifts. I know that, Captain, I know that.

I must be in Toronto. For 40 years I've been serving the Lord. I've never failed in an appointment.

I can't say that, I'm ashamed. But you know the laws, we would. Yes, Captain.

But Captain let's pray. Very well. So they got down on their knees in the cabin.

Captain said he offered just a little tiny prayer. Of course, George Miller wouldn't have to pray an hour to get to the Lord's ear. He lived there.

He lived right there all the time and so just a few words. Lord lift this fog. Thank you, Lord.

And then the Captain said, I was about to pray when George Miller put his hand on my shoulder and said, don't pray, Captain, you don't believe. There's no need. They went out on deck, the fog was lifting.

In a few moments the ship was again plunging through the seas. No, don't pray, Captain, you don't believe. It would be mockery.

What things whoever you desire, when you pray, believe. You know, if we believe more and pray less, we kind of get things mixed up and think if I just keep on praying. No.

If we believe more and pray less, because really it's when you stop praying and begin believing that things begin to move. Now, that brings us to the great mountain peak and Everest in all the Himalayas of prayer. The will of God.

This is the fourth law. Perhaps it should be the first. I don't know.

The will of God. Well, the Savior himself prayed according to this law, Father, not my will, but thine be done. And great drops of blood falling fell from his brow.

If it be possible, Father, let this cup pass, but not my will, thine will be done. Now, prayer is not an effort to bring God down into our caprice that he might conform to our plans and purposes. It's to bring us up into his grave purposes and to harness us to his grave plan.

And that simplifies it so, doesn't it, friends? Thy will be done. And then his prayer was, Phinney said, or it's the biographer, Phinney's prayer was, Lord, I don't want anything. I said, well, that's a funny way to pray.

I don't want anything, Lord. That's a strange way to pray. No, that's great.

That's great. He meant, I don't want anything but your will, Lord, that's all. Just your will, Lord.

Just your plans, Lord. I don't want anything, Lord. Oh, that's great, isn't it? That's like the little girl who said, Lord, I haven't come to ask for a blessing.

I've come to ask for orders. Yes, orders. What's your plan, Lord? Then he's committed, you see.

If we can fit in, be sure we're in the center of God's will, well, he's committed. All his riches are committed. You can't lack anything.

You'll pardon me for referring constantly to Watchman Nee of China, but I've been reading a fresh Sit, Walk, Stand. Rather, you can read that over and over and over. He tells in the closing chapter, those of you who have read it will recall the story of an experience out on an island from the mainland of China.

They'd gone to evangelize, he and three or four companions. And he said the going was very, very difficult. No response.

And then they suddenly realized. Someone gave it out. Our God, that was some heathen God.

On the day they were seafaring for fishermen, they needed to know about weather. On the day of the celebration, some great celebration in honor of their, it's always clear, bright, sunny day. One of the young men spoke up, it'll rain on that day.

Well, Watchman Nee wasn't present at the time. He said in the evening when it was reported to him, he traveled. He thought, oh my, we're committed.

I wonder, are you in the will of God? And he prayed about it. Peace came and he felt, no, we're in the center of God's will. Then he is committed.

And he said he really couldn't pray, he just said, where's the God of Elijah? That was his prayer. Where's the God of Elijah? Well, the day came, brethren, when the sun that should have been without a cloud, a cloudless day, rained all day. And then Watchman Nee said that they gave it out.

Well, we were mistaken about the date. We were mistaken. We'd say the 10th.

I forgot. February. It'll be the 17th.

It'll be a cloudless day. Watchman Nee said early in the morning, where is the God of Elijah? And he said they rained in torrential fashion. They came out nevertheless bearing their God and they slipped and stumbled and fell in the mud and the God fell in the dirt and he was broken, the idol.

And then the young people of the village cried out, we're through with the God trial. And the door was opened for a great turning to Christ. God was committed.

They were sure they were in the will of God. When you're sure of that, he's committed. He's committed.

Yes. We cannot get around this law. I fear sometimes that we attempt to do so.

Now, I hope this won't be misunderstood. I believe in healing. I do believe in healing.

Praise God. What would we do, friends, without the Great Physician? I believe in healing with all my heart. You know how often the Lord has stretched forth his healing hand.

I have a friend in Venezuela, a German, healed of leprosy. He goes about all the marks of leprosy. They fill on him.

But the doctors have given him a clean bill of health and he goes in and out of public offices bearing witness, testifying of the Lord Jesus. And I've heard him tell the story how he crawled to the ocean beach to die. That night the Lord met him.

He's a healed man. No, I believe in healing. But that's one thing, and to take it to the extremes, which there's the tendency to do, saying that if the patient is not healed, it's because there hasn't been enough food this morning at the table.

I was over there with my dear brother Abel, a guest in his home. The good wife read 2 Corinthians 12, 4, 5, and 6 along there, where Paul tells about the thorn in his flesh. And he prayed three times.

Dr. Hahn goes on to say, the Lord said, no, Paul, I've got to keep you humble. I've got to keep you humble. So you'll be depending upon me utterly.

So the thorn, the messenger of Satan buffeting him, the thorn in his flesh. It seems Paul physically was somewhat, well, something that could be looked down upon. That shows up in his epistles, you know.

This suffering from the eyes, you know, to have to be kind of led around is very humiliating. True, Paul received his sight again, but fully, it seems not. There in his epistle to the Galatians, he said, you would have given me your eyes.

Well, why did he say that? Well, when he wrote to the Galatians, he said, you see with what great letters I have written to you, he couldn't see. Very humiliating. But Paul got to Rome, and he finished his course, and he could look back over a consummated work, nothing lacking.

The Lord had healed him, I rather doubt it. The Lord needed in Paul a broken instrument, something like a leech fastened to the rock. Well, that's health, brethren.

And I've always felt the kind of health the Lord gave Paul. It shows up here in his epistle to the Romans, the eighth chapter, where he says in the eleventh verse, If the spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you. I think that's the healing Paul had.

The Lord just kept him going, moment by moment, just quickening that frail body, suffering from this thorn. And he couldn't take the next step without being like a leech fastened to the rock. Well, this is also healing of a higher order.

So let's beware of going beyond. Yes, praise God. I know that word over there in James, call the elders.

Pray for the sick. Let them pray a healing, anointing in the name of the Lord. Praise God for that.

He had the privilege of testing that, too. We're not casting a shadowed doubt over that, but you've got to balance scripture with scripture. We know that.

If we ask anything according to his will, he hears us. And if I say that I'm to have a perfectly, well, I don't know how to put it. We don't have our resurrection bodies yet, brethren.

Praise God, we're going to have resurrection bodies. In a sense, our salvation is still in swaddling clothes. We're to have resurrection bodies.

We don't have them yet. And Paul says in Romans 8 that the body is destined to the grave, and it is dead because of sin. So we have been forgiven and redeemed, yet the body is dead because of sin.

And so I say let's be careful to balance things up if we ask anything according to his will. There it is in 1 John, the last chapter, according to his will, he hears us. We've come now, I must hasten on, I've taken too much time, to the law.

I was going to pass over this because it seems to jar, it seems to clash with some of the things we've already said, but I think it should be mentioned. The law of persevere. Yes, we must persevere.

What's the word I want? Perseverance. The law, we must persevere. That lovely parable of the woman who came before the judge who feared not God, unjust.

In the Spanish it's very strong. Parque esta mujer no me muela. Well, those of you who are studying Spanish, you know how strong that word is, moler.

The woman who is preparing the tortillas takes the corn to moler, bind it, you know. Parque esta mujer no me muela, so that this woman may not bind me. Trouble me, it reads in Orange.

Well, I will avenge her of her adversary, but she persevered. And then the Savior says, if an unjust judge will finally hear and work justice, oh, how much more your heavenly Father. Now, this seems to clash, doesn't it? Shall we? Perhaps there are matters in which we are not too pressed beyond a certain point.

The Lord knows best. I recall hearing from the lips of Dr. Goodell in those days, that's 40 years ago, one of the great preachers in New York, speaking to pastors. And he told this story, the story of an Anglican bishop who telegraphed asking for prayer for his boy, sick.

And Dr. Goodell said he prayed. And then another telegram, pressing him to continue, and he continued in prayer. He said, years later, I met the bishop, some city, I've forgotten where it was, and the bishop said, you remember, Dr. Goodell, my telegrams? He asked, oh, he said, I think I did wrong.

My boy has grown up now, and in walking in the ways of wickedness, I think it would have been better if the Lord had taken him. Well, there are mysteries, of course there are bound to be, are there not? We can only go so far in some of these matters. I say it would seem as if this law of perseverance, just up to what point? Well, we know that some things from the word are within the plans of God.

I don't have to say, Lord, if it's thy will to save so-and-so, it's the Lord's will to save all. Unless some of you believe in limited atonement, I don't. For John tells us that he is the propitiation for our sins, and not only for our sins, but for the sins of the whole world.

We don't have to ask, Lord, is it thy will? No, we can hold on. George Miller said, some friend chided him, you say that all your prayers are heard. He asked, how can that be? Well, I've been praying for 40 years for the conversion of two friends.

They're not yet converted, but I know they will be, so I say all. And then, shortly before Miller's death, these two were converted, but he held on for 40 years, the law of perseverance. And then there's the law of the guidance of the Holy Spirit.

Perhaps this should come first. We know not how to pray, Paul says, what to pray for. The Spirit helpeth our infirmities.

And they're never greater than when we enter the ministry of prayer, our infirmities. But the Spirit alongside, you know, the paraclete, helps alongside. Well, he gives liberty in prayer, and he burdens in prayer.

And there are times when our praying becomes a cosmic groaning. Things are going to happen when it's that way. Things are going to happen.

Then it's the Spirit making intercession with groanings which cannot be uttered. You know, praying Hyde of India, died of a broken heart. An autopsy was performed on Hyde, and they found his heart clear out of place.

Oh, Hyde would spend whole nights, he spent 30 days a night before the Lord, and groaning for the church in India, the Syococ Convention. For an outpouring of the Spirit, he paid the price. He died a young man, praying Hyde of India, groaning in the Spirit.

It cost. We've all had experiences when suddenly we realize that the prayer was no longer ours, it had passed from our hands to others. It was the groaning of the Spirit, and we just amend the Spirit.

May the Lord teach us to pray. Perhaps we can still have a revival here in America, a house cleaning. Why, friends, do you know prayer is something so wonderful you can even hold up the judgments of God? You say, but brother, don't say that.

Yes. What about Abraham, when he prayed for a lot? The Lord told him, you know, the fire was going to come down from heaven on those wicked cities. The Lord just held that up until a lot was taken out.

Isn't that tremendous? A lot was taken out. And he just held up the very judgment of God until a lot was taken out. Perhaps we can still have revival in America.

Now there's a final law that we must touch upon as we close. The law of the right motive, friends. The right motive, the glory of God.

He tells us in his word that he will not give his glory to another. You know, that's why you can only pray going through the gateway of the cross. You've really got to stand on Calvary ground to be able to pray.

That is to say, you have to die. Someone yesterday, as we were coming over in the car, Fred, perhaps it was you, said, well, a lot of self can get mixed up in our preaching, but there isn't much room for it in praying. It's true, isn't it? There isn't much room.

And to really pray, the self-life must be crucified. The motive, in other words, must be the glory. Perhaps that's why we're not having revival in the Church.

It's so difficult to pray in that way. Revival, Lord, for us Baptists. Brother Ager, I know you couldn't have revival among Methodists with all their false doctrines.

It's so hard to pray with the right motive, isn't it, Fred? And to realize that God has on his heart all those who truly believe in the name of Jesus. But our motive must be the glory of God. If we can say, Lord, that thy name be glorified, that's a ground immovable, you see.

Then you stand on the rock. You can press through. That thy name may be glorified.

Is that what you really want? You know, in the life of Samuel Bringle, there was a great man in the Salvation Army years ago, a commissioner, one of the great preachers of the world. The Lord took him all over the world, wherever he went through his revival. Commissioner Bringle.

As a young man, he was studying in Boston, theology. Well, it happened that General Booth came over from London, and he was speaking in this--imagine it there in Boston, the theological--well, Billy Graham's recently preached in Princeton Seminary. I think they had him a whole week.

And General Booth's theme was the Holy Spirit, the wholeness of the Spirit, a baptism of fire. Well, that sounds like a salvation. That sounds like General Booth, doesn't it? It stirred up a great desire in the heart of this theological student to be filled with the Spirit.

Samuel Bringle, he began seeking the Lord. But he had difficulties. He was a great orator.

He'd taken prizes here and there in the universities, a Demosthenes--no, a Chrysostom. And as he prayed for the fullness, the Lord spoke to him and said, Now, Samuel, why do you want this? And then Samuel said, Lord, forgive me. Forgive me, Lord.

He wanted to be able to preach with even more eloquence. What preacher doesn't? Why do you want this? That your voice may be even more golden, more entrancing? Lord, forgive me. Then Bringle says, he said this to the Lord, Lord, I'll preach stuttering.

Imagine trying to preach stuttering. I'll preach stuttering, Lord, if you'll give me the fullness. What happened in that moment? The cross was applied to his tongue, to his pride as an orator.

Then the Lord killed him. That is to say, he struck Jacob where a man is strongest. Here in the thigh, a man can carry a piano.

Here's where he's strongest. Here's where the Lord struck him. And he has to strike us where our pride is strongest.

Well, in other words, Bringle's prayer had to be purified. Lord, just so your name is glorified, I'll stutter. But I must have the fullness.

That's the law of the glory of God. Now, I close with an illustration here in the Old Testament that I've always felt is most apropos. You'll remember Israel's great sin, the golden calf, and how when Moses came down from the mount, his indignation and the tables with the law were shattered.

And how he went back up into the mount to pray. He tells us forty days and forty nights. I took your sin, the calf which ye had made, and burned it with fire, and stamped it, and ground it very small, even until it was as small as dust.

I cast the dust thereof into the brook that descended out of the mount. I fell down before the Lord forty days and forty nights, as I fell down at the first, because the Lord had said he would destroy you. And

you'll recall a word over in Exodus where Moses tells us that he prayed, saying, Lord, this people has committed a great sin, but Lord, forgive, and if not, blot me out of the book.

Someone has said your prayer is worth what you're worth. Well, you can see why Moses was heard. Forgive, and if not, blot me out of the book.

I prayed, therefore, unto the Lord, and said, O Lord God, destroy not thy people, and thine inheritance, which thou hast redeemed through thy greatness, which thou hast brought forth out of Egypt with a mighty hand. Remember thy servant Abraham. Well, we have solid ground, don't we, we say in the name of Jesus.

Isaac and Jacob looked not unto the stubbornness of this people, nor to their wickedness, nor to their sin. And now the motive comes to the surface. Listen.

Lest the land whence thou broughtest us out, say because the Lord were not able to bring them into the land. Lord, what will they say down in Egypt? They'll say you couldn't do it, Lord. They'll say you failed.

They won't understand, Lord. Your name will be dishonored, Lord. I can't take this.

You must be glorified, Lord. And Moses triumphed. The glory of God.

Lord, teach us to pray. O Father, we're so thankful that we may say Abba, Father, and deal directly with thee, come into thy presence, and make known our wants. O Father, this morning we only desire to praise thee, to worship thee, to give thee thanks, Father, for that glorious position that is ours before thee and the risen Christ.

And that thou dost look upon us with that same favor as thou dost look upon the Son. For we are told that we are co-heirs together with Christ of God. O Father, how we thank thee.

And so, Father, may we not make prayer just a means to an end of obtaining things from thee, blessings. But O Father, may our chief delight be just in worshipping thee, just in being in thy presence, loving thee. Teach us to pray.

We ask through Christ, our Savior, Lord. Amen.

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