

Maintain the Connection - Part 3

by Hans Peter Royer

To have a fulfilling prayer life, we need to learn to talk to God in a language of relationship and intimacy, and we need to pray like Jesus prayed.

Duration: 46:20

Scripture: Genesis 1:1, Luke 18:1, John 1:1, Romans 1:10, Ephesians 6:18, 1 Thessalonians 5:17, 2 Thessalonians 1:11

Topics: "Faith In Action", "Prayer Life"

Description

In this sermon, the speaker focuses on the importance of living out our faith in everyday life. He emphasizes that simply singing or praying about loving God is meaningless if we don't actively demonstrate it in our actions. The speaker encourages the audience to train themselves in developing a relationship with God through prayer and communication. He also discusses the different languages we use in society, such as descriptive language and motivational language, and how they influence our behavior.

Transcript

Tonight, I'd like to focus again on how we talk with God, because the theme is, get connected. And tomorrow night, we'll talk about how we hear the voice of God, and how we differentiate different voices that we can hear. But, you see, as we talk about cross, resurrection, the life of Christ, and the relationship, we must also talk about, how can we live it out? How is the life of a Christian experienced in our everyday life? You see, I can make a statement, for example, which is true, when I tell you, I love my wife, Hannah-Lauren.

It's a true statement. But, you see, if I don't exercise that statement in everyday life, it is a useless statement. And we, as Christians, sometimes, I believe, run in danger that we sing, or we pray, we love you, Lord, but if we don't live it out in everyday life, it's a totally meaningless statement.

So, how do we live it out? How do I love the Lord, and how do I receive His love? It is an interesting observation that God, from the beginning, used words in order to reveal Himself to mankind. In John chapter 1, verse 1, we read, the well-known verse, John 1, 1, in the beginning was the Word, and the Word was with God, and the Word was God. Of course, pointing to the living Word, Jesus Christ.

In Genesis chapter 1, verse 1, we read, in the beginning God created, and then it says, And God said, He spoke, let there be light, and there was light. From the beginning, God spoke, He used words to fling the

stars into space and to create. This is why it's my strong conviction that language, communication, is a spiritual gift from God, and we should use it as such.

I wasn't aware of that, really. Actually, speaking is something very sacred, because this is the way how God communicates with us, and how we communicate with each other. In fact, without words, it's impossible to fully express our lives, even our deepest emotions that we have long to be expressed with words.

It is my privilege, sometimes it's not great fun, but to sit around airports and train stations, traveling, but I'm sure because people don't know me, and so you sit there, and behind you, somebody, you know, picks up his cell phone, and you know after 30 seconds what's going on there, because the way he acts, the way he speaks, you know he's in love, and you know that because they talk a lot about nothing. It's the thing, there is not really a content. It's not even funny, I think, but he always laughs, but you know what, this talk with his beloved one is incredibly important, because they share their lives.

They don't inform each other, they just share their lives. That's what they do, if you're in love. Now, my question is this, we profess that Jesus Christ is number one in our life, don't we? That we love Him, we're just saying it.

Well, how are we doing? Are we sharing just our lives with Him, like we do with a beloved one? If He is the beloved one, how come it is so hard to just talk with Him like we talk with a beloved person? One thing, one question, the most, the question I get most often of Christians all around the world is this, what does God want to do with my life? And the second question that people ask me all the time, not just me, any pastor, preacher that deals with people is, they say, Hans-Peter, I have tried everything, but I cannot feel and I cannot experience God. My prayer only goes to the ceiling and then it comes back. And in this resignation, Christians gradually stop talking to God altogether.

I wonder if in this room, there is a number of Christians and you've just given up on prayer, because it just doesn't work. There's nothing you feel, there's nothing you experience, and some even turn their back to God because they think, this is not for me. There's a country song, by the way, if you didn't know country, music is the best, apart from you, of course.

I like country song, you know, you don't need to think much, just enjoy it. But there is one song which goes, how can it be wrong if it feels so right? I don't know if you know that song, it's a good one. But you know, in regards to prayer, I would say, how can it be right if it feels so wrong? Now, every Christian, without exception, knows that it's right to pray.

The Bible is full of that. Well, if it is right, why does it feel so wrong? Why do we experience so little? Now, if Christians came up to me and said this, one quick answer that I gave them is, you know what, it doesn't matter whether you feel anything, important is what you know. I myself have given that answer quite often.

Telling people, it doesn't matter whether you feel, whether you have any emotions, you know God is listening and that is enough. You know, Paul always said, for we know, he knew everything. And he always said, don't you know? So he expected we don't know anything.

But the answer is not completely wrong, but it's certainly one-sided. Because you see, I do have feelings. Even though I'm an Austrian and they're pretty stiff, but I do have them.

And if we claim that Christian life is a love relationship, don't we? Christian life is a love relationship, right? Isn't it strange if in a love relationship there are no feelings involved at all? I would say that's a strange love affair. I don't know, I know one couple, by the way, they got married, they couldn't stand each other, but they thought it's right, so they did. But I'm glad I didn't.

I think for a love affair that is real, there should be at least some feelings involved for the other person. See, today we talk a lot about the IQ, that's a big issue, how smart we are or how smart we are not. But we do hear relatively little about the EQ, the emotional quotient.

But actually, the emotional quotient can be a better indicator about a man's wisdom than his IQ. Because a highly intelligent man or woman who has a very poor emotional life may not be very wise in his whole being. You see, our emotions are real and God is interested in them because he has given them to us.

And we are shocked if a person loses its emotions for whatever reason. I often quote the story about the 18-year-old Melissa Drexler. Melissa Drexler, sorry.

But she was at a party and she was dancing on the party and then she excused herself and she left the dance floor and nobody knew where she was going. And she came back about half an hour later, went to the music group and asked for her favorite song and then she kept on dancing. And nobody in the room was aware that in this time she went to the bathroom, she delivered her baby, she put it in a plastic bag and threw it in the garbage can where it of course suffocated.

And then she went back and asked for her favorite song. Psychiatrists describe such a woman as someone who has amputated her feelings from reality and society is shocked. But do you know what? In Austria at least, I can't speak for here, this is how some Christians seem to live.

They have amputated their feelings from reality. It's just knowing. We call it beatismus.

Now, what a wonderful thing God has given us the capacity to feel, to have pain, joy, sorrow and fun. You see, purely intellectually, of course, computers nowadays are far smarter than the most clever man. And yet, if you lose a chess game with a computer, you don't invite him for coffee.

And if you do, he won't appreciate it unless you told him to tell you, I appreciate it. But you don't fall in love with him because you don't do that with a computer. Having said this, I want to point out one thing.

In today's Christianity, and I have a privilege to see a wide spectrum of churches, in some circles the pendulum has swung from knowledge only over to feeling, experience only. The knowledge of the truth of the scripture has become irrelevant. Important is only what you feel and what you experience.

Well, let me tell you something, that will leave you even more frustrated than only knowledge. And we see it, how it's going. Just one example, so that you know, it's two years ago now, I spoke in England, in a church up north in Carlisle.

Peter Maiden, actually, he will come here. He's a friend of Charles as well, the next month sometime. He's in that church.

And after the church service, a guy came up to me, his name is Daniel, and he said he would like to talk with me. So I said, a little later, then I had to do something, so I went to him. And I went to Daniel and said, so how can I help you? And he looked at me and said, just be yourself.

So I thought, well, that's what I usually am. So I sat down and I said, do you want to talk? And he said, after a while, he said, yes, I want to tell you, I met an angel. I said, well, why not? You know, that's great.

Then he said, then I got married to that angel. And now the angel is pregnant. I said, well, probably it's a woman.

And I asked him then, I said, Daniel, how long have you been married to this woman? And he said, well, we never got married, but we are married in spirit. And she's living now in Pennsylvania. And I said, well, Daniel, why don't you go to Pennsylvania? I mean, she's pregnant.

You're the father of this child. Perhaps she needs your help and support. Wouldn't that be a good idea? And he said, well, I want to do that.

But before I do so, I need to get rid of garbage. And I need to get rid of knowledge. I have too much knowledge.

And I said, well, what do you mean by that? He said, well, my knowledge hinders me to experience the unconditional love of Yahweh. And I need to get rid of that in order to love everybody unconditionally. So I said to Daniel, Daniel, I appreciate that.

But let me tell you that knowledge is not only bad. I said, for example, I live in the Alps. And we have some cliffs that are very high.

They're 3,000 feet high. Now, when my children go to that cliff, I know if my child goes one step further, it might fall down and it'd certainly be dead. Now, my knowledge, because I have a knowledge of that, I will scream and say, go back! Or I will jump there and pull it back.

So my knowledge has actually saved the life of my child. Then he said, well, that's wrong. Because if God is leading a child to a cliff, God will take care of that child.

And I robbed the child to have an experience with God. You see? But this is how, this is, of course, an extreme case. But you know what I mean? It's something, in some circles, it's, well, it's, we need to experience.

And don't care about knowledge. This is wrong. It will leave us even more frustrated than the other thing.

Now, how can we live a fulfilled prayer life in Christ without amputating our feelings on one side and not being hijacked on our emotions on the other side? For some, like in my country, prayer is something very emotionless and very sterile. You know, in the most churches I preach in, I mean, you're great. You respond.

I mean, you say something. Or in Austria, I'll show you how it works. If somebody really agrees with what you say, he will sit there and he will do this.

This is already very great excitement. Now, if he hears the best sermon of his life ever, if he does this, that's ecstasy. Now, that's the churches that I live in.

I've been in other churches where I roll around and bark, and I wasn't sure if that's the alternative to my question. Now, I believe that neither of those extremes really have much to do with a loving, intimate communication with God. Why is it that we're either totally sterile or we go crazy? Why can't we have a

healthy, intimate, loving relationship with the one we appreciate the most? I want to confront this problem by looking at three languages that we humans speak.

A book of Eugene Peterson, whom I highly appreciate, by the way, has helped me there. He says this. He says, one language, the first language that any person speaks, like a little baby in the cradle, it's called the language of relationship and intimacy.

It's the first language a baby speaks. It's not a written language, it's baby talk. It's not an intelligent language.

It's the language between the father and the baby. It's very poor in content, but it is very rich in meaning. Now, I remember before I had children, I looked at some guys who otherwise were totally normal, but when they spoke with their babies, they said, ah, ta-ta-ta-ta-ta, you know, they do these things.

And I thought, why doesn't he just talk normal? But then I had my first child, and I did it. And it's very poor in content, but it's the language that develops trust between the father and the baby, the language of intimacy. First, the second language that a baby learns, rather quick, it doesn't take long, it's the so-called language of information.

At the latest in the school, of course, the baby learns that all these wonderful things have a name. It's not just meh, it's a sheep. It's not just moo, it's a cow.

And the relationship between rain and grass and cow and milk and so on, it learns those things. So, it learns how to describe things. It's also called the language of the school.

Then there's a third language. It's called the language of motivation. A little child learns very quick that if I scream loud enough, I can motivate two adults doing things that they never planned doing, because they motivate us.

And a child learns that very quick. This is also the language of the politicians, of course. Of course, it is.

They try to motivate you to vote for them. It's the language of advertisement. That's what they use to motivate us.

And we use it all the time. The reason why you're here is because of language number two and three. You have been informed and somebody motivated you to come.

We live by these two languages. Our society is dominated by language number two and three. We are very well trained in those.

But here comes the problem. We have less and less opportunity to speak language number one in our society in particular. The language of intimacy and relationship.

There are some short rediscoveries of language number one. It's when two teenagers fall in love. They just talk and I don't know why or what for, but they talk.

They share their lives. It's when a man becomes a father, a woman becomes a mother. They talk with a baby, language number one.

And by the way, there is one category of people who speak this language exclusively. It's mentally handicapped people. They can only communicate in language number one.

And this is why friends, if we lose these people, we are a very poor society. Because they teach us that language. Another word on that.

A good church is always a church who has people in it that have not made it in the world. A good church is a people that has simple people, that has people who struggle in life, people who are handicapped. Otherwise, I believe it's not a good church.

Because if they cannot come to us, where should they go? And we need them desperately. And here comes the clue. Prayer, talking to God, is language number one.

I have news. But when you pray, you do not need to inform God. You know why? He knows more than you.

And the second thing is this. When you pray, you do not need to motivate God. And the reason is, He is a lot better than you.

What's left? Language number one. Do you now understand why we have such a hard time praying? Because we have either never learned or we have unlearned that language. And it is my strong conviction that if the task of preaching is to introduce people to the Lord Jesus Christ, the task of teaching is to show people how to pray.

We need to learn to talk to God because this is what He created us for. For communication, for communion, and for union, to be one with Him. That's the purpose why God put us into this world.

I've learned a lot from my children. And one time that was particularly interesting, we had a missionary family coming through. They stayed with us.

My kids, they speak German and English, but they also had two kids. They spoke neither German nor English. They stayed with us three days.

They were the same age. They played three days together. They talked all the time.

They didn't understand a word. And they left each other as best friends. And there I thought, the Lord Jesus said, if you do not become like children, you will not understand me.

I want to say something personal, but I hope it's a help. Hannah-Laura, my wife and I, we didn't go for holidays for 10 years together because we had children, you know, three of them. And ministry and many other things, of course.

And to go, you know, for holidays with three little children, I mean, that's a mess, you know. I mean, if you go just with her, you know, if you go for the children's sake, it's great. But Hannah-Laura and I, just the two of us together, didn't go for 10 years.

Because, you know, I wouldn't have a problem. I would have locked them in, but she didn't want to do that. So, I had to wait for 10 years.

And it was last fall, a year ago, so almost two years ago, that for the first time, just Hannah-Laura and I went for holidays. She was at the stage where she said, okay, I'll do that. 10 days to Spain.

Wonderful. And we were really looking forward to that. So, we flew to Spain, and after the first night, we sat out there in the sun having breakfast.

Wonderful. It was great. And after breakfast, I looked at Hannah-Laura and said, so, what are we doing now? And she said, well, what do you want to do? We're on holidays.

I said, well, we need to do something. I mean, I can't look at you the whole day, not ugly, but that's not a holiday. We need to do something.

And you know what? At home, we never struggled about talking, because I live in the house where I was born in. I know the 2,000 people that live in my village, all of them by name. Hannah-Laura just lives about 5 miles.

She was born on a farm. All our relatives are there. We have 3 children.

We have a bed and breakfast, which is, you know, usually busy. We have a Bible school. We have students.

We have 20 staff. We have lots of things. But you know what? Now we were in Spain.

No relatives. No kids. No stuff.

No minutes. Just her and me. And we did not know what to talk.

It was a horrible holiday. And we had to fight. It was about 3 days.

It took us about 3 days, particularly me, that I learned to talk again and to ask Hannah-Laura, by the way, how are you doing? It's a dangerous question. It takes some time. If you don't have time, don't ask that.

But you see, and by the way, it turned out to be our most wonderful holiday. We had such a good time after that. But we needed to relearn to talk with each other.

And you know what? I experienced exactly the same with the Lord Jesus. We need to learn how to talk with each other. And actually, the Lord Jesus Himself is the greatest example, the example par excellence on how to have an intimate, loving relationship with each other, because He displayed it the way He lived with His Father.

The Lord Jesus called His Father, Abba, Daddy, my dear Daddy. One day, Jesus left the crowd and He left His disciples in order to be alone with His Abba, to talk with Him, to listen to His Father, to be in His presence. By the way, especially for those who are in ministry, you cannot give enough to people if you're always surrounded by people.

You must get away. Otherwise, you have nothing to give. The Lord Jesus showed it to us.

And He was gone, and the disciples were looking for Him. We read that in Luke chapter 11. And they found Him praying, and they were astonished when they found Him.

They have never seen a man praying like Jesus prayed. We don't know what it was exactly, but when they saw the way Jesus prayed, they wanted to pray like He did. And I went to Jesus and said, Jesus, teach us to pray.

We want to pray like this. And at that moment, Jesus revealed to them the true face of God. And He said, when you pray, you're supposed to pray like this.

Our Father, Abba. To us, these are very familiar words. Maybe so familiar that they're no longer real.

For the 12 apostles, these words were not only real, they were revolutionary. Every prophet, every Old Testament saint were longing to hear those words, but they did not. Isaiah, the greatest of the prophets, when he saw God, he cried out, Holy, Holy, Holy.

But Isaiah never heard what the apostles heard. Every Old Testament saint, Ezekiel, Jeremiah, Daniel, you call them. Yahweh, the Almighty God was the Holy, Strong, the Immortal One.

Yes, it was the God of Abraham, Isaac and Jacob. He was always personal, a kind God. But no Jew ever dared to pray like Jesus taught His disciples, My Daddy.

This was probably, Brendan Manning says that. Brendan Manning says this was probably one of the most revolutionary revelations that they have ever heard from the lips of Jesus. In Romans 8, chapter 15 and 16, Paul says this.

In Romans chapter 8 and verse 15, we read this. For you did not receive a spirit that makes you a slave again to fear, but you received the spirit of sonship. And by him we cry, Abba, Father, Daddy.

For the average Jew this was shocking because the word Abba was the same Aramaic word that their own children would use when they approach their father, Abba. And Jesus told us that we should approach the eternal, immortal, almighty God, the King of Kings, in baby talk. And with the same intimacy, familiarity, like a two-year-old baby comes to me.

We can approach God the Father. Do you come to your Heavenly Father like that? You know what I enjoy? Jesus once said to His disciples, I mean they were fishermen, full beard. He said, My dear children, when was the last time that somebody has called you a child? Jesus does, but we want to be adults.

Do you really believe that you are safe in His arms? Jesus says that to approach the almighty God in baby talk, Abba, is the hallmark of a true believer. In Isaiah 40, it says in verse 11, I like this. He says, He will feed the flock like a shepherd.

He will gather the lambs with His arms and carry them in His bosom. Another man that helped me, now we become very practical, how to pray, is a man called Frank Klaubach. He's not very well known.

He was a pastor and missionary. He died in 1970. If you ever get a book from him, just, I want you to tell you, I don't agree about with half things he says, but that doesn't matter.

By the way, never make the mistake to dismiss a theologian that you don't agree with. The Lord Jesus says, the Bible says, test everything and hold on to the good. And we can learn from everybody.

And he had great insight in prayer. And he wrote actually a diary in 1930, because he was totally frustrated in his life with God. He didn't know how to pray.

And he wrote a diary, and I just want to read to you a few portions, and then we become very practical. He said this, 20th of January, 1930. A deep discontentment about two years ago brought me to the point where I tried every 15 to 30 minutes to bring my will into conformity with the will of God.

The people I shared this with all told me that such a thing is impossible. I conclude, therefore, that not many people have tried it. This year now, I will try to listen to the tender voice of God every moment and to ask without ceasing, Lord, what do you want me to say? Lord, what do you want me to do this minute? 26th of January, 1930.

In these last days, I have tried to surrender my life to God more than ever. Consciously, I take out enough time every hour to think of God. Yesterday and today, I tried a new adventure, which is hard to explain.

I feel God every moment by a conscious act of my will. I will that He guides my fingers when I type on my typing machine. I will that He directs my steps when I walk.

I will that He guides my words when I speak, my chin when I eat. Probably you have your concerns about such introspection. Well, don't try it as long as you're not as frustrated as me in your relationship with God.

29th of January, I feel like I'm carried along every single hour. That I play a role in a plan that is so far greater than my own perceptions. It is a feeling to work together with God in the smallest details, which overwhelms me.

It looks as if I only need to do this one thing and God Himself takes care of the rest. It is my duty to abide in God and to react immediately and without question to God's will. It seems like this is all I need to do.

1st of March, 1930, from day to day I feel like I'm led by an invisible hand, while another hand reaches forward to prepare the way. I don't have to look for opportunities. It is an act of will to be led by God.

I force my mind to center on God and to be open for Him. I wait and listen to be available for His move. I give God my total attention and at times it takes much willpower to do so.

How practical is this for a normal Christian? He was a pastor. They're not normal, apparently. I think that even a farmer can do that.

His eyes on the field, his hands on the reins, and his thoughts with God. Even the millions in factories could experience wonderful hours fellowshiping with God. 15th of March, every conscious moment this past week I looked at Him, with the exception of maybe one or two hours.

How exceedingly more rich is this longing for God compared with all the old methods that I practiced myself and recommended to others, like the endless reading of devotional books. And the last one, 22nd of April. Oh, how wonderful it is to be in constant contact with God, to make Him the substance of my thinking, the other person in all of my talks.

It is the most astonishing thing I ever experienced and it works. I have not yet succeeded a half a day, not yet, but I believe I may one day. The whole point is this, to renew our mind, our thinking all together.

And I'm so excited about the presence of God that I feel I've lost something very precious if I don't think of Him for half an hour or so. If you are like me, I know exactly what you think now. You know what you probably think.

This is extreme, this is exaggerated, this is unrealistic. You know why we think that? Because in our Western Christian world we have moved so far from a total abandonment to God that something like this we call immediately legalistic and unrealistic. We drift towards compromise and we call it tolerance.

We drift towards disobedience and we call it freedom. And we slide towards prayerlessness and we think we have escaped legalism. I practice this since two years.

I have not succeeded one day and I will do it again tomorrow. And I enjoy it. I have a question.

How many of you could run a marathon right now? Like 42Ks, you know, I mean it's cold now, let's suppose it's normal, but we could run. How many in this room could run a 42K marathon right now? Can I see a show of hands? One back there. What's your name? You couldn't.

My wife runs marathons, I can't. I always run behind her. But you know what? Let's assume Charles Price is training us now, the next two years, to run a marathon.

And we start slowly. We start with 10 minutes. We train three times a week.

It's only three times. We start with 10 minutes, then 20 minutes, half an hour. And so we build it up for two years.

How many of us would run a marathon if we do that in two years? I believe it would be many. Those who are physically healthy, who couldn't do it, would run it in two years. Do you know why? We simply have trained ourselves.

You know what it says in 1 Timothy 4, 7? Paul says to Timothy, train yourself to be godly. If I say to you and me now, can we live such a, can we run a marathon? That's impossible. That's, that's unrealistic.

That's nonsense. Well, if we train ourselves, it's not. How can I train a relationship, talking, learn to talk with the living God? It's a training.

We can learn it. You see, some people say, well, but that's legalistic, because if I don't talk with him for three hours, I feel guilty. That's nonsense.

I don't feel guilty. But you know what? I look at my watch and say, oh, Jesus, we haven't talked for three hours. Well, we better talk again.

So, and I talk with him already. Frank Laubach said some interesting things. He said, for example, try to think of God one second every minute.

I can't do that, but it challenges me. Charles Price and I, actually, two years ago, we spoke in Brisbane at a conference in Australia, and there's a psychologist who came up with a new idea. I heard it there in Brisbane.

Australians, I have the weirdest ideas that I ever got in Australia. But it was good. He said this.

He said, every person thinks 7,000 thoughts every day. Now, I have no clue how he figures that out. But we think, I know we think many thoughts every day.

For example, I look at Brian now, over there. When I look at Brian, I think something. I think, oh, he wears glasses, has a nice tie, and Brian thinks, sounds beautiful, God is dying.

We always think something when we look at each other. You know what? Why don't we pray when we think of the other person? And I enjoy what Frank Laubach said. He said, I want that for me, looking at a person is the same as praying for that person.

Wouldn't it be a great thing? Let's say the staff here at People's Church. You walk across each other many times. You look at the other person.

You think something anyways. Why don't you just say, Lord, bless him. You know what? When you look at me now, you probably think, I wonder when he stops.

But you know what you could do right now? You could pray for me. Wouldn't be any effort. And you know what happens when you pray for somebody else? It's very hard to think negative about that person.

You see, this is what I mean living in union with Christ. This is what Paul says in 2 Corinthians chapter 10 and verse 5. Take every thought captive and bring it in obedience to Jesus Christ. I'm writing a book at the moment.

And the title I believe that I give to this book is this. When you said amen, keep on talking. You know why? We get up in the morning.

We have our quiet time, whatever that is. We pray and then we say amen. In other words, so that's it now.

Stop talking. And then you just go in your life. And in the evening, just before you go to bed, you pick it up again and you talk again.

You know what we need to learn? After you said amen, just keep on talking with him. Amen doesn't mean period. Amen simply means so it is.

We need to keep talking with our Lord after the amen. And so we learn how to live practically with the Lord Jesus. You know, what I often do is when I step in my car, I say, Lord Jesus, I actually want you to drive the car.

Here are my hands. Here are my feet, my eyes. Go ahead.

Let's drive together to the testimony. You know what I notice? And this is really strange. Whenever I do that, I never break a speed limit.

It's really funny. Sometimes I say, Lord Jesus, I need to take over. I'm in a hurry.

But otherwise, He doesn't do that. And it's in those things when we let Jesus do it, He does it right. It's not legalism.

It's just His character. When I say, Lord Jesus, let's talk together to that person. If I do that, I don't lie.

Not because I'm so good, because He's not a liar. And He lives within us. We just need to be in communication with our God.

By the way, do you know how often Paul in the Bible, in the New Testament, says that we should pray without ceasing? 20 times. 20 times we read in Paul's letters to pray without ceasing. I didn't understand these verses.

It says in 1 Thessalonians 2.13, I'll just turn there briefly. 1 Thessalonians and chapter 2, I'll just read a few, 5 or 6. 2.13, and we also thank God continually. Continually.

It says in chapter 3, verse 10, night and day we pray most earnestly. In 1 Thessalonians 5, of course, the classic passage, be joyful always, pray without ceasing or pray continually. 2 Thessalonians 1.11, we constantly pray for you.

Romans chapter 1, verse 10 says, in my prayers at all times, we always remember you. It says in Ephesians 6.18, pray in the Spirit on all occasions with all kinds of prayers and requests. With this in mind, be alert and always keep on praying for all the saints.

20 passages to pray day and night. The Lord Jesus, by the way, said in Luke 18, Luke 18, verses 1 to 7, Jesus says, then Jesus told his disciples a parable to show them that they should always pray and not give up. And in verse 7, and will not God pray?

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