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THE MASTER'S MASTERPIECE ON PRAYER
By Peter Wiseman

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The Miracle Book

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FOREWORD

Prayer predicates two things: first, the personality of one who prays; second, the
personality of the One to whom prayer is offered. It takes for granted the supernatural. Reject the
supernatural and prayer has no purpose, and becomes irrational and inexplicable. We must believe
that "God is is, and is a rewarder of them that diligently seek Him."

Prayer is the only avenue by which man's inmost need can be expressed. A praying man is
a normal man. He seeks his source of life in God. We can never be set right with our spiritual
environment except through prayer. The publican prayed, and "went down justified." One of the

evidences given that Paul was right with God was, "behold, he prayeth." We live below the range of our highest possibilities if we neglect prayer.

Genuine prayer is not always petition. It gives as well as takes. There is an investment of Spiritual vitality on the part of the one who prays. I cannot ask God to give unless I am myself giving, -- of time, sacrifice of pleasure, devotion, service, and strength. I need God and must ever be asking; but He has so arranged His work that He needs me, and in prayer the divine and human co-operate to bring about His will.

In this brochure by Dr. Wiseman the hidden springs of true prayer are brought to light, and as we follow him in the clear, spiritual light of interpretation, we see how far short we come of the supreme example he portrays. We are made to feel the vital realities of the spiritual world, and amidst the commotion and confusion of our times, the falling of governments and empires, the instability of things once thought immovable, we are made to feel the Rock foundation of living contact and fellowship with God through prayer, and souls are made steady thereby in the tests of life.

May the reading of this booklet, which we most heartily commend, bless and revive every soul, so that we shall be made to sense anew,

"Prayer is the Christian's vital breath,
The Christian's native air;
His watchword at the gate of death,
He enters heaven by prayer."

J. S. Willett, Publisher

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CONTENTS

Scripture

- 01 -- The Example Of Prayer
- 02 -- The Pattern Of Prayer
- 03 -- The Parable Of Prayer
- 04 -- The Promise Of Prayer
- 05 -- The Definiteness Of Prayer
- 06 -- The Law Of Prayer
- 07 -- The Great Subject Of Prayer

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SCRIPTURE

The lesson is recorded in Luke 11:1-13.

"And it came to pass, that as He was praying in a certain place, when He ceased, one of His disciples said unto Him, Lord, teach us to pray, as John also taught his disciples." (Luke 11:1).

"He was praying." They watched and listened. When He ceased, they made the request, "Lord, teach us to pray." Then His message, recorded in the following verses, two to thirteen. Hence we note a request and its answer.

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01 -- THE EXAMPLE OF PRAYER

His Teaching Grew Out of Practice

"He was praying."

1. Christ is our great example of the prayer life. -- Whether by the running stream of the Jordan or in the busy streets of Jerusalem, on the mountain top or in the wilderness, prayer ascended from His holy soul as incense from the altar. Prayer was more important with Him than eating, sleeping, teaching. It was the most important thing in His life, and He lived in the spirit of prayer.

2. Christ is the great examples of secret prayer. -- "He went up into a mountain alone." Again, "He went up into a mountain to pray, and continued all night in prayer to God."

3. Christ is our great example of soul-burden in prayer. -- "And being in an agony He prayed more earnestly: and His sweat was as it were great drops of blood falling down to the ground." What a sight! A young man who never experienced physical weakness because of disease under such burden that every pore in His precious body becomes an open wound, out of which came sweat as it were great drops of blood!

4. Christ is the great example of the solution of prayer. -- Before He called and ordained the twelve, He spent the night in prayer. He solved the problem by prayer. On another occasion there arises the problem of workers. "Then saith He unto His disciples, The harvest truly is plenteous, but the labourers are few: pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest." (Matt. 9:37, 38). The problem is solved by prayer. "Pray ye." "God works only in answer to prayer," says Wesley. Prayer, then, is the solution of our greatest difficulties.

5. Christ is the great example of continued intercession in prayer. -- "Who in the days of His flesh offered up strong crying with tears and was heard." He would impress upon us the lesson by the words, "Who cry day and night unto Him though He bear long with them?"

6. Christ is the great example of prayer for one's enemies. -- "Father, forgive them, for they know not what they do."

7. Christ is the great example by way of present encouragement in prayer. -- "He appears in the presence of God to make intercession for us" (Heb. 9:24, 7:25). "He maketh intercession for the transgressors." (Isa. 53:12). With this there is the intercession of the Spirit, "Who maketh intercession for the saints." (Rom. 8:27). In order for completion in the operation of the divine plan, there is necessary the intercession of the Church.

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02 -- THE PATTERN OF PRAYER

Revealing the True Spirit of Prayer

"And He said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be Thy name. Thy kingdom come, Thy will be done, as in heaven, so in earth. Give us this day our daily bread. And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil." (Verses 2-4).

It may be well to notice that the request recorded is to be taught to pray. "Lord, teach us to pray." It is not "Lord, teach us HOW to pray," as it is sometimes quoted. It is very important that we should get this lesson, namely, to pray; for the first reason for failure with regard to Unanswered prayer is failure to pray. "Ye have not because you do not pray." (Moffat's translation of James). Then James proceeds to give the second reason, "Ye ask (pray) and receive not because ye ask (pray) amiss, that ye may consume it upon your lusts."

It is necessary that we first learn to pray. Then by our praying we shall learn how to pray. We learn how to pray by praying, just as we learn how to talk by talking. We learn how to walk by walking. Yes, and we learn how to preach by preaching.

Here, then, is the pattern of prayer.

1. God and His character -- "Our Father" -- a child addressing his Father, "hallowed be Thy name" -- a worshipper addressing the Holy One.
2. God's kingdom -- "Thy kingdom come" -- a citizen approaching the King.
3. God's will -- "Thy will be done on earth as it is in heaven" -- a servant speaking to his Master.
4. God's provision -- "Give us this day our daily bread" -- a beggar and his Benefactor.
5. God's forgiveness -- "Forgive us our debts as we forgive those who are indebted to us" -- a redeemed sinner and his Saviour.
6. God's Guidance -- "Lead us not into temptation" -- a pilgrim and his Guide.
7. God's deliverance -- "Deliver us from evil" -- a captive and his Deliverer, Liberator.

Our God is then a Father, a King, a Master, a Benefactor, a Saviour, a Guide, and a Deliverer.

I am His child, a citizen, a servant, a beggar, a sinner saved, a pilgrim, and a captive delivered.

The first half of this prayer is God's program, the second is God's supply.

In this pattern or sample prayer is seen also the true spirit that should characterize our approach to God.

A filial spirit -- "Our Father."

A reverent spirit -- "Hallowed be Thy name."

A missionary spirit -- "Thy kingdom come."

An obedient spirit -- "Thy will be done on earth."

A dependent spirit -- "Give us this day our daily bread."

A forgiving spirit -- "Forgive us our debts as we forgive."

A cautious spirit -- "Lead us not into temptation."

A redemptive spirit -- "Deliver us from evil."

An adoring spirit -- "Thine is the kingdom, the power and the glory." Amen.

It is thus revealed to us that the spirit of our approach to God is of more importance than what we say. This is true in life. The spirit of life is more important than one's doing. The spirit of holiness is more important than the doctrine. We do more good by what we are than by what we may say or do.

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03 -- THE PARABLE OF PRAYER

Illustrating the Need of Importunity

"And He said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him? And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give

thee. I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth." (Verses 5-8).

1. Importunity. Greek *anaideia*, means barefacedness. It suggests the thought of holy boldness, persistency, it is true, as we shall see presently; but it also suggests open-heartedness, honesty and sincerity as to one's need. It is to say, "I have not a crumb for my friend. I must have help, for I must help him." Make the spiritual application.

2. Importunity in prayer made possible the answer, not friendship -- "Not because he is his friend but because of his importunity." It is thus clear that while friendship was important it was more important that there should be importunity.

3. Importunity in prayer involves the apparent silence and apparent indifference of God -- "Who cry day and night unto Him, though He bear long with them." God may be silent but He hears. He will answer in His own time, provided we are importunate.

Is He indifferent? "Let me alone." No, God is not indifferent. He looked upon the importunity of His servant, Moses, and answered. He is not indifferent to our plea. He will answer. "Shall not God avenge His own elect, which cry day and night unto Him, though He bear long with them? I tell you that He will avenge them speedily."

4. Importunity in prayer involves the countenance in intercession -- "Smote thrice and stayed." (2 Kings 13:18). The necessity of continuance in intercession gave rise to the parable recorded in Luke, chapter eighteen. "And He spake a parable unto them to this end, that men ought always to pray and not to faint; saying, There was in a city a judge, which feared not God, neither regarded man; and there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. And he would not for awhile; but afterwards he said within himself, Though I fear not God, nor regard man; yet because this widow troubleth me I will avenge her, lest by her continual coming she weary me. And the Lord said, Hear what the unjust judge sayeth. And shall not God avenge his own elect, which cry day and night unto Him, though He hear long with them? I tell you that He will avenge them speedily. Nevertheless when the Son of man cometh, shall He find faith on the earth?" Shall He find people pressing their claims in this manner? Shall He find His people continuing in intercession, and not fainting?

The biographer of Payson says, "His continuing instant in prayer, be his circumstances what they might, is the most noticeable fact in his history, and points out the duty of all who would rival his eminency. To his ardent and persevering prayers must no doubt be ascribed in a great measure his distinguished and most uninterrupted success." It is recorded that the Marquis DeRenty, to whom Christ was most precious, ordered his servant to call him from his devotions at the end of half an hour. The servant at the time saw his face through an aperture. It was marked with such holiness that he hated to arouse him. His lips were moving, but he was perfectly silent. He waited until three half hours had passed; then he called to him, when he arose from his knees, saying that the half hour was so short when he was communing with Christ. ("Preacher and Prayer," Page 50).

5. Importunity in prayer involves soul agony -- "Labouring (agonizing) for you in prayer," said Paul. (Col. 4:12). St. James in speaking about Elijah's prayer said, "He prayed earnestly," literally, "with prayer he prayed," that is, in his prayer he really prayed; and something happened.

A good illustration of one pressing his petition in soul agony is recorded in Brainerd's life, "Feeling somewhat of the sweetness of communion with God and the constraining force of His love, and how admirably it captivates the soul and makes all the desires and affections to center in God, I set apart this day for secret fasting and prayer, to entreat God to direct and bless me with regard to the great work which I have in view of preaching the gospel, and that the Lord would return to me and show me the light of His countenance. I had little life and power in the forenoon. Near the middle of the afternoon God enabled me to wrestle ardently in intercession for my absent friends, but just at night the Lord visited me marvelously in prayer. I think my soul was never in such agony before. I felt no restraint, for the treasures of divine grace were opened to me. I wrestled for absent friends, for the ingathering of souls, for multitudes of poor souls, and for many that I thought were the children of God, personally, in many distant places. I was in such agony from sun half hour high till near dark, that I was all over wet with sweat, but yet it seemed to me I had done nothing. O, my dear Saviour did sweat blood for poor souls! I long for more compassion toward them. I felt still in a sweet frame, under a sense of divine love and grace, and went to bed in such a frame, with my heart set on God."

6. Importunity in prayer makes possible the preaching of the gospel with power -- "And when they had prayed the place was shaken where they were assembled together; and they were all filled with the Holy Ghost and they spake the word of God with boldness . . . and with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all." (Acts 4:31, 33). "Praying always with all prayer and supplication in the Spirit . . . And for me, that utterance may be given unto me, that I may open my mouth boldly to make known the mystery of the gospel." (Eph. 6:18, 19).

7. Importunity in prayer makes possible a victorious Church -- This is the history of the Acts of the Apostles. The Church had power with God in prayer. They prayed it through, and victory was sure. Take the case of Peter's miraculous release from prison. "Peter therefore was kept in prison; but prayer was made without ceasing of the Church unto God for him." (Acts 12:5). And out he came. "And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter, on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals. And he did so. And he saith unto him, Cast thy garments about thee, and follow me. And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision. When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord; and they went out, and passed on through one street; and forthwith the angel departed from him." What are imprisonment and iron gates to God when the Church really prays.

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Illustrating the Simplicity of Prayer

"And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." (Verses 9, 10).

The way to get a thing that may be purchased is to pay for it. The way to get a thing that may be earned is work for it. The way to get a thing that may be given is to ask for it. Montgomery put the simplicity of prayer very beautifully in his immortal hymn:

"Prayer is the soul's sincere desire,
Uttered or unexpressed,
The motion of a hidden fire
That trembles in the breast.

"Prayer is the simplest form of speech
That infant lips may try;
Prayer the sublimest strains that reach
The Majesty on High."

1. The order suggested in the promise of prayer -- "Ask . . . seek . . . knock . . ." Ask in the spirit of the pattern of prayer, seek as for hidden treasure, knock with importunity. The promise is, "It shall be given," "Ye shall find," and "It shall be opened." Indeed, according to verse ten, they are now receiving, finding, and the door is being opened.

2. The simplicity -- God is my Father. I am His child. He has abundant supply for all my need. I am in need. He says, "Ask, and ye shall receive." "The basis of prayer," says Dr. Chadwick, "is sonship. Prayer is possible and reasonable because it is filial. It is natural for a child to ask of its father, and it is reasonable for the father to listen to the request of his child."

3. The need -- "He needeth." "Our daily bread," our daily need! What a great truth is here suggested! We are creatures of need. We are so dependent upon Him who has ample supply to meet all our need. Thank God.

4. The comprehensiveness -- "As many as he needeth." Think of your need on every line, and here is the promise, "As many as he needeth." "My God shall supply all your need according to His riches in glory by Christ Jesus."

5. The assurance -- "It shall be given." God's "shalls" are sufficient. Bless His name!

6. The promise -- It is on the basis of Father hood. "If a son shall ask bread of any of you that is a father, will he give him a stone?" Earthly parents are anxious to give to their children, according to their ability to give, and according to Christian principles. How much more our heavenly Father!

7. The purpose -- "Ask and receive that your joy may be full." The fullness of joy! "In nothing be anxious but in everything pray," and what is the result? "The peace of God, which passeth all understanding, shall keep your hearts and minds." The purpose, our joy full and peace of heart and mind!

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05 -- THE DEFINITENESS OF PRAYER

Illustrating the Need of a Subject of Prayer

"If a son shall ask bread of any of you, that is a father, will he give him a stone? or if he ask a fish, will he for a fish gave him a serpent? or if he shall ask an egg, will he offer him a scorpion?" (Verses 11, 12).

If we ask one thing God will not mock us and give us something else, a stone for bread, a scorpion for an egg? He will always answer. It may be "No" or it may be "Yes;" and often the answer will not be in the way we expected it, nor at the time we expected it. Abraham prayed for Sodom; God answered by saving Lot. The early Church prayed for Peter's release but did not expect the answer in the way it came, nor the time it came.

1. Definite in subject -- We should have a definite need, hence a definite subject. As to that need, that is with the individual or Church. It may be the soul -- need (Psa. 41:4); it may be a mental need (Matt. 17:14-18); it may be a financial need, the tax problem (Matt. 17:21-27); it may be material (James 5:17, 18); it may be for those in authority and all men (1 Tim. 2:1, 3); it may be for one's enemies (Matt. 5:44); it may be for the Christian ministry (Eph. 6:18, 19); It may be that God would open a door of utterance (Col. 4:3); it may be for the advancement of the Word of God (2 Thess. 3:10); it may be for the vindication of God's cause (1 Kings 18:30-39; Acts 4:23-31). It matters not, there must be a definite subject. At times the definite subject may be that we shall have a definite subject.

2. Definite in concentration -- The admonition to bring every thought into captivity to the obedience of Christ is very applicable here. We are in prayer to talk to God and to hear His voice. We are not only to enter into the closet but to shut the door. "The act of praying," said Coleridge, "is the very highest energy of which the human mind is capable; praying, that is, with the total concentration of the faculties."

3. Definite in time -- While "every season" is the time of prayer, "By all prayer and supplication praying in every season in the spirit" (Eph. 6:18), yet there must be a definite time, if possible at all, or we will suffer loss. The poet puts it,

"Take time to be holy,
Speak oft with thy Lord."

If we do not take time, we will never have time. The set time for one may not be the most opportune time for another. In every case, however, there should be a time set apart for prayer.

Luther said, "If I fail to spend two hours in prayer each morning, the devil gets the victory through the day. I have so much business I cannot get on without spending three hours daily in prayer." Concerning the Rev. John Wesley it is said, "He thought prayer to be more his business than anything else and I have seen him come out of his closet with a serenity of face next to shining."

4. Definite place -- Here again the place may be said to be "everywhere." "I will therefore that men pray everywhere" (1 Tim. 2:8), yet there must be definiteness as to place. "Enter into thy closet," said the Master. "The closet!" We well recall an illustration from a charge which we served. On visiting a member of our congregation one day, she greeted us at the door with the words, and in a triumphant tone, "It is settled, Mr. Wiseman. I got the victory yesterday in the hen-house." It was a hell-house formerly, and, of course, always retained its original name. Then it was a clean little house in the back yard. And this good sister made it her closet of prayer. It is for you to select your place of prayer.

5. Definite in spirit -- It might mean a battle to get into the spirit of prayer, but it is a battle worth while. We have already seen to some extent at least what this means by the pattern or spirit of prayer as outlined in what is known as "the Lord's Prayer," though properly speaking it is the disciple's prayer.

(1) There must be the spirit of humility -- "God resisteth the proud but giveth grace to the humble." (James 4:6). "If my people shall humble themselves and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sins, and will heal their land." (2 Chron 7:14). We must approach God on deep humility if we would get a hearing.

(2) There must be the spirit of dependence -- "Without Me ye can do nothing." (John 15:5). A conscious realization of our utter dependence upon Almighty God must be keenly felt and realized if we would receive answers to prayer.

(3) There must be the spirit of thankfulness -- "By prayer and supplication with thanksgiving let your requests be made known unto God." (Phil. 4:6). "Be ye thankful." (Col. 3:15). Be thankful to God for what He has done and definitely thank Him for it. Join the thanksgiving committee!

(4) There must be the spirit of watchfulness -- "Watch and pray, that ye enter not into temptation." (Matt. 26:41). "Watching thereunto with all perseverance." (Eph. 6:18). If we fail to watch, we cannot pray. We must live on the "Watch-tower." Watch and pray go together.

(5) There must be the spirit of feasting on the Word of God -- "If ye abide in Me and My words abide in you, ye shall ask what ye will, and, it shall be done unto you." (John 15:7). Prayer and the words of Christ, in other words prayer and the Bible are closely associated. We talk to God in prayer and God talks to us through His Word.

(6) There must be the spirit of fasting -- "Prayer and fasting" are associated. (Matt. 17:21). "Why could we not cast him out?" was the question arising out of the experience of failure.

The answer is found in the passage quoted, and it is the reason for many a failure. There is a time to fast as well as pray.

(7) There must be the spirit of confidence instead of worry -- "Be anxious for nothing, but in everything by prayer and supplication let your requests be made known unto God." (Phil. 4:16). Be anxious in nothing but in everything pray. "In every thing."

6. Definite in purpose -- There is but one purpose, the good of humanity and the glory of God. "Thy will, not mine" must characterize all our praying.

7. Definite in faith -- "Therefore I say unto you, what things soever ye desire when ye pray, believe that ye receive them and ye shall have them." (Mark 11:24). Note the other, faith precedes reception. "Believe that ye receive them and ye shall have them." While in prayer faith appropriates the promise. Amen.

"Faith laughs at impossibilities and cries,
'It must be done.'"

* * * * *

06 -- THE LAW OF PRAYER

Illustrating the Fact That God Is the God of Order

"If ye then being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give?" (Verse 13).

That little confidential word, "If" suggests the idea of law, and there are seven laws of prayer.

1. The law of parenthood -- "If ye be mg evil know how to give good gifts unto your children, how much more shall your heavenly Father give?" Think of the most generous father possible but, the most loving and thoughtful possible and you have but a faint illustration of your heavenly Father. His loving heart surpasses all human beings.

2. The law of sincerity -- "If I regard iniquity in my heart, the Lord will not hear me." (Psa. 66:18). Sincerity from the Latin means freedom from wax; from the Greek it indicates strength of fiber, no weakness can be detected. It is sincere. So God would have us free from guile, free from sin, and pure in all our purposes and desires.

3. The law of character -- "And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son, If ye shall ask any thing in My name, I will do it." (John 14:13, 14). His name means His character and what He has done for us. In other words it involves what He has done for us and in us.

4. The law of abiding -- "If ye abide in Me and My words abide in you, ye shall ask what ye will, and it shall be done unto you." (John 15:7). The reverent study of the Word of God is here involved. In order that the words of Christ may dwell in us there must be both a study of the Word "and a practice of it. See "The Word of God" by the author.

5. The law of obedience -- "Beloved, if our heart condemn us not, then have we confidence toward God, and whatsoever we ask we receive of Him, because we keep His commandments and do those things that are pleasing in His sight." (1 John 3:22). This law of obedience, as is clearly revealed, involves the law of conscience. We must have a good conscience before God, our conscience bearing us witness in the Holy Ghost, that we are rendering obedience to God, His Word and will. Then, "we receive, because we keep His commandments, and do those things that are pleasing in His sight."

6. The law of unity -- "Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven. Again, I say unto you, That if two of you shall agree on earth as touching anything that they shall ask it shall be done for them of My Father which is in heaven. For where two or three are gathered together in My name there am I in the midst of them." (Matt. 18:18-20). The word, "again" connects verse nineteen with verse eighteen as explanatory. That is to say, verse nineteen explains verse eighteen and reveals to us the wonderful possibility of united prayer. If two or three shall agree they can bind or release as the case may need. May God help His people. The devil knows this truth real well, and hence his constant effort to divide God's people.

7. The law of faith. -- "Therefore I say unto you, what things soever ye desire when ye pray believe that ye receive them and ye shall have them." (Mark 11:24). Note the order here, "believe that ye receive and ye shall, have." First faith, then receiving. "If thou canst believe all things are possible to him that believeth." Again, "according to your faith be it unto you." "By the law of faith." (Romans 3:27).

God is the God of order, the God of laws. This is revealed in the fact of the laws of nature, such as the law of gravitation, the laws of weather, the law of chemical affinity, the law of harmony, the law of health and disease. There are laws of salvation; laws to be observed in order to obtain and laws to be kept in order to retain. The laws aforementioned in their order are workable with respect to prayer. The little word, "If" suggests the law.

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07 -- THE GREAT SUBJECT OF PRAYER

Illustrating the Need of the Holy Spirit in Prayer

"Shall give the Holy Spirit to them that ask Him." (Verse 13).

The Holy Spirit is the highest subject of prayer. Without Him we are helpless.

1. We need the Holy Spirit in the work of salvation --

(1) In the new birth -- We are born of the Spirit.

(2) In the mortification of the deeds of the body -- "if ye through the Spirit do mortify the deeds of the body, ye shall live."

(3) In the work of entire sanctification -- "Through sanctification of the Spirit." "Sanctified by the Holy Ghost."

(4) In the witness -- "The Spirit Himself beareth witness."

2. We need the Holy Spirit as our Anointer, Guide, Instructor --

(1) "But ye have an unction from the Holy One, and ye know all things." "But the anointing which ye have received of Him abideth in you." (1 John 2:20-27).

(2) Guide -- "He will guide you into all truth." (John 16:13).

(3) Instructor -- "He will show you all things to come." "He shall teach you all things." (John 16:13, 14:26).

3. We need the Holy Spirit in the ministry of intercession -- "The Spirit Himself maketh intercession for us with groanings which cannot be uttered. He maketh intercession for the saints according to the will of God." (Rom. 8:26).

4. We need the Holy Spirit because He is the Spirit of Unity -- "Endeavoring to keep the unity of the Spirit in the bond of peace." (Eph. 4:3).

5. We need the Holy Spirit because He is the Spirit of Liberty -- "Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty." (2 Cor. 3:17).

6. We need the Holy Spirit because He is the Spirit of Truth -- "Even the Spirit of Truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him; but ye know him; for He dwelleth with you, and shall be in you." (John 14:17).

7. We need the Holy Spirit because He is the Spirit of Life, produces fruit, is the Spirit of Holiness, and extols Christ --

(1) Spirit of Life -- "For the law the Spirit of life in Christ Jesus hath made me free from the law of sin and death." (Romans 8:2).

(2) Spirit of Fruit -- "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." (Gal. 5:22, 23).

(3) Spirit of Holiness -- "And declared to be the Son of God . . . according to the Spirit of Holiness." (Rom. 1:4)

(4) Spirit Extols Christ -- "He shall glorify Me." (John 16:14, 15).

Prayer, then, must be in the spirit, must be importunate, must be in simplicity, must be definite, must meet the requirement of Divine law, must include the greatest of subjects, the Holy Spirit.

"Prayer changes things" and persons. It has changed the course of individual life and changed the course of history.

Prayer calls forth workers for the harvest field (Matt. 9:38); prayer opens doors, sometimes literal doors (Acts 12:1-19); prayer makes possible the preaching of the gospel with power (Eph. 6:19); prayer makes possible a glorious and fruitful Church, as the Pentecostal Church; prayer makes the impossible possible, for with God all things are possible, that is, counting God in the situation all things are possible. Moses prayed and God opened the Red Sea. Moses' arms were held up and Joshua won the victory. The prophet prayed and fifteen years were added to his life. Jesus prayed and the twelve were called and ordained. The early Church prayed and the Holy Ghost came.

Prayer tends to spirituality. "As He was praying the fashion of His countenance was changed." (Luke 9:29). "The principal cause of my leanness and unfruitfulness," says Richard Newton, "is owing to an unaccountable backwardness to pray. I can write or read or converse or hear with a ready heart; but prayer is more spiritual and inward than any of these, and the more spiritual any duty is the more my carnal heart is apt to start from it. Prayer and patience and faith are never disappointed. I have long since learned that if ever I was to be a minister faith and prayer must make me one. When I can find my heart in frame and liberty for prayer, everything else is comparatively easy."

Prayer is paramount. "You know the value of prayer," writes Sir Thomas Buxton, "it is precious beyond all price. Never, never neglect it." Dr. Edward Payson says, "Prayer is the first thing, the second thing, the third thing necessary to a minister. Pray, then, my dear brother; pray, pray, pray." "It is recorded of Bishop Andrews that he spent five hours daily on his knees." William Penn writing about George Fox, said, "But above all he excelled in prayer. The inwardness and weight of his spirit, the reverence and solemnity of his address and behaviour, and the fewness and fullness of his words have often struck even strangers with admiration as they used to reach others with consolation. The most awful, living, reverent frame I ever felt or beheld, was his prayer. And truly it was a testimony. He knew and lived nearer to the Lord than other men, for they that know Him most will see most reason to approach Him with reverence and fear."

Prayer is gloriously inclusive. It includes everything (Phil. 4:6), the bread bill, milk bill, clothing, home, and everything that has a place in one's need. Important or not so important, great or small, it matters not, it is counted in the "every thing."

Prayer Brings Burdens and Out of Them Victory. It is related that John Welch, the holy and wonderful Scotch preacher, thought the day ill spent if he did not spend eight or ten hours in prayer. He kept a plaid shawl that he might wrap himself when he arose to pray at night. His wife

would complain when she found him lying on the ground weeping. He would reply: "O woman, I have the souls of three thousand to answer for, and I know not how it is with many of them." (Preacher and Prayer, page 48). The sainted John Fletcher says, "I would not rise from my seat without lifting my heart to God." "Do I meet you praying?" was his greeting to a friend.

"Lord, teach us to pray."

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THE END