

Editor's Preface

The Essentials of Prayer

by E. M. Bounds

Chapter 4

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Essentials of Prayer

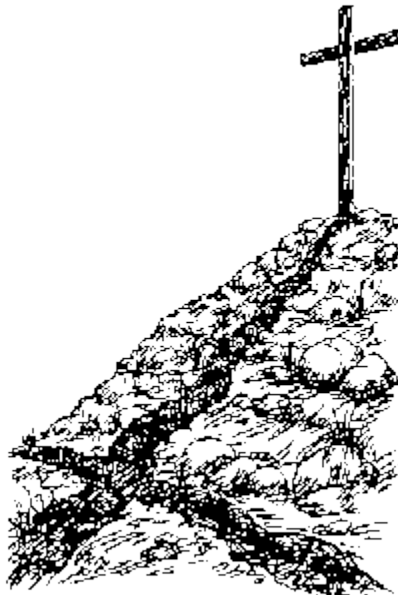
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If we want to grow as a church we must be consistent in prayer. My prayers alone will not make Rock Hill a shining light in this community and in this world. We must pray together, and pray for one another. Without prayer and Bible study we are no more than a clubhouse – with prayer and ministry of the Word of God, we are the very Bride of Christ. Prayer transforms. Pray with Sherry and I as we grow at Rock Hill Baptist Church. We love you so much!

Throughout this study we will look at Dr. E.M. Bounds sixth book on prayer called “The Essentials of Prayer”. All comments that I make will be boxed to separate them from Dr. Bounds' original work. ... Brother David

IV. Prayer, Praise, and Thanksgiving

“Dr. A. J. Gordon describes the impression made upon his mind by intercourse with Joseph Rabinowitz, whom Dr. Delitzsch considered the most remarkable Jewish convert since Saul of Tarsus: ‘We shall not soon forget the radiance that would come into his face as he expounded the Messianic psalms

at our morning or evening worship, and how, as here and there he caught a glimpse of the suffering or glorified Christ, he would suddenly lift his hands and his eyes to heaven in a burst of adoration, exclaiming with Thomas after he had seen the nail-prints, "My Lord, and my God.""—D. M. McIntyre

Who was **Joseph ben David Rabinowitz**, (1837-1899)? He was a Russian Orthodox (Chasidic) Rabbi of Kishinev in Bessarabia, Hebrew scholar and writer. After the *pogroms* (Russian attacks against the Jews – like *ethnic cleansing*) of 1881, he sought a Jewish homeland to solve the Jewish dilemma. He arrived in Jerusalem in 1882, representing Russian Jews, and while standing on the Mount of Olives, overlooking Jerusalem, he realized that "**Jesus, our brother**" was the only solution. On returning to Kishinev (in Moldova, a very small and poor country in Europe. It is tucked away between Romania and Ukraine on the eastern fringes of non-Russian Europe) in 1885, he established the first modern **messianic congregation** called "the First Assembly of the Israelites of the New Covenant." He kept ties with many Christian denominations, but kept his congregation insulated from denominational controversies and maintained the **Jewish feasts** and order of service (Aron Kodesh, Shabbat, Hebrew siddur, brit milah, mikveh-baptism, prayers and preaching in Hebrew, Yiddish and Russian). However the Brit Hadashah (Jewish New Testament: Messianic Jews accept the New Testament, whereas Orthodox Jews reject Christ, and therefore the New Testament) became part of the Scriptures and verses concerning Yeshua adorned the walls, such as, near the Torah, "Messiah is the end of the law." He also maintained that all Jewish believers retained their Jewish identity although there is no difference between Jews and gentile believers. Most of his flock were victims of war and the Holocaust.

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

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

Thanksgiving is just what the word itself signifies—the giving of thanks to God. It is giving something to God in words which we feel at heart for blessings received. Gratitude arises from a

contemplation of the goodness of God. It is bred by **serious meditation on what God has done** for us. Both gratitude and thanksgiving point to, and have to do with God and His mercies. The heart is consciously grateful to God. The soul gives expression to that heartfelt gratitude to God in words or acts.

Gratitude is born of meditation on God's grace and mercy.

“The Lord hath done great things for us, whereof we are glad.” [Psalm 126:3]

Herein we see the **value of serious meditation**.

“My meditation of him shall be sweet.” [Psalm 104:34]

Praise is begotten by gratitude and a conscious obligation to God for mercies given. As we think of mercies past, the heart is inwardly moved to gratitude.

**“I love to think on mercies past¹,
And future good implore;
And all my cares and sorrows cast
On Him whom I adore.”**

Love is the child of gratitude. Love grows as gratitude is felt, and then breaks out into praise and thanksgiving to God:

“I love the Lord because he hath heard my voice and my supplication.” [Psalm 116:1]

Answered prayers cause gratitude, and gratitude brings forth a love that declares it will not cease praying:

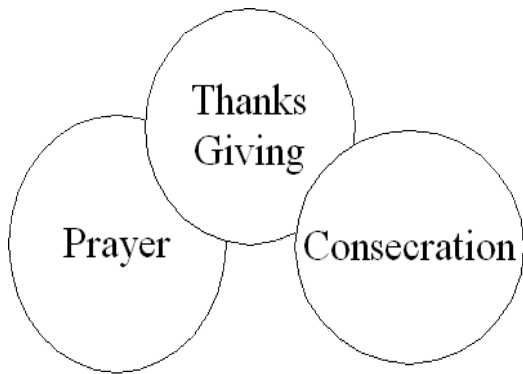
“Because he hath inclined his ear unto me, therefore will I call upon him as long as I live.” [Psalm 116:2]

Gratitude and love move to larger and increased praying.

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

“I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.” [Romans 12:1]

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



Gratitude and thanksgiving always looks back at the past though it may also take in the present. But prayer always looks to the future.

Thanksgiving deals with things already received. Prayer deals with things desired, asked for and expected. Prayer turns to gratitude and praise when the things asked for have been granted by God.

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

Gratitude and thanksgiving forever stand opposed to all murmurings at God's dealings with us, and all complainings at our lot. Gratitude and murmuring never abide in the same heart at the

same time. An unappreciative spirit has no standing beside gratitude and praise. And true prayer corrects complaining and promotes gratitude and thanksgiving. Dissatisfaction at one's lot, and a disposition to be discontented

Exodus 15:24 (KJV) "And the people murmured against Moses, saying, What shall we drink?"

with things which come to us in the providence of God, are foes to gratitude and enemies to thanksgiving.

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

sins of these Israelites was forgetfulness of God and His mercies, and ingratitude of soul. This brought forth murmurings and lack of praise, as it always does.

Exodus 15:1-2 (KJV) "Then sang Moses and the children of Israel this song unto the LORD, and spake, saying, I will sing unto the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea. {2} The LORD is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation; my father's God, and I will exalt him."

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

Ephesians 5:19-20 (KJV) "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; {20} Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;"

Colossians 3:16-17 (KJV) "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. {17} And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him."

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

Colossians 4:2-3 (KJV) "Continue in prayer, and watch in the same with thanksgiving; {3} Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds:"

1 Thessalonians 5:16-19 (KJV) "Rejoice evermore. {17} Pray without ceasing. {18} In every thing give thanks: for this is the will of God in Christ Jesus concerning you. {19} Quench not the Spirit."

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

**"We thank Thee, Lord of heaven and earth,
Who hast preserved us from our birth;
Redeemed us oft from death and dread,
And with Thy gifts our table spread."**

Wherever there is true prayer, there thanksgiving and gratitude stand hard by, ready to respond to the answer when it comes. For as prayer brings the answer, so the answer brings forth gratitude

and praise. As prayer sets God to work, so answered prayer sets thanksgiving to work. Thanksgiving follows answered prayer just as day succeeds night.

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

The spirit of praise was once the boast of the primitive Church. This spirit abode on the tabernacles of these early Christians, as a cloud of glory out of which God shined and spoke. It filled their temples with the perfume of costly, flaming incense. That this spirit of praise is sadly deficient in our present-day congregations must be evident to every careful observer. That it



is a mighty force in projecting the Gospel, and its body of vital forces, must be equally evident. To restore the spirit of praise to our congregations should be one of the main points with every true pastor. The normal state of the Church is set forth in the declaration made to God in Psalm 65:

“Praise waiteth for thee, O Lord, and unto thee shall the vow be performed.” [Psalms 65:1]

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

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

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

Giving thanks is the very life of prayer. It is its fragrance and music, its poetry and its crown.

Singing should have *doctrinal content*. I believe that the Scripture teaches that the twin disciplines of Christianity are *prayer* and *ministry of the Word of God*. It was this that the early Church focused on:



Acts 2:42 (KJV) "And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."

The foundation of the Church of Christ. Our songs, regardless of the music or melody behind them, MUST point to Christ, and MUST have Biblical or doctrinal weight. If not, they are no more than fluff ... and do little to nurture the growing disciple of Christ.

Prayer bringing the desired answer breaks out into praise and thanksgiving. So that whatever interferes with and injures the spirit of prayer

necessarily hurts and dissipates the spirit of praise.

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

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

back the days of praise and would restore the full chorus of song.

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

The main design of all singing is for God's ear and to attract His attention and to please Him. It is "to the Lord," for His glory, and to His honour. Certainly it is not for the glorification of the paid choir, to exalt the wonderful musical powers of the singers, nor is it to draw the people to the church, but it is for the glory of God and the good of the souls of the congregation. Alas! How far has the singing of choirs of churches of modern times departed from this idea! It is no surprise that there is no life, no power, no unction, no spirit, in much of the Church singing heard in this day. It is sacrilege for any but sanctified hearts and holy lips to direct the singing part of the service of God's house of prayer. Much of the singing in churches would do credit to the opera house, and

might satisfy as mere entertainments, pleasing the ear, but as a part of real worship, having in it the spirit of praise and prayer, it is a fraud, an imposition on spiritually minded people, and entirely unacceptable to God. The cry should go out afresh, "Let all the people praise the Lord," for "it is good to sing praises unto our God; for it is pleasant; and praise is comely."

The music of praise, for there is real music of soul in praise, is too hopeful and happy to be denied. All these are in the "giving of thanks." In Philippians, prayer is called "requests."

"Let your requests be made known unto God,"
[Philippians 4:6]

which describes prayer as an asking for a gift, giving prominence to the thing asked for, making it emphatic, something to be given by God and received by us, and not something to be done by us. And all this is closely connected with gratitude to God, "with thanksgiving, let your requests be made known unto God."

God does much for us in answer to prayer, but we need from Him many gifts, and for them we are to make special prayer. According to our special

needs, so must our praying be. We are to be special and particular and bring to the knowledge of God by prayer, supplication and thanksgiving, our particular requests, the things we need, the things we greatly desire. And with it all, accompanying all these requests, there must be thanksgiving.

It is indeed a pleasing thought that what we are called upon to do on earth, to praise and give thanks, the angels in heaven and the redeemed disembodied spirits of the saints are doing also. It is still further pleasing to contemplate the glorious

The unbeliever will stand before God's Throne to be judged and cast into eternal damnation:

Revelation 20:11 (KJV) "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them."

For them the Throne of God is a place of cursing. For the believer, the Throne is a place of blessing, of praise, of joy. Herein is the difference: The Christian has a *relationship with God* through faith in Christ Jesus, whereas the unbeliever has no relationship. Only those who have a relationship with God through Christ should praise Him. All others, if they are wise, should hide!

hope that what God wants us to do on earth, we will be engaged in doing throughout an unending eternity. Praise and thanksgiving will be our blessed employment while we remain in heaven.

Nor will we ever grow weary of this pleasing task.

Joseph Addison² sets before us, in verse, this pleasing prospect:

**“Through every period of my life
Thy goodness I’ll pursue;
And after death, in distant worlds,
The pleasing theme renew.**

**“Through all eternity to Thee
A grateful song I’ll raise;
But Oh! eternity’s too short
To utter all Thy praise.”**

Footnotes by Pastor David

¹ from the poem, “I Love To Steal Awhile Away” by Phoebe H. Brown, 1818. Mrs. Brown was living with “four little children, in a small unfinished house, a sick sister in the only finished room, and not a place above or below where I could retire for devotion.” Not far off stood the finest house in the neighborhood, with a large garden. She used to walk near there to smell the fragrance of fruits and flowers, to commune with God. One day the lady of the mansion approached and asked her rudely, “Mrs. Brown, why do you come up at evening so near our house, and then go back without coming in? If you want anything, why don’t you come in and ask for it?” Offended and hurt Mrs Brown said, “There was something in her manner more than her words, that grieved me. After my children were all in bed, except my baby, I sat down in the kitchen with my child in my arms, when the grief of my heart burst forth in a flood of tears. I took pen and paper, and gave vent to my oppressed heart.”

² Who is Joseph Addison? An English poet, he wrote this hymn “When All Thy Mercies, O My God”.