

CHRIST'S PRAYER LIFE

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I. INTRODUCTION

1. The conscientious Bible student cannot but be impressed with the importance of prayer in the life of Jesus Christ, and to learn something about how to pray as well as something about the content of one's prayer.
2. He serves as a model for us.
3. No less than fourteen times in the Gospel narratives mention is made of the prayers of our Lord, with the greatest concentration in Luke's narrative.
4. This has led some to characterize the 3rd Gospel record as the "Gospel of prayer."
5. This mightily underscores the humanity of the Savior.
6. A study of Jesus' prayers is wonderfully illuminating.
7. If one follows the common logical line of reasoning called *a fortiori* (meaning from what is less likely to be the case to what is more probable), a compelling argument can be made for the urgency of prayer in the Christian's life.
8. Christ's ministry, from the day of his baptism to the hour of his death, was saturated with prayer.

II. DISCUSSION

A. WE HERE TAKE NOTE OF THE PATTERN OF JESUS' PRAYER LIFE.

1. Jesus prayed for *himself*, Mt.26:39: "...he...prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt."
2. For his *disciples as a group*, Jno.17:6-19.
3. For them *personally*, Lk.22:31:32: "And the Lord said, *Simon, behold, Satan hath desired to have you, that he may sift you as wheat: But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.*"
4. He prayed for the *church of the future* (which included his people today!): Jno.17:20-23.
5. He even prayed for his *enemies*: Lk.23:34: "Then said Jesus, *Father forgive them; for they know not what they do.*"
 - a. How long has it been since you and I have prayed for our enemies?

B. LITTLE WONDER THEN, WHEN HE FINISHED A PERIOD OF PRIVATE ONE DAY, ONE OF HIS DISCIPLES MADE AN

URGENT REQUEST OF HIM: Lk.11:1, WHICH, OF COURSE, HE DID.

1. Underline the phrase “teach us,” in this request. Needed!
2. Take note not only of Jesus teaching them to pray as per Lk.11:2-13 and Mt.6:5-15, but also of the list of five we offered of Jesus’ prayer life which we studied.

III. ANOTHER VITAL NEED IS TO STUDY DILIGENTLY PAUL’S RECORDED PRAYERS.

1. There is much to be learned from a study of Paul’s recorded prayers about how to pray and that for which we are to pray, especially from the standpoint of where he always places the emphasis in his prayers.
2. As an example of how extensive his prayers are, in his book, *Gleanings From Paul*, Arthur Pink has 33 chapters devoted to dealing with various prayers of Paul, as recorded in Paul’s writings.

III. CONCLUSION

1. In closing we note that there seems to be a rather common view that we can pray any way we wish—with no restrictions or any particular guidelines of any sort required
2. Not even that unnamed disciple, mentioned in Lk.11:1, was so naïve; he acknowledged that proper procedures for prayer must be *taught*.
3. Moreover, James emphatically stated: “You ask, and receive not, because you ask amiss,” Jas.4:3; James also said, “But let him ask in faith, not wavering...,” Jas.1:6. Cf. Rom.10:17
4. John also said: Jno.3:22: “And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.”
5. There is no rigid format that governs all prayers, yet one must study carefully enough to be confident that his prayers are consistent with the revealed will of God in the Scriptures.
6. Then pray more, and have confidence that our prayers are of great interest to the Lord.
7. Be careful to make sure that one area of our prayer life, as Jesus taught the unnamed disciple, does not overshadow all the other areas of our prayers; that is, one to the almost exclusion of all the others.