

Articles and Sermons :: Stir Yourself Up To Take Hold Of God by E.M. Bounds**Stir Yourself Up To Take Hold Of God by E.M. Bounds - posted by sermonindex (), on: 2010/11/4 14:40**

This perpetual hurry of business and company ruins me in soul if not in body. More solitude and earlier hours! I suspect I have been allotting habitually too little time to religious exercises, as private devotion and religious meditation, Scripture reading, etc. Hence I am lean and cold and hard. I had better allot two hours or an hour and a half daily. I have been keeping too late hours, and hence have had but a hurried half hour in a morning to myself. Surely the experience of all good men confirms the proposition that without a due measure of private devotions the soul will grow lean. But all may be done through prayer—almighty prayer, I am ready to say—and why not? For that it is almighty is only through the gracious ordination of the God of love and truth. Oh then, pray, pray, pray!—William Wilberforce

Our devotions are not measured by the clock, but time is of their essence. The ability to wait and stay and press belongs essentially to our intercourse with God. Hurry, everywhere unseemingly and damaging, is so to an alarming extent in the great business of communion with God. Short devotions are the bane of deep piety. Calmness, grasp, strength, are never the companions of hurry. Short devotions deplete spiritual vigor, arrest spiritual progress, sap spiritual foundations, blight the root and bloom of spiritual life. They are the prolific source of backsliding, the sure indication of a superficial piety; they deceive, blight, rot the seed, and impoverish the soil.

It is true that Bible prayers in word and print are short, but the praying men of the Bible were with God through many a sweet and holy wrestling hour. They won by few words but long waiting. The prayers Moses records may be short, but Moses prayed to God with fastings and mighty cryings forty days and nights.

The statement of Elijah's praying may be condensed to a few brief paragraphs, but doubtless Elijah, who when "praying he prayed," spent many hours of fiery struggle and lofty intercourse with God before he could, with assured boldness, say to Ahab, "There shall not be dew nor rain these years, but according to my word" (1 Kgs. 17:1). The verbal brief of Paul's prayers is short, but Paul prayed night and day exceedingly (1 Thes. 3:10). The "Lord's Prayer" is a divine epitome for infant lips, but the man Christ Jesus prayed many an all-night ere His work was done; and His all-night and long-sustained devotions gave to His work its finish and perfection, and to His character the fullness and glory of its divinity.

The Cost of True Praying

Spiritual work is taxing work, and men are loath to do it. Praying, true praying, costs an outlay of serious attention and of time, which flesh and blood do not relish. Few persons are made of such strong fiber that they will make a costly outlay when surface work will pass as well in the market. We can habituate ourselves to our beggarly praying until it looks well to us, at least it keeps up a decent form and quiets conscience—the deadliest of opiates! We can slight our praying, and not realize the peril till the foundations are gone. Hurried devotions make weak faith, feeble convictions, questionable piety. To be little with God is to be little for God. To cut short the praying makes the whole religious character short, scrumpy, and slovenly.

It takes good time for the full flow of God into the spirit. Short devotions cut the pipe of God's full flow. It takes time in the secret places to get the full revelation of God. Little time and hurry mar the picture.

Henry Martyn laments that "want of private devotional reading and shortness of prayer through incessant sermon-making had produced much strangeness between God and his soul." He judged that he had dedicated too much time to public ministrations and too little to private communion with God. He was much impressed to set apart times for fasting and to devote times for solemn prayer. Resulting from this he records: "Was assisted this morning to pray for two hours." Said William Wilberforce, the peer of kings: "I must secure more time for private devotions. I have been living far too public for me. The shortening of private devotions starves the soul; it grows lean and faint. I have been keeping too late hours." Of a failure in Parliament he says: "Let me record my grief and shame, and all, probably, from private devotions having been contracted, and so God let me stumble." More solitude and earlier hours was his remedy.

More time and early hours for prayer would revive and invigorate many a decayed spiritual life. More time and early hours for prayer would be manifest in holy living. A holy life would not be so rare or so difficult a thing if our devotions were not so short and hurried. A Christly temper in its sweet and passionless fragrance would not be so alien and hopeless

a heritage if our closet stay were lengthened and intensified. We live shabbily because we pray meanly. Plenty of time to feast in our closets will bring marrow and fatness to our lives. Our ability to stay with God in our closet measures our ability to stay with God out of the closet. Hasty closet visits are deceptive, defaulting. We are not only deluded by them, but we are losers by them in many ways and in many rich legacies. Tarrying in the closet instructs and wins. We are taught by it, and the greatest victories are often the results of great waiting—waiting till words and plans are exhausted, and silent and patient waiting gains the crown. Jesus Christ asks with an affronted emphasis, "Shall not God avenge His own elect which cry day and night unto Him?" (Luke 18:7).

To pray is the greatest thing we can do: and to do it well there must be calmness, time, and deliberation; otherwise it is degraded into the littlest and meanest of things. True praying has the largest results for good; and poor praying, the least. We cannot do too much of real praying; we cannot do too little of the sham. We must learn anew the worth of prayer, enter anew the school of prayer. There is nothing which it takes more time to learn. And if we would learn the wondrous art, we must not give a fragment here and there— "A little talk with Jesus," as the tiny saintlets sing— but we must demand and hold with iron grasp the best hours of the day for God and prayer, or there will be no praying worth the name.

Giving Ourselves to Prayer

This, however, is not a day of prayer. Few men there are who pray. Prayer is defamed by preacher and priest. In these days of hurry and bustle, men will not take time to pray. Preachers there are who "say prayers" as a part of their programme, on regular or state occasions; but who "stirs himself up to take hold upon God"? (Isa. 64:7). Who prays as Jacob prayed— till he is crowned as a prevailing, princely intercessor? Who prays as Elijah prayed— till all the locked-up forces of nature were unsealed and a famine-stricken land bloomed as the garden of God? Who prays as Jesus Christ prayed as out upon the mountain He "continued all night in prayer to God"? (Luke 6:12). The apostles gave themselves to prayer (Acts 6:4)— the most difficult thing to get men or even the preachers to do. Laymen there are who will give their money— some of them in rich abundance— but they will not "give themselves" to prayer. There are plenty of preachers who will preach and deliver great and eloquent addresses on the need of revival and the spread of the kingdom of God, but not many there are who will do that without which all preaching and organizing are worse than vain— pray. It is out of date, almost a lost art, and the greatest benefactor this age could have is the man who will bring the preachers and the church back to prayer.