Encouragements to Prayer.
Pauls Wherefore Therefore
Hebrews IV: 16.

Let us therefore come boldly unto the throne of grace.
Come boldly—shenly—with nothing concealed—te
Seven thrones. St. pymcho
Whither—Why how (by what means) what for
I would like to write a book on Paul's Therefore.
Therefore.

Wonderful privilege, wonderful mystery
Incredible truth.

1. Knowledge - imperfection language (power)
   Power.
2. Advocacy of X. Newman Hall's story
3. Sympathy

End to line of enthroned grave
Let us not mistake the meaning of the apostle to the Hebrews. There is a boldness of irreverence, and there is a boldness of humility. There is a sinful and there is a holy boldness. Keep thy feet when thou goest to the altar of prayer; lest thou give the sacrifices of fools, for they consider not that they do evil. Be not rash with thy mouth and let not thy heart be hasty to utter anything before God. For God is in heaven and thou upon the earth. Therefore let thy words be few. Nothing farther from the spirit of prayer than an irreverent, impudent, inconsiderate boldness: it is sacrilege, profanation, insult. Boldness of need, trust, improvidence, extremity.
Grace enthroned

What is grace, opposite of debt = favor.
The very throne of Grace can we come without humility to ask at this throne.
How shall we come boldly, what right have we to come confidently. This we are to answer seeming contradiction between boldness and that too in a suppliant who has no claim, and a throne where Grace is the Sovereign. This contradiction let us unravel.

In general terms, only ground of boldness is that we ask in another name. Substitution is God’s plan of Redemption. Show how it works in prayer. God refuses Christ nothing.
Stress on the word therefore. This refers to the two encouragements mentioned just before. These re speak of due time.

So back now to the beginning and we shall find four encouragements to prayer.

I. Command. II. Example. III. Assurance and IV. Promise.

I Command. The greater includes the less, therefore we say command not invitation. Prayer is held up before us as a privilege so the enjoyment of which we are invited. Also as a duty for the performance of which we are enjoined.

1. Invitation. In one sense every invitation is
A command or every command is an invitation. Instance the text which is not only an exhortation but an injunction. So Matt 7:7, 8, 9, 10.

Yet there are other texts whose special burden is that of a cordial invitation - the complexion of the sentiment is that of privilege. Instance John 14:13, 14. as a representative invitation. So Philippians 4:6. Isaiah 55:6. John 14:13, 14. Whatever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, &c.

Phil 4:6. Be careful for nothing but in everything. Isaiah 55:6. Seek ye the Lord while He may be found.
2 But also Commanded Matt. 6: 5-6, 7, 8, 9.
1 Tim 2: 8. Is an exhortation to the fulfilment of a duty. "Will therefore that men pray et al."
Matt 6: 5-9. When thou prayest... taking the duty for granted directs the prayer... enter into thy closet. "After this manner" provides a model.

1 Thess. V: 17. Pray without ceasing both in invocation and injunction.

Reason why Commanded is that prayer is not only a privilege we may avail ourselves of but a duty. If it should secure no blessing it is the obeisance rendered by the human soul to the divine sovereign. We should owe it to God, etc.
Those who know what true prayer is would pray as a privilege, were it not commanded. But if privilege does not impel us, duty must follow of arguing that we are only to pray when we feel like it. Duty is better than no impulse at all. Prayer is not to vacillate without changing moods & c. It is emphatically the vital breath of duty. If we breathe out no strong holy desires, He may breathe in new life. No matter how you feel—the only hope of removing indifference is in seeking God's face. If you make prayer a creature of disposition not of conscience you are like a man who depends on caprice of passion not on principle.
II. Example.

1. of Holy men of all ages who have prevailed in prayer.

2. of Jesus Christ Himself.

The only true way of answering theory is by fact. Objections best met by instances.

Mensay a) God is omniscient.


c) sovereign III: 70.

d) independent.

e) arbitrary. He will do as he will. Why pray? thy will be done. Therefore he does not need to know, cannot ever change, rules all events, cannot be influenced and do as he will. What profit etc. Job 21: 15.
Setting aside argument appeal to examples.

James 5:16. the effectual fervent - energetic prayer of a righteous man availeth much." distiller statement - example 17:18 verses.

Is prayer a mere preparation of heart for mercies. Jas 5:20 availeth much. i.e. hath efficacy.


Prayers mean in Christ Jesus with corresponding effort will do everything. Elliot. (India)
S.B.III:15.

Moses stretching out rod.

Scrap somewhere "Elisha prayed." lever of soul world.

 Hosea 12:3.4.5.6. allusions to Jacob.
Gethsemane forever sacred by his prayer
in distress John 12:27
Christ our example.
I have no doubt as a human being he need-ed it.
But it was also for our encouragement He prayed that we might be inspired by his exam-ple.
III. Assurance, in which I mean to include certain grand truths preeminently fitted to insure assurance answers the argument of text.

1. Omniscience Divine
2. Divine Sympathy
3. Divine Intercession


Rev. 8: 3. golden censer.

through Christ. John 14: 13, 14

Eph 2: 18

Heb. 10: 19.
4 Divine Inspiration or inbreathing i.e. the office of the Holy Spirit in prayer. See in Romans 8:26,27. Kurz. I: 407

En name of Christ may it not mean by the horror of Christ - as devils are cast out. John. 16:23,24

Offered to either of Trinity - Ps. 5:2. Acts 7:59. 2 Thess. 3:5. Kyrios
IV. Direct and distinct promises. Heb. 11:6. We are taught that we cannot please God, without believing his promises. "He that cometh to God," etc. 

Requisite to a proper coming.

Ps. 65:2. Others that heavest prayer etc. So conspicuous as to become a titto.

Obviously impossible to present all the range of promise. We only specify a few particulars.

1. These promises affirm God's ability. 1 Chron. 29:11, 12, 14. Mal. 3:10.

2. They affirm his willingness. Isaiah 65:24. Before they call etc. God so ready to answer, that he answers before the request is expressed.
3. They affirm that he will proportion his supply to our need. Philippians 4: 19.
Precious thought: imagine two deities: one who heard prayer—A heavenly auditor.
the other dealt out grace—A heavenly dispenser. In some cases the supply might exceed
the necessity—in others it might not suffice
but suffice, i.e., fall short of the need.
The same God supplies our need, who knows
us even to our inmost thought. He can ap-
portion perfectly the supply to demand.
Joseph & the granaries in Egypt.
Willingness only equaled by ability, and
both only limited by infiniteness
Once now the promise to joint prayer. Matt 18:19.20. as representative. Modern infidelity and its plea. Meant only for apostles and era of miracles.

Thalley shown by the annexed promise. Consider how emphatic the promises are to every praying soul. How much more to united—where so many individual claims unite. Public petition have no additional power save in unity. Family prayer. S.B. III:60. House with out roof. Jay.
Throne of Grace
Normwalk Thursday evening. June 18, 1863
Preached Norwalk.
Waterford, N.Y. Wed. evng. April 12, 1865
Detroit Opera House (Skeleton Book) Dec 3, 1876. Sabbath