

Lord, Teach Us to Pray 3 of 4

#0273

Study Given by W. D. Frazee—December 8, 1961

At the place of prayer I sought Him
When I heard His loving call.
Kneeling there, my sins confessing;
Jesus saved me from them all.

And my guilty heart so burdened
Was set free from earthly care.
O, I found His grace sufficient
Kneeling at the place of prayer.

At the place of prayer I'm kneeling.
Life is sweetest with Him there.
Deeper truths God is revealing
At the place of prayer.

At the place of prayer I found Him
With a pardon for my soul.
And I cried in my amazement,
"Canst Thou even make me whole?"

Pointing to His cross He answered,
"I for thee have suffered there."
Through my faith I found redemption
Kneeling at the place of prayer.

At the place of prayer I'm kneeling.
Life is sweetest with Him there.
Deeper truths God is revealing
At the place of prayer.

At the place of prayer, how precious
Is the Savior's keeping power. For
the comfort of His Spirit
Is my joy of life each hour.

All the path His blood has covered.
Every burden He will share.
And no evil can befall me
Kneeling at the place of prayer.

At the place of prayer I'm kneeling.
Life is sweetest with Him there.
Deeper truths God is revealing
At the place of prayer.

Let us turn, first of all to Matthew 7:7–8. I'd like to read the expressions in a little different order than you find them there, but I think you will agree with me that it's all right.

"Ask, and it shall be given you..." Matthew 7:7.

"For every one that asks receives..." Matthew 7:8.

"...seek, and ye shall find..." Matthew 7:7.

"...he that seeks finds..." Matthew 7:8.

"...knock, and it shall be opened unto you" Matthew 7:7.

"...to him that knocks it shall be opened" Matthew 7:8.

Do you believe that? Do you believe that everyone who asks receives?
Aren't there some unanswered prayers?

"Ask, and it shall be given you..." Matthew 7:7.

"For every one that asks receives..." Matthew 7:8.

"It is a wonderful thing that we can pray effectually..."
Gospel Workers, 1915 edition, page 258.

What does effectually mean? It has some effect. It gets something done.
Suppose I go out here, and I see some men setting up some rigging, and I say,
"What are you going to do?" And they say, "We're going to drill."

"What are you going to drill for?"

"For water."

So I come back the next day. "Do you have any water?"

"No."

I come back a day or two later. "Do you have any water?"

"No."

I come back in a week. "Do you have any water?"

"No."

Presently, I see that they've abandoned that hole and they're trying over here. Suppose I come back day after day, week after week, and after six months, I still see that they're drilling away. I say, "Do you have any water?"

"No. We don't."

"What are you doing?"

"Well, we're drilling for water."

"How long have you been at this business?"

"Six years."

"Did you ever get any water?"

"No. We never did."

Now, that never happened, did it? No. If people can't learn to drill effectually, they quit drilling, don't they? And real praying is probably like that, but saying prayers isn't. It's amazing how many years people can keep saying prayers over and over again, and yet, are not sure that they're getting through and getting some answer.

I suppose it's because we form certain habits, certain patterns of thought. We grow up in a Christian home. We're taught to, shall I say, say our prayers at night before we go to bed. That's considered the thing to do. It is the thing to do, to pray before we go to bed, isn't it? Yes. If we're in a real Christian household, there is family prayer morning and evening. So Children come up in that environment, they hear other people pray, and the time comes when mother or daddy teaches the little one to pray, and they should. A child should be taught to pray. And of course, at first, he largely repeats what he hears other people pray.

I'm very sorry to say, friends, that there're some adults that have advanced very little beyond that point of simply repeating what they have heard other people say. So, you hear certain phrases, certain clauses, repeated again and again, and again and again. But like those men that I pictured drilling away there, are they getting any water? Are they getting answers? Are things happening because they pray, that wouldn't happen otherwise? This says:

"It is a wonderful thing that we can pray effectually..."

Ibid.

How often do you suppose that an earnest Christian should find an answer to prayer? Do you suppose that once a year, at least, he ought to be able to stand up and say, "I sought the Lord, and He heard me"? Do you think once a week would be too often to expect to hit water?

When was the last time that you had a definite, distinct, and unquestionable answer to prayer that you know something happened because you prayed? Is that a fair question? Yes. That's a fair question. It's a good question for you to ask yourself.

"...let a man examine himself..." 1 Corinthians 11:28.

The Bible says.

Why, my dear friends, this text that we've just read says, "Everyone that asks receives." "Everyone that asks receives."

I suppose if we'd get word that they were giving away fruit down here at the supply—oranges, and apples, and bananas, and dates, and raisins, and figs—I imagine that there would be some people going down there and asking. Don't you think so, Brother? I imagine you would hear somebody there that if the door wasn't open, if they saw our Brother down there looking through the glass, they would be what? Knocking at the door.

"I hear you are giving away fruit here."

"Yes."

"I'd like to have some."

"What would you like?"

"Well, what is there?"

"There are apples, oranges, bananas, dates, raisins, figs. What would you like?"

What would you ask for? What would you say? What would you like? Figs, you say. All right. Well, Aileen, what would you ask for? You don't know. I imagine you'd find out pretty soon if you could see them all out there, wouldn't you?

You know, I remember when I was a boy eight years old, the newspaper advertised that they were going to give red caps away to all the boys who would come down there to the newspaper office. And my brother and I wondered how we would ever get down there. We were poor and we didn't have any automobile. But you know, just as we were wondering about that, here came a friend of my father's that had an automobile, and he offered to take us down. My, were we happy.

We rode down there in that automobile, and what do you suppose we expected to get? A red cap. Do you think we got it? Why, sure. We stayed until we got it. We had to wait a while. There were a whole bunch of boys there. We had to wait a while, but we stayed until we got them.

"Ask, and it shall be given you; seek, and ye shall find;
...For every one that asks receives..." Matthew 7:7-8.

Well, we want to learn some more tonight about the science of prayer. You remember in our first two studies we found four great purposes of prayer. The first was to what? Get our burdens lifted. The second? To get guidance, to know what to do. What was the third? To get power to do what we found out to do, power to meet temptations, power to do the things which God has made plain for us to do. And then the fourth? What's the fourth great purpose of prayer? Intercession for others. We're to ask and God will give us life for those that sin not unto death. It's a wonderful promise.

There are other purposes in prayer. Those are four great ones to think of. And in our first two studies, I have been giving you some pointers on prayer. I called it seven pointers on prayer, but tonight, when we finish the seventh one, I have another one to give you.

But at any rate, let's review those first ones we looked at. What was the first one? A place to pray. The second? A time to pray. And the third one? Pray aloud. And the fourth one? Listen. When you have talked to God, stop and let Him talk to you. Fifth? Present His promise, use His Word, ask for what He has promised. The sixth? Believe, have faith.

Any of you who missed those first two lessons on prayer, you can listen to them on the tape recording, and you'll be interested to get the references that go with every one of those first six points. I just want to say a word or two on one or two of them before we go on in our lesson tonight.

On this matter of a place to pray. We want to be very practical, friends. God has given us many opportunities to be out alone with Him in nature, but you know there are seasons of the year and certain types of weather when it isn't practical to get out under a tree. Is that right? Well, what are we going to do then? I mentioned to you that some people have the problem of praying with somebody else in the room. I suggested that you want to learn how to get over on your side of the room and kneel down and forget about other people, and whisper to God.

Another very practical thing some of you might appreciate, if I would mention, is what to do when you can't find a warm place to pray. What are you going to do then? It's cold outside. Maybe even the room isn't warm. Well, if you can get it warm, fine. But I want to tell you something. If you're desperate enough about the matter of prayer, I'll tell you one thing you can do. You can take the covers and put them around you, and kneel in prayer, either by the bed, or on the bed, or in the bed, to keep warm.

Somebody says, "Oh, I don't think that's a very good way to pray." Well, I don't know that I do either, but I'll tell you folks, I'd rather eat in bed than starve to death. Wouldn't you? And I'd rather pray in bed, and be warm, than I would to be so cold outside that I couldn't keep my mind on what I was trying to say. I just pass that on to you as a practical suggestion. If you have a better one, follow it. But if you don't, and that problem is interfering with your prayer, take it.

All I'm trying to get at in all this is this: that praying is so important that you must find a time to pray, even if it seems a strange or unusual time. And you must find a place to pray, even if it seems a strange or unusual place. Pray, that's the important thing. Pray, for your soul is at stake.

Let me read something here in *Gospel Workers*, page 254:

"Prayer is the breath of the soul. It is the secret of spiritual power. No other means of grace can be substituted, and the health of the soul be preserved" *Gospel Workers*, 1915 edition, page 254.

What does that mean? Why, just as you can't substitute any other life-giving agency for breathing, so you can't substitute any other spiritual life-giving agency for prayer. Is breathing all it takes to live? Oh, no, you have to drink water, too, don't you? You have to eat food.

But suppose you try to substitute water for breathing, how does that work? Well, you drown, don't you? Yes. Suppose you try to substitute eating for breathing. Well, you'd choke, you see. Eating is vital. You can't live without it. Water is vital. You can't live without it. But you must not substitute them for breathing, or you'll die very soon.

So, my friends, all the sitting in a chair reading the Bible and the Spirit of Prophecy in the world will never, I mean never, take the place of pleading with God out of your burdened heart, talking to Him and then stopping talking and listening to Him. Believe it! All the reading in the world will not take the place of it. All the missionary work in the world will not take the place of it.

"Prayer is the breath of the soul. It is the secret of spiritual power. No other means of grace can be substituted..." *Ibid*.

What other means of grace? Bible study is a means of grace. Prayer is a means of grace. Missionary work is a means of grace. But no other means of grace can be substituted for prayer, and you have a healthy soul. You must pray. So you see what I'm getting at. Have a place to pray, the best place you can get, but have a place, and pray there. If it's a different place today than it was yesterday, all right, but pray!

Have a time to pray. A regular time, if you can, but if circumstances upset that schedule, find a time to pray. If it's a different time from yesterday, find it, because your life is at stake. All right. A place to pray. A time to pray. Praying aloud where God only can hear. Then listening, and then presenting His promise.

On that sixth point, there was a text which I didn't have time to give you last Friday night, and I want to begin with it tonight in this study of the pointers in prayer, Hebrews 4:2. We found in our lesson last week that we were to present God's promise, and then along with presenting it we were to do what? Believe. That's right.

“...What things soever ye desire, when ye pray...”

Do what?

“...believe that ye receive them, and ye shall have them” Mark 11:24.

That’s right. Now Hebrews 4:2:

“For unto us was the Gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it” Hebrews 4:2.

This is talking about Israel in the desert. Did they hear the Gospel? Yes. But most of them didn’t get any good out of it, because the word wasn’t mixed with what? —Faith. What is faith? Faith is believing God. That’s what we were studying about, that you have to put with your prayer.

If I had a blackboard here, I’d make a triangle—prayer and the Word and faith. Those three things. You remember we studied that when we pray, we ought to present the Word. By the way, I want to give you a statement on that that I didn’t get to give you last week. *Christ’s Object Lessons*, page 147:

“God stands back of every promise He has made. With your Bible in your hands say, I have done as Thou hast said. I present Thy promise, “Ask, and it shall be given you...” *Christ’s Object Lessons*, page 147.

Why, don’t you do that way at the bank? You don’t just go to the bank and say, “You know, I’ve a check at home which says that so and so is to pay me \$50.00. He says you’re to pay me from his account.”

What would the teller say? “Well, did you bring the check?”

“Oh, no, I have it at home. I thought if I’d just tell you about it, that would be right.” all.

Why, no. You have to present the check, right? So why not be very definite with the Lord, friends. Of course, you may be where you don’t have a Bible, but you ought to have it up here in your mind. Whether you present it out of your mind, or with the written Word:

“With your Bible in your hands say, I have done as Thou hast said. I present Thy promise...” *Ibid.*

“God stands back of every promise He has made” *Ibid.*

That’s wonderful about praying. Why, it deepens your own confidence that you’re going to get it. There’s God’s Word. But the Word—the promise of God, back there in the desert didn’t profit most of them because it wasn’t what? It wasn’t mixed with what? Faith. What ingredient was lacking? Faith. So chapter 3:19, says

they could not enter in, because of what? Unbelief. They didn't believe God. So, unless you believe God, you can't get much out of prayer.

But now, let's go back to Hebrews 4:2. It says:

“...the word preached did not profit them, not being mixed with faith in them that heard it” Hebrews 4:2.

Not being mixed with faith.

You men, up there that are building the house have mixed concrete up there several times for the porch. Well, you know how they do that, don't you? You take cement, some sand, gravel, and water and then, what do you do? Do you mix it? Does it make any difference whether you mix it or not? Or if it's all there in the trough, can't you just put it all in there and just let it sit there? It has to be what? Mixed. The truth of the matter is, they even have these concrete mixers. They think it is important enough to buy a machine to do it. It can be done by hand. But the point is, one way or another, it has to be done. It has to be what? Mixed, mixed.

Now, you girls, you know how it is with making a cake. Do you have to have flour to make a cake? Yes, most cakes have flour. And you need some sugar or honey or something to sweeten it with, or it would hardly be a cake, would it? And most cakes have something to make them rise. Some people use soda and baking powder, some use eggs, some have other ways, and there are other things that go into the cake.

But I want to ask you something. Suppose I didn't know anything about making a cake, and I'd read a recipe. I'd just put into a dish here, some flour, and some sugar, and some eggs, and I'd look at them and say, “Well, what do I do with these now? Oh yes, I put this in the oven.” How long would it take me to have a cake? Would I have a cake? No. I'd have a failure, wouldn't I? Yes.

Suppose I'll write back to the people who wrote the cookbook, and say, “I followed your directions. I measured out just so much flour, and just so much sugar, and just so much shortening, and so many eggs, and I put them all in there, and I put it in the oven.” Do you know what that person would say? “Did you notice what it said along with the ingredients?” Do what? Mix.

“Oh, does it make any difference whether or not I mix it?” Why, it makes all the difference between a success and a failure. Doesn't it? That's right.

I want to ask you something, what are you to do with faith and the Word as you study and pray? What are you to do? What are you to do with faith? You are to do what? Mix it. Mix it. I wonder what that means?

Well, I'll tell you what it means to me, friends. It means that when I get down before God, on my knees, with the open Bible, and read a text and ask Him to fulfill His Word; I'm to say, “Lord, I believe this promise—This one right here.” And as I go on and ask for something else, I'm to remember what He says in Mark 11:24, “What

things soever”—that takes in everything—“ye desire, when ye pray,” do what? “Believe.” Yes.

Is it important that, that flour and sugar and shortening and eggs that every particle be close to every other particle? Is it? Why, yes. And your faith must be mixed with the Word and mixed with everything you pray about, friends. And if it isn't, it won't rise any more than the cake will rise, unless it's mixed. Do you want your prayer to rise? Mix faith with it. That's the leavening that causes it to rise. But it must be mixed.

So, when you pray, don't doubt. Don't say, “I wonder if it'll happen?” Down on your knees say, “Lord, now I've done what You told me to. I've come. I've confessed my sins. I've asked for Your help. I've read Your Word. I've listened to Your voice speaking to me here. Now, Lord, not because of anything that I've done, but because of what You promised, Lord, I believe. I know that You'll fulfill Your Word. I know that You'll help me. I know that You'll supply my need. I know that You've heard my prayer because You said so.” Just mix that all the way through the prayer. Mix, mix, mix; keep that mixer going.

As you keep pouring in more ingredients, keep the mixer going. Isn't that the way you do with the concrete, boys? Sure. That's the thing. And oh, that is the key to successful prayer, my friends. If you don't know how to do that, start in. Go into the laboratory tonight. Take your ingredients. Put them in there and then mix them, mix them, mix them.

Remember, friends, just a little bit of flour, and a little bit of sugar, and a little bit of leavening, and a little bit of shortening put together and mixed, will make a better cake than 1,000 pounds of flour by itself will make, right? Yes. That's right. The reason that some people are having a hard time with prayer is that they only do one thing. Anyone of these pointers that I have given you is not enough in itself. You must put them together and mix them with faith.

Well, that's a very, very important point. Now number 7. John 14:13–14. Ask in Jesus' name, in Jesus' name. Jesus is talking to His disciples there in the upper room, around the last supper table:

“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.

Here twice, He says it. If you want to get an answer, do what? “Ask in My name.”

This means more than repeating the name of Jesus at the beginning or close of your prayer. It's perfectly proper to do that. Perfectly proper to say “in Jesus' name,” or, “We ask this in Christ's name.” But we want to think of what that means.

When I read this verse, I often think of the experience that I had some years ago. My wife and I were attending the seminary up in Washington, D. C. And one day, we had the opportunity to go down to the capital of our nation. And among

others that we visited, we visited the office of our congressman. His secretary suggested that we might like to have a card of introduction over at the White House.

So we accepted it. At the right time we went on over there, and a group was being shown through the White House. And after we had gone through certain rooms which were open to the general public, then the guard, who was acting as the guide to take us through, said: "Now, those of you who have the special card, you may come over to this door." We went on over, and passed into another part of the White House which wasn't open to the general public.

Now, how did we get in that second part? We got in by using the name of our congressman. We went in on his name. We got in the first part on our own name. Anybody could get in there, but not the rest. We needed a special card of introduction. We went in there, not because of what we were, but because of what he was.

What do you expect when you pray, friends, to get what you deserve? Well, don't expect very much if you do. Somebody says, "But, Brother Frazee, that's just the trouble. I've been so bad, or I've been so weak, or I've been so lacking in faith, I just can't think I'm going to get very much." No, you won't, on that faith. Why not put aside your name, and ask in His name, in Jesus' name? Why not get what Christ deserves, instead of what you deserve? But can you have that? Oh, yes.

"It would not satisfy the heart of the Infinite One to give those who love His Son a lesser blessing than He gives His Son" *Testimonies to Ministers and Gospel Workers*, page 518.

You'll find that in the last chapter of *Testimonies to Ministers*. Beautiful. God wants to give you just what He gives Jesus. We're heirs of God and joint-heirs with Christ. But our inheritance depends upon asking in what? In His name. Apart from Him we don't deserve anything. But in Him, and through Him, and by Him, and with Him, we deserve everything, friends.

There it is. Well, have you been asking in His name? If you haven't, no wonder you haven't gotten much. Suppose we, more than ever beginning tonight, ask in His name. What do you say, friends? Ask in His name.

"But to pray in Christ's name means much. It means that we are to accept His character, manifest His spirit, and work His works" *Desire of Ages*, page 668.

You know, name in the Bible stands for what? Character, doesn't it? Why, yes. Again and again, God gave children that were born to do a certain work, He gave them a certain name, to represent the character that He expected them to have, and the work that they were to carry out. So, watch this point, don't be diverted:

“To pray in Christ’s name means much. It means that we are to accept His character, manifest His spirit, and work His works” *Ibid.*

Oh, what a high standard that is, friends. How can I reach that? I can’t, of myself. You know, as I’ve been meditating on this, friends, I’ve thought, “How in the world can any of us meet the conditions of answered prayer at all?” And then I was so glad to get this thought. If we are willing, God counts it that way. If we’re willing, God counts it that way.

If I’m willing to accept the character of Christ as mine, then I’m asking in Jesus’ name. But if there is one thing that distinguished the life and character of Jesus, it was the burden, the desire, the willingness to do His Father’s will. He said:

“...I came down from heaven, not to do mine own will, but the will of him that sent me” John 6:38.

When He was only 12 years old, He said to Joseph and Mary, “Didn’t you know that I must be about My Father’s business?” (Luke 2:49).

And there by the well of Sychar, the disciples found Him, and He said:

“...My meat is to do the will of him that sent me, and to finish his work” John 4:34.

That was His spirit. Behold Him there in Gethsemane. What’s He praying as He clings to that cold ground? “Not My will, but Thine be done. Not as I will but as Thou wilt.”

I want to tell you something, friends. There are thousands, perhaps millions, of people that are praying in America today. It’s just about pure paganism. They’re praying to get their way. They’re praying to get their will done. There are all sorts of prayer circles, prayer societies; people are being taught over the radio how to pray, books about prayer. They’re taught how to think along with praying, to develop what is in them, and to get what they want.

I tell you, friends, there’s a lot of paganism in that. I warn you of it. Don’t think that, that’s what we are studying at all. That’s selfishness. Advertisements are run in some of the newspapers and magazines, that if you learn how to pray, you can be prosperous, you can have health, you can feel good all the time, and get what you want and have friends and influence people. Just learn how to pray.

Those people don’t know about Gethsemane. They’re not interested in it. The Devil is trying to teach people something that’s called prayer, but it’s not really in the name of Jesus. They may use the name of Christ, but:

“To pray in Christ’s name means much. It means that we are to accept His character, manifest His spirit, and work His works” *Desire of Ages*, page 668.

In other words, to pray in Jesus' name means that all through our prayer or at least by the time we finish praying, we're at the place where the great consuming desire of our hearts is, "Lord, not what I want, but" what? "What You want."

That's one of the greatest reasons Jesus leads us into the secret place of prayer. Let's think of some very practical applications about this.

Suppose I own some property, and I want to sell it. I may even have a good motive in it. So I get down and pray, "Lord, sell this property for me." Along comes a man, he's looking at it. I pray as he considers it today, tomorrow, and the next day, I pray oh, so earnestly, "Oh Lord, sell this property for me." Unless and until I come to the point where my great desire is for God's will to be done, I haven't accomplished the purpose of prayer at all, my friends, at all. Prayer isn't some charm that I'm supposed to use, some magic I'm supposed to work, to make that man buy the property. Oh, no, God isn't interested in that at all.

Let me use another illustration: Here's a young person who wants to get married, so they're praying about that. What are they praying about? Oh, they want to get married. Maybe they have somebody definite in mind. So they're praying that nothing will interfere with that. Why, my dear friends, what a foolish way to pray. They ought to be praying that everything will interfere with it unless it's God's will. Shouldn't they? Unless they're praying that way, friends, their prayers aren't doing them or anybody else any good at all.

And they may say, "Well, I prayed about it." The heathen do that. They come and shout in the ears of their idols, and bring offerings, and get down there and put their heads on the ground. What for? Because they want their own way. And they expect the idols to give them what they want.

If you set your mind on selling a certain piece of property, or if you set your mind on marrying a certain person, or if you have set your mind on going to a certain place or having a certain job, or getting somebody out of the way that's interfering with something you want to do, and you think that you can hitch God to your little wagon and make Him pull it for you, oh, my friends, what blasphemy! What blasphemy! What an utter misconception of what God is for and what prayer is for.

Ask in Jesus' name.

"[That] means that we are to accept His character, manifest His spirit, and work His works" *Ibid.*

There, on your knees, plead with God until in your soul there's only one thing you want above all others, and that is that the will of God shall be done in earth as it is in Heaven. That's why when the disciples said, after hearing Christ pray out there in the woods, "Lord, teach us to pray," Jesus said, "When ye pray, say, 'Our Father which art in Heaven, hallowed be Thy name. Thy kingdom come, Thy will be done in earth as it is in Heaven.'"

And only after thus making God first, and accepting His will, and pleading that His kingdom shall come, and His will be done, only then do we mention our own

needs. "Give us this day our daily bread." Oh, that's what it means to pray in the name of Jesus.

Young people, some of you are anxious about your plans. It's natural to be. But I say to you that in the secret place of prayer you can obtain a peace which comes, not from knowing for sure what is going to happen to you, but through finding something which is infinitely more important than what happens to you; finding that your will is fully surrendered to the will of God, and that you know that God is going to use you to carry out His will, and that's all that counts. That's all that counts.

My Jesus, as Thou wilt;
O may Thy will be mine!
Into Thy hands of love
I would my all resign.

Through sorrow, or through joy,
Conduct me as Thine own, And
help me still to say,
"My Lord, Thy will be done."

Thy will be done. That's what it means to pray in Christ's name. And without that, it's like presenting a check without any signature. It doesn't mean much.

I wish we could sing that song, Brother; Hymn 404. How many of you know this? Well, the rest will learn it.

Is there somebody here tonight whom God has spoken to, and you see that what you need is to give up praying for your way and pray in the name of Jesus, meaning to accept His character, His will? If God has spoken to your heart about that, come up here and kneel down. And pray that prayer to Jesus, and we'll pray for and with you.

My Jesus, as Thou wilt;
O may Thy will be mine!
Into Thy hands of love
I would my all resign.

Through sorrow, or through joy,
Conduct me as Thine own, And
help me still to say,
"My Lord, Thy will be done."

My Jesus, as Thou wilt; Though
seen through many a tear, Let not
my star of hope
Grow dim or disappear.

Since Thou on earth hast wept
And sorrowed oft alone,
If I must weep with Thee,

“My Lord, Thy will be done.”

My Jesus, as Thou wilt;
All shall be well for me;
Each changing future scene
I gladly trust with Thee.

Straight to my home above,
I travel calmly on,
And sing in life or death,
“My Lord, Thy will be done.”

I can't tell you who ought to come, but the Holy Spirit can. He knows who has a burden on this matter. Oh, our God does want to answer prayer, dear friends. How He wants to answer prayer, but sometimes He has to get our full surrender before He can give us what we long for.

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