

# Crisis at the Close 2 of 6

## *Gethsemane*

#0362

Study Given by W. D. Frazee—1961

“...These are they which follow the Lamb whithersoever He goeth...” Revelation 14:4.

All through the universe they go with Him. But first, they follow Him here.

“We need not wait till we are translated to follow Christ. God's people may do this here below. We shall follow the Lamb of God in the courts above only if we follow Him here”  
*Bible Commentary, Volume 7, page 978.*

So all who follow Him there will follow Him here first. Tonight we have no opportunity to follow Him there, but we have every opportunity to follow Him here. And so that is what we are especially studying about.

While we look to the glory that lies beyond, we see the blood-stained footprints on the path where we are, and we follow on thankful that we can share with Him.

In our last study, we noted that of all the events of the Savior's life, the most important to us are those that are spoken of as the closing scenes. In meditating on the Savior's life, we're told to give *special* attention to those closing scenes. *Desire of Ages*, page 83 tells us that. One great reason why we should be interested in those closing scenes is that we are soon to pass over those experiences. We are soon to share with Jesus in the persecution, the trial, the suffering, the anguish concerning which He told His disciples.

We are soon to pass through the sifting that they passed through. And we shall either like Jesus, come out victorious and triumphant, giving under suffering abundant evidence of the keeping power of divine love, or else like the disciples, we shall fail in the crisis hour. That crisis came at the close of Christ's earthly life. *Our* crisis comes at the close of *our* experience here in this world. In each case, it is the crisis at the close.

That was the greatest crisis of eternity—the crisis of the cross. But *this* crisis which the remnant people of God are soon to enter into is a great moment to the universe. It concerns not only this world but all worlds, for *here* are to be answered Satan's charges forever. Here is to be vindicated the character of God forever. And God has chosen His remnant church to make that demonstration—to give the lie to

Satan. And in doing it, we shall meet the opposition that Jesus met. We shall go through the experiences that He went through. So concerning the remnant, it is specifically written, "These are they which follow the Lamb whithersoever He goeth."

In our first study, we studied the predictions that Jesus made of His approaching sufferings, and how He warned the disciples of the approaching sifting.

"Then saith Jesus unto them, All ye shall be offended because of Me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. But after I am risen again, I will go before you into Galilee. Peter answered and said unto Him, Though all men shall be offended because of Thee, yet will I never be offended. Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny Me thrice. Peter said unto Him, Though I should die with Thee, yet will I not deny Thee. Likewise also said all the disciples"  
Matthew 26:31–35.

They approached the crisis hour with the *warnings* of Jesus in their ears, but with supreme self-confidence in their hearts. So it was left with Jesus to act in harmony with what *He* knew was true regardless of the attitude of the disciples. That has great significance for every one of us at this time.

"Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. And He took with Him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith He unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with Me. And He went a little further, and fell on His face, and prayed, saying, O My Father, if it be possible, let this cup pass from Me: nevertheless not as I will, but as Thou wilt. And He cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with Me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. He went away again the second time, and prayed, saying, O My Father, if this cup may not pass away from Me, except I drink it, Thy will be done. And He came and found them asleep again: for their eyes were heavy. And He left them, and went away again, and prayed the third time, saying the same words. Then cometh He to His disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise,

let us be going: behold, he is at hand that doth betray Me”  
Matthew 26:36–46.

These verses describe the experiences taking place approximately between the hours of nine o'clock and midnight on Thursday night. Our Lord was crucified about nine o'clock the next morning.

Just previous to going to Gethsemane, you remember, He had eaten the Passover supper and instituted the sacrament with His disciples in the upper room. He had conversed with them at some length there around the table. And as they walked along the streets of Jerusalem and down across the brook, and as they approached Gethsemane, He saw that beautiful grapevine which He took as the example of Himself and His followers, and from it taught those precious lessons found in John chapters 15 and 16. Then kneeling with the little band of disciples, He prayed that wonderful intercessory prayer recorded in John 17.

But having thus committed His church to the Father, He pressed on into the Garden of Gethsemane to engage in that struggle with the powers of darkness which no one but Christ and His Father will ever fully understand. He desired His disciples to share with Him something of that experience. But through being self-confident on the one hand, and sleepy on the other, they failed to enter in.

It is worth noting that that picture of the sleeping disciples in Gethsemane has its counterpart today. This is the particular statement that led me to study out these parallels between the closing events in the life of Jesus and the closing events in our experience, for here is a clear statement of parallel. I read:

“...He came to His disciples and found them sleeping. Their eyes were heavy. By these sleeping disciples is represented a sleeping church, when the day of God's visitation is nigh. It is a time of clouds and thick darkness, when to be found asleep is most perilous” *Testimonies for the Church, Volume 2*, page 205.

Do the sleeping disciples have their counterpart today then? What do they represent? A sleeping church. Who does Jesus represent then? Do you see, my friends, that God must find some people today who will pray while others sleep? That's why it's so vital that we study this. God must find some people today who will not be drowsy spiritually, in the hour of drowsiness, who will press through the darkness, who will learn to pray as Jesus prayed that they might be prepared to witness as Jesus witnessed.

You will remember that at the midnight hour the mob came. But the mob found Jesus prepared – He was all ready for them. Right when the clock struck the hour, as it were, He said to His disciples:

“Rise, let us be going: behold, he is at hand that doth betray Me” Matthew 26:46.

He was not surprised. He knew what was coming and got ready when the test came.

That can be our experience, my friends. It *must* be our experience. On the other hand, the disciples were taken unawares, although Jesus had specifically told them what was to happen, they were surprised. They were not only surprised, they were unprepared. And although they desired to give evidence of their loyalty, before the night was over, they all gave evidence of confusion and disloyalty.

The difference between the revelation that *Jesus* gave and the exhibition *they* gave was *this* my friends: one was praying while the others were sleeping. One believed the prophecies and took action accordingly. The other had their own plans and thought they were all prepared for any contentions.

Into one or the other of those classes, each of us falls tonight. I praise God that there's still an opportunity for us to *change* groups if we need to. We can, if we choose, to enter in with Jesus. We can go to Gethsemane and there watch with Christ. So let us look together at the experiences that Jesus went through and see what we can learn about *when* to pray and *how* to pray.

You'll note that Jesus prayed three times. The words are very similar. But if you study the divine commentary given us in that wonderful chapter in *The Desire of Ages* on Gethsemane, you discern that there is a growing crisis as the minutes tick slowly by. And while at the first of Christ's intense prayer, there is a longing in His heart that some way may be found that He may not have to drink the cup. He comes out of the awful struggle with only one plea, and that is that the Father's will shall be done. And my dear friends, that is one of the greatest lessons in prayer that you and I can learn.

Jesus was the divine Son of God, the infinite Son of God, and there was laid upon Him in the Garden of Gethsemane, an *immense* load that will never be laid upon us. If it were laid upon us one *second*, it would crush us at once. "...The Lord hath laid on Him the iniquity of us all" (Isaiah 53:6). There in the Garden of Gethsemane, hours before Jesus ever went to Calvary, He *tasted* the sufferings of death for every man. Read it there in *The Desire of Ages*.

Concerning that part of the Gethsemane experience, even in eternity, we shall know very little. Christ took it for us that we might never have to know the awful gulf, the dark-black pit into which He went for us. But while in that mysterious blending of divinity and humanity, as Christ took that infinite burden and suffered that infinite anguish, there was in His human heart, the longings that would naturally fill our hearts. It was a longing that some way might be found that He might not be separated from His Father in paying this great debt.

We're told that Jesus didn't shrink from physical suffering to go to the cross and be nailed there. While, of course, it was a terrible ordeal, it was so small compared with the rest that that was no great problem. But the anguish of the hiding of His Father's face in the dark hour pierced His soul. So in the garden, He prayed, "...Oh, My Father, if it be possible, let this cup pass from me..." (Matthew 26:39). That's the first petition. But still, even in that beginning prayer He adds in sweet submission, "...Nevertheless, not as I will, but as Thou wilt."

And dear ones, let me say to each of you, it's perfectly proper for you to bring your wants, your desires, your longings to God. It's perfectly proper for you to say, "Oh Lord, cannot this be done, cannot that be done, cannot something else be done? But it is very appropriate even in introducing any such request, to say as Jesus said, "Nevertheless, not as I will, but as Thou wilt." And unless we *begin* our prayer in that way, we have not yet *begun* to pray as Jesus prayed.

But I want you to notice that as Jesus continued, there came to His soul more and more two things: the certain conviction that there *was* no way for the cup to pass if you and I were to be saved, and with it, thank God, came the certain decision that the Father's will would be His will, and He would drink the cup. So in His closing prayer, He said, "O My Father, if this cup may not pass away from Me, except I drink it, Thy will be done" (Matthew 26:42).

When we enter into the prayer experience with God, whether it be a simple thing we happen to want, or whether it be some great life-shaking experience in the crisis hour, (I say whether the particular point be little or big) we have not prayed through with Jesus until we come to the place where all we desire and all we choose is the working out of the Father's will.

All those who journey soon or late  
Must pass within the garden gate;  
Must kneel alone in darkness there,  
And battle with some fierce despair.

God pity those who cannot say,  
Not mine but Thine, who only pray,  
Let this cup pass, and cannot see  
The purpose in Gethsemane.

We're told that the word "Gethsemane" relates to the olive press that was there. It was a garden in which there were olive trees. And apparently for years and perhaps ages those olives had been gathered and put into that press that the oil might flow out. So in that press that night, the heart of Jesus was put under the *great* pressure of infinity that the oil of love might be pressed out to heal our wounds and nourish our souls. And the remnant, dear ones, are going into pressures that will do for us on our tiny little stage what was done for Him on that *infinite* stage. How wonderful it is that God permits us to share with Jesus, to some extent, the experiences of Gethsemane.

Please note, friends, *when* Jesus went to Gethsemane and *why* He went to Gethsemane. We read in John 13:1, He knew that His hour was come. All through His life, Jesus had been guided by the prophecies. He was *on* time *all* the time because He was studying the time table; not His own preferences, and not the suggestions of others. You'll remember at one time His older brothers suggested that it was time He should go up to Jerusalem. They thought that He needed the publicity, and it would be good public relations for Him to go there. But He said, "You go up to this feast. I'm not going up yet to this feast. My hour is not yet come."

On the other hand, when the last Passover that He was to attend came, and His feet joined the pilgrim path to the city, as He reminded His disciples of what He was going up for, some thought to dissuade Him. But ah, He knew that His hour was come, and with eager steps He pressed toward the place of sacrifice. And so this night, this *particular night*, He pressed to the place of prayer that He might be ready for the mob.

I ask again, how did Jesus know when He came into Galilee soon after His baptism preaching the *time* is fulfilled and the kingdom of Heaven is at hand – how did He know? He had been studying that wonderful prophecy of Daniel 8 and 9, hadn't He? Yes. And although He was the divine Son of God, yet in our humanity, we are told that He gained knowledge as we may do. Every child may gain knowledge as He did.

Children, the greatest thing you can know in *history* is the history of God's leading in the lives of His people in the long ago and *especially* His leading of this people.

The greatest date in modern history is not the discovery of America, nor the independence of the United States. The greatest date since A. D. 31 is October 22, 1844. And to know *our* place in prophecy is vital to us as it was vital to Jesus to know *His* place in fulfilling prophecy.

But how did it happen that this particular night He knew His hour was come? Because in Daniel's prophecy, it had said that Messiah would be cut off when? In the midst of the week. And those three and a half years of the last week had now come to a close. And He also knew that for 14 centuries, the Passover lamb had been slain on the 14<sup>th</sup> of Abib, and as the 14<sup>th</sup> of Abib, the first month of the sacred year of the Jewish calendar came, He knew that His hour was come. And that before another sun should set, He, the Passover Lamb, would be slain. And knowing that His hour was come, He took *Himself* to the place of prayer.

Nobody drove Him, and shall I add, nobody invited Him. Nobody came and put his arm around Him and said, "Jesus, don't you think You'd better spend some special time in prayer? Hadn't we better go and pray together under the olive trees?" *Nobody* said that to Him. But, ah friends, He said it to *Himself*. He said it to *Himself*. Thank God, He knew the time and what to do about it.

I wonder if we know *our* hour. I wonder if we know that the time has come for us to meet the mob *soon* and that the little time that remains between now and the coming of the mob is set aside on *Heaven's* calendar for one purpose – the entering into the *prayer* experience. It will accomplish for us what it did for Jesus.

God forbid that we should be like those *sleeping* disciples in Gethsemane. Let me on this point read from the book *Selected Messages*:

“Are we awake to the work that is going on in the heavenly sanctuary, or are we waiting for some compelling power to come upon the church before we shall arouse? Are we hoping to see the whole church revived? That time will never come.

“There are persons in the church who are not converted, and who will not unite in earnest, prevailing prayer. We must enter upon the work individually. We must pray more, and talk less” *Selected Messages*, Book 1, page 122.

If there's anybody burdened to bring the reform, friends, here's the way to do it. If there's anybody anxious to see the revival, this is the way it will come to pass. Believe me friends, and I mean this kindly, and I mean it humbly, but it'll never come with *reams* of mimeograph sheets running over the country. No matter how *truthful* all the things are printed or mimeographed, no matter if the angel Gabriel should deliver them personally from Heaven, unless we are led individually to go with Jesus into the prayer experience, it all falls flat. It all falls flat. Jesus took Himself to prayer, and we are to enter upon this work individually. It means one person, one person, seeking the Lord in prayer.

I'm thankful that we read that one soul, one person, seeking earnestly for the outpouring of the Holy Spirit will lead others to unite with him in making intercession (*Testimonies for the Church, Volume 8*, page 251). So the influence grows. But remember that you, individually, are invited by Jesus to come with Him into the garden in prayer. You must not wait for others. If you do, like the disciples, you may sleep on until the Master says it's too late to do anything about it. We must enter upon this work individually.

Now you'll notice that Jesus prayed in agony. Let's go over to Luke. Luke, you know, is a physician. And in his account, we have certain details which the other writers didn't put down.

“And being in an agony He prayed more earnestly: and His sweat was as it were great drops of blood falling down to the ground” Luke 22:44.

There is something that we'll never fully understand, even in eternity. Paul says to us:

"Ye have not yet resisted unto blood, striving against sin"  
Hebrews 12:4.

And as far as I know, friends, you and I will never be called to go that far in agonizing prayer, with blood actually being forced through the pores. But, I'll tell you dear friends, there will be somewhere along the line for each victorious one an experience of agonizing prayer. Read it in *Early Writings*:

"I saw some, with strong faith and agonizing cries, pleading with God. Their countenances were pale and marked with deep anxiety, expressive of their internal struggle. Firmness and great earnestness was expressed in their countenances; large drops of perspiration fell from their foreheads. Now and then their faces would light up with the marks of God's approbation, and again the same solemn, earnest, anxious look would settle upon them" *Early Writings*, page 269.

Now, I don't suppose that very many of us know about that kind of prayer experience. And let me say right here, that my greatest desire here tonight is for each of us to find where we are in this prayer experience, and learn what to do to go on from where we are, that someday, and not too long, we may enter into the final experiences of intercessory prayer that will prepare us for the visit of the angels and the latter rain.

We're not going to jump from where we are to this all in one night. Doubtless, one of the greatest reasons the disciples failed to enter in that night is that they had *never* entered in as fully as they could have and should have with Jesus in His prayer experiences before. Jesus didn't *start* to pray that night. That was the *close* of His prayer experience on earth, not the beginning. And this picture in *Early Writings* is not the picture of people *beginning* to learn how to pray. Oh no. If I may use the language of the schools, I will say that the people represented here are working on their masters' degree or M.A., if you please. Long before this, they've gone into the kindergarten and elementary school of prayer. Long before this, they have gotten their diploma from the eighth grade, and gone into high school and college. Where are you in the prayer experience?

You'll remember that sometime before this, is recorded in Luke:

"And it came to pass, that, as He was praying in a certain place, when He ceased, one of His disciples said unto Him, Lord, teach us to pray, as John also taught his disciples"  
Luke 11:1.



Because I'm most anxious about the practical application of these lessons we are having, I want to spend a few minutes on how to learn to pray. Probably most of you know some of these few suggestions. Some of you know them all of them. I'd be so happy if the time would soon come when *everybody* here knows all of them and is putting all of them into practice. These suggestions that I'm going to make to you do not belong to postgraduate work in college in prayer. They're not things that you learn about prayer in college nor high school. They belong to the kindergarten of the prayer experience. But like the alphabet, you *use* these tools all the way through, but the time to learn them is at the beginning of the prayer experience.

First – Have a place to pray. You may have more than one, but you never have more than one unless you have one. That's right. So be sure you have at least one special place to pray. It may be your bedroom. It may be out in the loft of the barn. It may be out under a tree. It may be any one of a hundred places, but have a place to pray. You'll remember that in Matthew 6, Jesus says when you pray, enter where? In your closet. I read:

“Have a place for secret prayer. Jesus had select places for communion with God, and so should we. We need often to retire to some spot, however humble, where we can be alone with God” *Thoughts from the Mount of Blessing*, page 84.

And please don't tell Jesus, friends, that you'd like to do this; if some way could be found for you to have a room all by yourself where nobody would ever interrupt you. Because He might remind you that He grew up in a home where He had four step-brothers, and several stepsisters, beside His mother and Joseph. And as far as we know, they lived all in one room, for that was the custom of the poor people of the East.

So let us *never* make excuses on this matter of the prayer experience because there are so many people around us. If that's the problem, take the problem as your assignment and ask God to help you solve it, because your soul is at stake, my friend. Your soul is at stake.

There are certain times of the year when the weather is such that probably if you do very much praying alone with God, you may have to do it with someone else in the room. But it's nice to remember that you can whisper to God, and He can hear you.

Secret prayer is to be heard only by the prayer-hearing God. Have a place to pray, at least one, and more if you need it.

Second – Have a time to pray. And as I said about the place, so I say about the time. You may have more than one *time*, but you don't have more than one unless you have *one*. In the ancient sanctuary service, there were two special hours of prayer –

when the morning sacrifice was placed upon the altar, and when the evening sacrifice was placed upon the altar. So the psalmist says:

“My voice shalt Thou hear in the morning, O LORD; in the morning will I direct my prayer unto Thee, and will look up”  
Psalm 5:3.

It's a wonderful thing to start the day in secret prayer with God. Daniel found it necessary. Because he had so many burdens and problems, he had *three* special times for prayer. They put him in the lion's den for it, but it didn't break his habit. Not a bit of it. Have a time to pray as well as a place.

Third – Learn to pray aloud. I read:

“Learn to pray aloud where only God can hear you” *Gospel Workers (1892)*, page 425.

I like the way that's worded. Learn to do it. This is a school we're in tonight. It's a school of prayer. You have heard of a school of music, a school of agriculture, a school of nursing. This is a school of prayer, and I hope you'll all graduate. Only the graduates of this school are going through. This is one of the early lessons in successful prayer. Learn to pray aloud where only God can hear you. Let's say it together, friends:

“Learn to pray aloud where only God can hear you” *Ibid.*

Will you try it? I find when I talk to people in personal interviews, people who are struggling with problems in their Christian experience, many times I find that they do not know what it means to *talk* to God. They confuse *secret* prayer and *silent* prayer. You know sometime in Sabbath school the superintendent says, "Let us bow our heads for a moment of silent prayer," and everybody bows his head in silent prayer. That's all right. But that isn't what God is talking about in *secret* prayer. When you get down to talk with God, open your mouth and talk, my brother. That's not the time for silent prayer. You don't need to shout, for He's near. Just talk loud enough for Him to hear. That's all.

You say, “Won't He hear if I don't talk at all?”

If you mean by that, doesn't He *know* without you actually saying the words? Yes, He knows what things you have need of before you ask Him. And if you ask me, “Why open the mouth and pray?” I ask you, “Why pray at all?” Is it to inform God? Certainly not. God does not need to *know* anything as a result of our praying. He knows it already. But God is waiting for us to open the heart heavenward to *receive* the blessings that He wants to impart. And believe me, if you've never tried it, then you don't know, but believe me: opening your lips is a *great* help in opening the heart. *Speaking* directly to God helps you to *feel* that you're actually communicating with Heaven. It makes the thing real.

There's another reason, and this brings me to another suggestion.

Four – If the mind wanders, bring it back.

I wonder if any of you have ever had the difficulty that I have so many times. And that is kneeling down and trying to pray to God and finding pretty soon that my mind has gone way off somewhere else. Have any of you ever had that problem? Yes. Well, I found the answer to that one in the book, *Messages to Young People*, the chapter "Living Faith." It says it so simply:

"If the mind wanders, we must bring it back; by persevering effort, habit will finally make it easy" *Messages to Young People*, page 114.

Now I still don't know how many years it takes to accomplish that, friends. Probably some of you are brighter pupils than I am. But I'm so thankful that I have a wonderful Teacher Who is patient with me. And I'm so glad He's given us these simple directions. So, first, a place to pray; second, a time to pray; third, learn to pray aloud where only God can hear you, and fourth, if the mind wanders, bring it back.

"By persevering effort, habit will finally make it easy" *Ibid.*

There are some more things in the prayer experience, but that's all I'm going to give you tonight, friends. Monday evening, as we take up our study, we're going to see the answer that came to Jesus' prayer. That wonderful visit of the angel, and what it means down here today. May I invited you to read again the chapter in *The Desire of Ages* on Gethsemane and with it, the short chapter in *Early Writings*, page 269 on "The Shaking." That is the Gethsemane of the remnant. Study that along with *The Desire of Ages*; that's the chapter on "Living Faith."

Wouldn't it be appropriate for us tonight, friends, to have a season of prayer as we close? We've been studying the prayer experience tonight. We've been studying what Jesus went through for us. And that He's invited us, as He invited His disciples, to share with Him in prayer.

When we're all alone with Jesus, we can pray long and earnestly. We need to learn to do that. But in public prayer, as a rule, we need to learn to make our prayer short. And we're told by One who knows that the reason some people pray so long and labored in public is that they haven't prayed in private. They're trying to do up their week's prayer in the prayer meeting. God doesn't appreciate it, and the saints usually don't either.

Let's learn to pray in public right to the point. Have done with a lot of the preliminaries that are just so much formality. Oh, if we'll get on and talk to God in

earnest prayer as Jacob did, as Daniel did and Samuel did, then when we come to the place of public prayer, we can come right to the point. We already know our Lord, and we can come right into His presence with holy confidence, and ask for the thing we need with faith as little children.

And so tonight, friends, I'm going to ask that we have a group prayer in which we may have 10 or 15 or 20 or more take part if you'll just follow these simple directions. I'm going to ask Brother Boykin to open the prayer season, addressing our Father with whatever sentence he wishes. And then he'll not close the prayer – it's just one prayer tonight, but many taking part. When Brother Boykin has prayed, let somebody else put in your sentence. You won't need to address the Father again – he's done that. You won't need to close in the usual way; just put your sentence in, then let somebody else put his sentence in, then another and another.

And friends, if we'll open our hearts to the Holy Spirit, He can play upon the cords of our minds and souls, as the pianist does upon the keys of the piano. We can have a precious season of united prayer here tonight; one at a time, putting in your sentence of request, and I'll close the prayer season. Let us kneel together.

[A season of prayer with the audience saying short, one-sentence prayers. Elder Frazee closes]

Father, having asked these things, we mix faith with these requests. We *believe* that Thou hast heard us, and we thank Thee in the blessed name of Jesus. amen. Let us stand.

[Audience sings "Where He Leads Me."]

I can hear my Savior calling,  
I can hear my Savior calling,  
I can hear my Savior calling,  
"Take thy cross and follow, follow Me."

Where He leads me I will follow,  
Where He leads me I will follow,  
Where He leads me I will follow,  
I'll go with Him, with Him all the way.

May God bless you all in entering in as never before in these simple steps, these *first* steps, of the prayer experience. If we begin, *God* will finish.

Copyright 2021. All rights reserved.

W. D. Frazee Sermons  
435 Lifestyle Lane, Wildwood, GA 30757  
1-800-WDF-1840 / 706-820-9755  
[www.WDFsermons.org](http://www.WDFsermons.org)  
[support@WDFsermons.org](mailto:support@WDFsermons.org)