

# Crisis at the Close 3 of 6

## *The Mob*

#0363

Study Given by W. D. Frazee—1961

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

We’ve found that to follow Jesus hereafter we must first follow Him here, and that the remnant who will share a special experience of fellowship with Him in the hereafter will first share special experiences of fellowship with Him here in *this* world.

We’ve been studying the closing events of the life of Jesus, noting how they are to be paralleled in some degree by the experiences of the remnant church. We have noticed the predictions of Jesus to His disciples of the coming crisis in Gethsemane and the judgment hall and Calvary. He clearly foretold the events that were to take place, and urged them to unite with Him in prayer in preparation for that coming conflict. Likewise, Jesus, through the testimony of Jesus—Spirit of Prophecy—has told the remnant church of *our* crisis soon to break. He has told us the experience of prayer that is necessary to get ready for that conflict, and He has invited us to watch with Him, to watch and pray, that we may be ready.

In our last study, we noted the Savior's prayer conflict in Gethsemane. We noted that He took Himself to the place of prayer. It was not because others invited Him or urged Him or compelled Him; He knew that His hour was come and He took Himself to the place of prayer. Likewise, those who study the prophecies today will recognize the striking of God's clock. We should know that we are in the final hour, and that just ahead of us is the crisis—that the National Sunday Law will bring, the crisis that persecution will bring to God's church. And we should be seeking the Lord for that special preparation necessary to meet the special crisis.

As the disciples slept in Gethsemane, so many are sleeping now.

“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.

So while there are those who are sleeping, there must also be those who, like Jesus, are awake and pleading with God. They are pictured 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” *Early Writings*, page 269.

Thank God, there are some that are praying. You and I can choose whether we will be among the praying ones or among the sleeping ones. You remember that it was self-confidence that caused the disciples to fail to accept the warning of their Lord. So today, confidence in self can lead us to be so *sure* that we will face the crisis of the future aright, that we will fail to intercede and agonize in prayer, and thus receive the preparation that God would have us.

This evening we’re going to study the sequel of the Savior's prayer experience and the sequel to the disciple's experience of sleep. Noting first the answer to the Savior's prayer:

“And He was withdrawn from them about a stone's cast, and kneeled down, and prayed, Saying, Father, if Thou be willing, remove this cup from Me: nevertheless not My will, but Thine, be done. And there appeared an angel unto Him from heaven, strengthening Him” Luke 22:41–43.

It is the visit of this angel I wish to note first of all this evening. This was the highest angel in glory, the angel Gabriel, the one who stands at the right hand of the throne of God. You will find the description of His wonderful visit in *The Desire of Ages*:

“The worlds unfallen and the heavenly angels had watched with intense interest as the conflict drew to its close” *The Desire of Ages*, page 693.

This is the *conflict* between the powers of darkness and Jesus as he clutched the cold ground in bitter agony, as He was treading the winepress alone fighting the battle of our salvation.

“Satan and his confederacy of evil, the legions of apostasy, watched intently this great crisis in the work of redemption” *Ibid.*

We’ve spoken of this series as the Crisis at the Close; this is it—this was the crisis at Gethsemane, and of course, carried on at Calvary.

The powers of good and evil waited to see what answer would come to Christ's thrice-repeated prayer. Angels had longed to bring relief to the divine sufferer, but this might not be. No way of escape was found for the Son of God. In this awful crisis, when everything was at stake, when the mysterious cup trembled in the hand of the sufferer,

the heavens opened, a light shone forth amid the stormy darkness of the crisis hour, and the mighty angel who stands in God's presence, occupying the position from which Satan fell, came to the side of Christ. The angel came not to take the cup from Christ's hand, but to strengthen Him to drink it, with the assurance of the Father's love. He came to give power to the divine-human suppliant. He pointed Him to the open heavens, telling Him of the souls that would be saved as the result of His sufferings. He assured Him that His Father is greater and more powerful than Satan, that His death would result in the utter discomfiture of Satan, and that the kingdom of this world would be given to the saints of the Most High. He told Him that He would see of the travail of His soul, and be satisfied, for He would see a multitude of the human race saved, eternally saved" *Ibid.*

Oh, think of it friends! An angel, Gabrielle, bringing power from Heaven to Jesus in this crisis hour. What a visit that was from Heaven to earth, my dear friends! But I want you to notice something: it did not remove the cup. No. It did not take away the coming conflict. It did not hold back the persecution. It did not prevent Christ's suffering before the Sanhedrin, before Pilate, before Herod and at Calvary. What was its purpose? To strengthen Him to bear it. To strengthen Him to bear it.

So down here today, as God's people enter in to the prayer struggle described in *Early Writings*, pages 269–270, they too are to receive a heavenly visitation. There is another angel coming down from Heaven with *great* power. We read about him in Revelation 18:1, don't we? And some wonder why His coming is so long delayed. It's not my purpose tonight to enter into all the reasons for that delay, but I will tell you very simply that when those who follow the Lamb follow Him to Gethsemane and pray in their sphere as He prayed in His sphere, the angel will come today as he came back there. Yes, he will; he will come. John says:

“And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory” Revelation 18:1.

That's what you and I are longing for, isn't it? But remember that before the glory must come the agonizing prayer struggle. Before the visit of this mighty angel, God's people must enter into an experience that brings them to the place where there's just one thing they will want. And that is the doing the Father's will. Humanity must be so blended with and subservient to the divine will that the remnant will be prepared to give an exhibition during their trial, such as Jesus gave in His trial. And as we shall see, friends. We're going to be tried in *every* way that men and devils can invent. Jesus was and we will. To be prepared for that, we must have a blessing of a heavenly visitation such as *Jesus* received. But in order to be prepared for that, we must enter into the prayer experience. We must reach the place where our will is swallowed up in God's will, and our one desire is expressed in the words of Jesus, “Not as I will, Father, but as Thou wilt.” Isn't it wonderful that God can bring us to that place?

Now, we have just noted that the visit of the angel there in Gethsemane was not to take the cup from the hand of Jesus but to strengthen Him to drink it. The coming outpouring of the Holy Spirit in the Latter Rain is not to take the saints out of the world of trouble. It is not to lift them above or beyond the possibility of suffering. Not at all. It is to prepare them for the greatest ordeal of suffering that any group of human beings have ever experienced. That's the time of Jacob's trouble.

This evening, I want to study with you what happened to Jesus after the angel came, and what happened to the disciples after the angel came, and see if we can find the footprints that we must follow as we look at the closing experiences in Gethsemane.

“And when He rose up from prayer, and was come to His disciples, He found them sleeping for sorrow, And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation. And while He yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him. But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss? When they which were about Him saw what would follow, they said unto Him, Lord, shall we smite with the sword? And one of them smote the servant of the high priest, and cut off his right ear. And Jesus answered and said, Suffer ye thus far. And He touched his ear, and healed him” Luke 22:45–51.

John tells us that as the mob approached Him they fell backward. *The Desire of Ages* explains the reason for that. As the mob and Judas approached Jesus, the angel who had just ministered to Christ passed between the Savior and the mob, and as his glory was revealed, the whole host fell. It was very apparent that Jesus could have escaped, and the disciples thought that was what the manifestation of glory was for. They thought that surely the Savior had another one of those miraculous experiences in which He was about to escape His enemies. But Jesus knew better; He just stood there. And as the glory faded, Judas started up. Think of the stubbornness, the hard-heartedness, the impenitence and selfishness of that wicked heart. With all that manifestation of divine glory, the one thing that his mind was intent upon was carrying out the plan he had arranged, to come up and kiss Jesus, and thus betray Him to His murderers. What an exhibition of sin, my friends. How realistically it puts before us the fact that there is nothing that divine love can do to reach the impenitent heart.

But on the other hand, note the infinite love of Jesus. He allowed the traitor's kiss. He didn't push off that man that has betrayed Him for 30 pieces of silver. He only asks, “Friend, wherefore art thou come?” and adds with trembling voice, “Judas, betrayest thou the Son of man with a kiss?” But Judas is unmoved. He throws his arms around Jesus and kisses Him, appears to weep as in sympathy with His plight. And let me tell you, my dear friends, we had just as well get ready for such scenes. We have been told that as we go into the persecution, which is just ahead of us, that there will be some like Judas who will betray their brethren. We know not who they are. And unless we enter into the

*experience* that Jesus had, we are in great danger of entering into the experience that Judas had. Unless we are willing to reveal the great love of Jesus, we shall eventually reveal the perfidy, the greed, the selfishness, the stubborn hard-heartedness of Judas.

May I pause on that point, my friends, for I think this very important. You know one of the great reasons that Judas betrayed the Savior? We are told by the Spirit of Prophecy that he decided to teach Christ a lesson. That's right. He decided to teach Christ a lesson. He thought that he had not been listened to sufficiently. He thought that his plans and his suggestions were not given due weight. And oh my dear brother and my dear sister, if there's one here tonight that is tempted along those lines, I plead with you, stop right where you are. If there has ever been allowed for a moment one little thought of bitterness in your heart because your plans weren't accepted, your ideas listened to, your suggestions carried out, beware. Beware.

If those suggestions are born of faith and love, they need no bitterness to enforce it. Faith and love can rest in the arms of Jesus. Jesus endured with patience *many* delays. And at the close of His instructions to His disciples He said, I have yet many things to say unto you, but you cannot bear them now. He, the Teacher, had the disappointment many times of seeing His instructions *not* carried out, but it never made Him bitter or revengeful. Never. He never brooded over dark thoughts.

But Judas did. So as we approach the crisis of the remnant church, there will be those who, for one reason or another, have become offended. Oh, that God may help us now that *every* root of bitterness may be discovered and taken out, and with humility and love we may so place ourselves in the hands of Christ that we will be willing, like Jesus, to suffer, and never willing to be used to cause others to suffer.

Note the love of Jesus there in the garden that even with *all* that was going on, He saw the man with the wounded ear, that ear that had been cut off by Peter, trying to defend the Lord. And Jesus put forth His hand and restored that ear. That was the last miracle of healing that Jesus ever did, my friends, in His life on earth.

That brings us to the study of another character in this great drama—Peter. Peter was not like Judas. No, far from it. But Peter failed in Gethsemane. And before the night was over, He dealt to the Savior's heart a deeper wound than did Judas. The denial pierced the Savior's soul more than the betrayal.

That is to say that there is more than one route to failure. There is more than one way to defeat. There is more than one sin that leads to disaster in the crisis hour. Peter's failure came not from some deep-seated animosity toward Jesus. But Peter needed to be converted deep down in his soul. Christ had told him that a few hours before:

“And the Lord said, Simon, 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” Luke 22:31–32.

But instead of being warned, Peter was offended. And when the crisis hour came, and he was awakened from sleep, Peter rose to the emergency and got out a sword and started using it in defense of Jesus. He was surprised and disappointed and offended that Jesus, instead of appreciating it, reproved him, and undid his work by healing the man that Peter had wounded. Offended and disappointed, and in addition filled with fear as he saw that Jesus allowed Himself to be bound and carried off by the mob, Peter was the one who suggested to the other disciples that they’d just as well save themselves. Judas led the mob that took the Savior. Peter led the group that fled away from the Savior in the crisis hour.

There will be those like Judas in the coming crisis, and there will be those like Peter in the coming crisis. There will be those when the persecution breaks, when the National Sunday Law has been passed, and when people are being put in prison, when heavy fines are levied upon those who keep the Sabbath; there will be those who, at first, will put up a great fight for the right, as Peter did. But their *fight* will only be the prelude to their *flight*. And that thought should give us deep searching of our souls.

“As trials thicken around us, both separation and unity will be seen in our ranks. Some who are now ready to take up weapons of warfare will in times of real peril make it manifest that they have not built upon the solid rock; they will yield to temptation. Those who have had great light and precious privileges, but have not improved them, will, under one pretext or another, go out from us. Not having received the love of the truth, they will be taken in the delusions of the enemy; they will give heed to seducing spirits and doctrines of devils, and will depart from the faith” *Testimonies for the Church, Volume 6*, pages 400–401.

It will not be time to number Israel when the mob first appears. All the disciples of Jesus, save Judas, were ready to defend Him and stand by Him loyally when the crisis broke. But not long afterward, He was standing alone. And He Himself had foretold this terrible sifting, this tremendous sifting. That very evening, on the way to the garden, Christ had said to this very band of men:

“Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave Me alone: and yet I am not alone, because the Father is with Me” John 16:32.

Somewhere between now and the coming of the Lord, every one of the remnant will be tested all alone. There’ll be times when we’ll be comforted by the fellowship of friends and the prayers of our brethren. But *somewhere* between now and translation day, you will stand as Jesus stood, all alone. All alone. Would it be a good thing, young

people, to learn to stand alone now? Would it? Might it be in the providence of God if sometimes we're placed in circumstances where to stand for conscience means to stand all alone? In view of this coming crisis, do we do our children and young people a service when our highest energies are devoted to making everything easy for them to conform and still be right? How shall we train the Daniels and the Josephs and the Esthers of this last generation? How shall we prepare the companions of the Lamb, those who follow Jesus wherever He goes? How will your boy, your girl, be prepared to stand all alone?

This leads us back to where we closed our last study. We need to learn to pray as Jesus prayed. Then we shall be able to witness as He witnessed. Jesus Himself, although He had never failed once in *all* His earthly life, and although He'd had a deep experience with God, He *dared* not trust Himself to meet the mob at midnight with just an ordinary preparation. He *took* Himself to prayer. But the prayer experience He had those three hours in Gethsemane was simply the capstone to a whole *life* of prayer, my friends. And unless you and I have something on which to place the final stone in our prayer experience, we'll not know how to do it any more than those disciples knew how to do it.

So this evening, as we think of how Jesus stood in Gethsemane when the mob came, and *why* He stood calm, self-possessed, and loving, and as we think of how the disciples failed then and why they failed, surely we want to learn more about how to pray as Jesus prayed.

In closing, I want to study a few more points in the alphabet of prayer. In our last study, these points I gave on prayer belong to the *beginning* of the prayer experience. They are the *ABC* of the prayer experience. We need to go on and on and on from here, but this is where we begin. And the step in the prayer experience that I'm most interested in is the next step for you to take. While I would paint for you as graphically as I know how, these closing steps in the prayer experience that Gethsemane represents; if that's *all* you see, you'll be discouraged, for we cannot pray tonight in that fashion. But wherever we are, we can *begin* to pray more earnestly and effectually than we have prayed before. And if we will learn the science of prayer, and keep applying that science day-by-day, Jesus Himself will see to it that by the time the mob appears, we will have learned our lessons, and we will have the glory that strengthened our Savior in that crisis hour.

As we think of Jesus in Gethsemane, the angel coming with glory, and the mob coming with shame in persecution, we think of what's ahead for us. There's a little statement that's so big in meaning that I want to share it with you:

"It is impossible to give any idea of the experience of the people of God who shall be alive upon the earth when celestial glory and a repetition of the persecutions of the past are blended. They will walk in the light proceeding from the throne of God. By means of the angels there will be constant

communication between heaven and earth” *Testimonies for the Church, Volume 9*, page 16.

Is that what happened in Gethsemane? Celestial glory and persecutions were blended, weren't they? Oh, yes. The angel came, and then the mob came. That *blended* experience is coming again. Would you like to see the angel? Then you must be willing to meet the mob, for they're both coming.

“It is impossible to give any idea of the experience of the people of God who shall be alive upon the earth when celestial glory and a repetition of the persecutions of the past are blended. They will walk in the light proceeding from the throne of God. By means of the angels there will be constant communication between heaven and earth” *Ibid*.

*Great Controversy* pictures some of the remnant of God being in prison cells and dungeons, and angels coming with light to them, but not necessarily to open up the gates or break the prison wall. There's going to be a *blending* of celestial glory and a repetition of the persecutions of the past. Do you see how necessary it is for us to reach the place where, like Jesus, we can say,

“...The cup which My Father hath given Me, shall I not drink it?” John 18:11.

That's what Christ said to Peter when He told him to put up the sword. He said, “Peter, you don't need to fight. You don't need to cut off men's ears or their heads. My Father has plenty of angels to defend Me and you. But the Father has a plan. And the cup which My Father has given Me, shall I not drink it?”

Suppose Peter had said, “The cup which Your Father has given You? Your *Father* hasn't brought Caiaphas and Judas out here. Your *Father* hasn't brought these cruel Roman soldiers. Your Father hasn't brought this ignorant rabble and this rude mob to bind You and torture You. You wouldn't blame that on Your Father.”

Peter didn't understand, did he? And unless you and I had learned to accept the petty annoyances and irritations and interruptions of daily life as permitted by a loving Providence, we certainly will be utterly confused when the mob appears, my friends.

“...The cup which My Father hath given Me, shall I not drink it?” John 18:11.

Jesus learned those experiences in prayer, and we're to learn it in prayer.

In our last lesson, I gave you four simple rules on prayer. The first one was a place to pray. A *place* to pray.



“But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly” Matthew 6:6.

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. And however difficult our problem may be to *find* that place for secret prayer, I assure you that Jesus often in His earth life had a more difficult problem to find that place for secret prayer. If we are as anxious to find this as we are to find a place where we can get *food* for our bodies, we shall find a place for prayer. You may have more than one place. Jesus did. But unless you have *one*, you'll never have more than one. Have a *place* for secret prayer.

The second one was a *time* for prayer. And again, you may have more than *one* time for prayer. But unless you have one time for prayer, you'll never have more than one time. You remember, that the psalmist speaks especially of *two* times for prayer—morning and evening.

“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.

“Let my prayer be set forth before Thee as incense; and the lifting up of my hands as the evening sacrifice” Psalm 141:2.

In the beautiful language of the chapter on "Faith and Prayer" in the book, *Education*, it is suggested that children and youth find at dawn and twilight a quiet season of communion with their Father in Heaven (*Education*, page 259). And throughout the day, we're to lift up our hearts to God. We need a place to pray and a time to pray.

The third one is learn to pray aloud where only God can hear you (*Gospel Workers*, page 425). If you put the two parts of the sentence together, you can see it doesn't mean to pray loud, just aloud. There's a difference. There have been people who prayed so loud when they were praying alone that the neighbors heard them. That isn't necessary. Jesus told us that when we pray, enter into the closet and shut the door. And if you are so situated that you can't do that, you can get off in your corner of the room and turn your face toward Heaven and shut your eyes, and as far as your soul is concerned, you can shut the door and you can whisper to Jesus. Learn to shut out the world and shut Jesus in. Learn to pray aloud, not just *think* to God, but *talk* to God.

The fourth point was if the mind wanders bring it back.

“If the mind wanders, we must bring it back; by persevering effort, habit will finally make it easy” *Messages to Young People*, page 115.

So don't get discouraged and quit if your mind wanders. Don't consider that that's a sign that you are having an ineffectual interview. That's just a challenge to you to do what this says—keep *on*. That's what part of the *effort* in prayer is; that's what part of the *wrestling* in prayer is—to keep the mind focused on the point.

“If the mind wanders, we must bring it back; by persevering effort, habit will finally make it easy” *Ibid*.

I have some additional points in this alphabet of prayer besides these four.

Five—Mix Bible study and the Spirit of Prophecy with prayer. Mix it right in, just like the ingredients in a recipe.

“Everyone must now search the Bible for himself upon his knees before God, with the humble, teachable heart of a child, if he would know what the Lord requires of him.  
*Testimonies for the Church, Volume 5*, page 214.

It's interesting that this is in the chapter on the “Seal of God.” If you read the chapter, you'll know that it's talking about the people who go through the Gethsemane experience with Jesus, and who sigh and cry and will eventually receive the outpouring of the Latter Rain as Jesus received the visit of the angel—strengthening Him for His final conflict.

“Everyone must now search the Bible for himself upon his knees before God, with the humble, teachable heart of a child, if he would know what the Lord requires of him” *Ibid*.

This statement isn't just a figure of speech. This isn't just some poetic language. It means, dear friends, *literally* to get down by your bed, or under a tree, or by a chair, *someplace* where you can take your Bible and open it up. Now of course, if you are so situated physically that you can't kneel, the Lord understands that. But we're dealing with people who can kneel. Down on your knees, don't just talk to God; let God talk to you through His Word. This will help you in this problem of *mind wandering*, of thought wandering. Take these scenes of the life of Jesus that we're studying. Read the story of Jesus in Gethsemane, the judgment hall, and at Calvary. Not page-after-page, not chapter-after-chapter, but word-by-word. And having read a verse or two to get a picture, close your eyes and talk to Jesus about it. In your own way, thank Him that He did that for you. Open up your mind to let God talk with *you* about what you're reading, and you talk to God about it.

If you've learned to do this, you know what I'm talking about. If you haven't, you don't know what I'm talking about, but you can know. And if you will do it, you will enter into a rich *field* of prayer *experience* heretofore unknown.

Search the Bible on your knees. Do it with *The Desire of Ages*. Do it with the other inspired volumes that have come to us. Ah friends, *that* is communion with God.

Six—Mix faith with prayer.

This is talking about Israel in the desert:

“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.

The reading of the Bible will do you no good without faith. Prayer will do you no good without faith. Let's see the importance of that:

“Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them” Mark 11:24.

I think the reason many people find prayer so unsatisfactory is that they don't understand the different ingredients that need to come into it. It would be like putting a person down to a meal, and all he would have, perhaps, would be a plate of soup. And he might be pardoned if after several days of that, he said, “Well, I don't think they serve very much food around here.” There is more to prayer than just kneeling down and telling God a number of things that we'd like to have Him do for us.

“What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them” Mark 11:24.

Isn't that wonderful, friends? Have you done that when you prayed, or did you think it would be presumptuous? Faith is believing God, and Jesus tells you that when you pray, you're to do what? Believe that you receive.

Now, notice that expression we had over there in Hebrews 4. What was that word that meant this? *Mixed*—we're to mix Bible study with our prayer, and we're to mix faith with our prayers.

Now Brother Brainerd, down there in the diet kitchen, you're trying to teach people to learn to follow recipes. Now tell me, does it make any difference in a cake recipe whether you just put the ingredients in or whether you mix them? It makes all the difference in the world. And anyone who would just take some flour and some sugar and some eggs and put them in a pan and then put them in the oven and bake them; he wouldn't have a cake, would he? No.

We won't name it, friends, but that's the prayer experience that some people are having. They wonder why the recipe book doesn't work. There's nothing wrong with the recipe book, but you want to be sure that *all* the ingredients are in, and then you want to be sure to what? *Mix* them. Mix them. Mix them.

Take your Bible to the place of prayer. Take *Steps to Christ* or *The Desire of Ages*. Down there on your knees, let God talk to you, and you talk to God.

As you pray, *believe*. That's part of the prayer, not just asking. Say, "Lord, I've asked You. You have told me. Now I believe it. I claim the promise. I know You are going to keep Your word." Don't be afraid to do that. Meet the conditions, of course. But as you meet the conditions, exercise faith.

Friends, if Jesus had not learned to pray with strong crying and tears and faith, He would have never found His way through that awful darkness of Gethsemane and the awful darkness of Calvary.

There are many things that Jesus experienced in Gethsemane and Calvary that we will never know. We are only poor little finite beings. He took an infinite load of guilt and woe.

But there are some things that Jesus went through in Gethsemane and Calvary that you and I are privileged to share in the fellowship of His sufferings, and to do it, we must know how to pray as He knew how to pray. Let us then dedicate ourselves as never before to learning the science of prayer.

"In the prayer of faith there is a divine science; it is a science that everyone who would make his lifework a success must understand" *Education*, page 257.

We have before us the greatest success of the ages, or the greatest failure. And our success or failure hinges right on this point as we learn to pray as Jesus prayed.

Well friends, thank God we're learning it, aren't we? I think it's far more important for all of us to learn some simple lessons in how to pray more effectually than it is for us merely to learn a great many facts about the past or the future, don't you? Now, we can do both. But make up your mind that *every* truth that's important has some *practical* application. Never forget this.

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