

# Science of Prayer 3 of 6

#0391

Study Given by W. D. Frazee—October 27, 1967

You remember that in our last vesper service we were studying the wonderful thing that happened October 22, 1844, when our great High Priest closed the door of the first apartment of the heavenly tabernacle and entered within the second veil, there to appear in the presence of God for us at the mercy seat, to engage in His closing act of judgment and mediation, to make ready a people prepared for His coming.

Because of this great fact, you and I should have courage to draw near. Do you remember our text in Hebrews 10?

“Having therefore, brethren, boldness...”

To do what?

“...to enter in...” Hebrews 10:19.

Now that word boldness, there, doesn't mean a brashness that we just rush in, in an irreverent way. It means confidence, no uncertainty about it. We know we're going to get help.

“Having therefore, brethren, boldness...”

To do what?

“...to enter into...”

Where?

“...the holiest by the blood of Jesus, By a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh; And having an high priest over the house of God; Let us...”

Do what?

“...draw near...” Hebrews 10:19–22.

Draw near to whom? To Jesus. Draw near to where? To the Most Holy Place, to the mercy seat or as Paul puts it in the fourth chapter, as we read:

“Let us therefore come boldly unto the throne of grace,  
that we may obtain mercy, and find grace to help in time  
of need” Hebrews 4:16.

You know, I don’t suppose that anybody prayed for rain while Noah was in the Ark during those days, do you? Why not? The rain was falling. People very seldom pray for rain when it’s falling. Am I right? And there are many, many blessings that you and I will pray for only as we sense our need of them. God uses many things to get us to sense our need and to get us to come to Him.

These verses we’ve read present to us the place where our problems can be solved. Unfortunately, people today, in general, are looking anywhere and everywhere except the Most Holy Place to get their problems solved.

There’re all sorts of problems: economic problems, family problems, health problems, worry problems of all kinds. But the place to get help, friends, is where Jesus is. Wherever He is, that’s the place to get help. Is that right? And He has entered within the second veil, and thither our hope, like an anchor, goes, follows Him. And we’re anchored with Him within the veil where the forerunner for us has entered.

Now let’s go again to Hebrews 7:25:

“Wherefore he is able also to save them to the uttermost

What are the next two words?

“...that come...” Hebrews 7:25.

What about those who don’t come? Can He save them to the uttermost? No, He can’t, friends. He’d like to save everybody.

Oh, I’m so glad, friends, that we don’t believe that there are some people that are predestined to be lost. Aren’t you? The Bible plainly says that God will have all men to be saved and to come to the knowledge of the truth. That’s His will. That’s His purpose. That’s His desire. That’s His fervent longing that everyone shall be saved. That’s why He gave Jesus in the great sacrifice of Calvary. The whole sanctuary service on earth and in Heaven is designed to make possible the salvation of every human being. Abundant provision has been made for everyone. But the only ones for whom this great plan will avail are those that do what? That come, that come. You’d think everybody would come, wouldn’t you? Think of it friends, at infinite price a plan has been made so that everybody can get help with every human problem. And to all, Jesus holds out His arms and says, “Come, come.”

Come, ye disconsolate, where’er ye languish;  
Come to the mercy seat, fervently kneel;  
Here bring your wounded hearts; here tell your anguish;  
Earth has no sorrow that heaven cannot heal.

Oh yes, friends, here is healing for the wounds. Here is the solution to the problem. Here is forgiveness for sin. Here is the removal of the guilt. Here is a lifting of the burden. Here is the answer to every problem of time and of eternity—here at the mercy seat. And He is able to save them to the uttermost that come. Let's come. What do you say? Is that what we are here for tonight?

Now, you remember I mentioned before we had our opening prayer, why not get tonight the help you most need? Suppose you needed help on a dozen different things. Well, if you got help on some little thing that's bothering you, you'd be thankful. But why not get help on the biggest thing, friends—the thing that is troubling you the most?

If there is somebody here tonight that has nothing that's troubling you, then let your soul go out for help for others, friends, because there are plenty of people here and afar that are needing help. Why not take some home to give to others. What do you say?

I hope you're taking notes. I hope you're writing down, not merely the references, but some of these thoughts. They'll be simple friends, but they are deep enough to challenge every one of us.

Do you remember that wonderful statement in the book *Steps to Christ*?

“...prayer is the key in the hand of faith...”

To do what?

“...to unlock heaven's storehouse, where are treasured the boundless resources of Omnipotence” *Steps to Christ*, pages 94–95

Well then, if you find some needy person, why not bring him to the storehouse? Why not get the key in his hand? Why not teach him the combination? Why not help him to learn how to open the safe where all the valuables are? Is that God's purpose?

Ah friends, do you know the combination? Do you have the key? Do you know how to use it? Is God, in answer to prayer, solving your problems? Is that a fair question? Oh, yes. And in one way or another, that question is in the mind of everybody that you try to help. Consciously or unconsciously, they're probing, thinking, “Does that person that's telling me about how to get my problems solved, has he ever gotten any problems solved? What method did he use?”

“...prayer is the key in the hand of faith to unlock heaven's storehouse, where are treasured the boundless resources of Omnipotence” *Ibid.*

I'd like to put with that a statement in this wonderful book *Education*:

“In the prayer of faith there is a divine science” *Education*, page 257.

A what? A science. It's a divine science because it comes from God. But it's a what?

“In the prayer of faith there is a... science” *Ibid.*

You know there are millions of people that have no idea that there's any science connected with prayer or any prayer connected with science. Prayer and science are supposed to operate, as it were, in two entirely different worlds. But of all the sciences that we might study, friends, there is none more important than this science of prayer. For I read:

“It is a science that everyone who would make his lifework a success must understand” *Ibid.*

Do you want to be a success? Do you want to be a success in solving your own problems and then in taking on the problems of others? Well, here is the science that you must understand. You know in many courses in school there are subjects which are elective, and there are others that are required in order to graduate. This is a required subject. It's not an elective. If you graduate in making your life a success, you must master the science of the prayer of faith.

Now I want to ask you something, friends. If you were teaching a child to carry things, would you start in with a 100 lb. load, or a 200 lb. load? Or might you start in with something that weighed only 5 lb., or 1 or 2 lb.? What would you say? Would you start in with the heaviest loads or the little loads?

Listen, if the little problems of daily life have not taught us to pray and thereby solve those problems, what is the point of our thinking that somehow, some way, prayer is going to solve the great big problems? Let me illustrate it with two or three things.

Did you ever find yourself driving along through traffic and somebody cuts in around you, and ahead of you, or perhaps cuts across when they shouldn't? Did you ever find something just coming up inside that if you were a swearing man, you'd swear? But of course, you're not a swearing man, so you don't swear. Did you ever have that experience? Would a little problem like that be worth taking to the Lord in prayer and finding the answer to? Do you and I want to be among those of whom it is written in Revelation 14:12, here is the patience of the saints, even in traffic? Is that right? Now that's just a little thing, isn't it?

I was about to use another illustration; then I happened to think, somebody might think I was thinking about them. But I thought about the illustration before I did them, so I'm going to use it. Did you ever sit at the table where somebody burned the toast? Did you? Now, of course, there are some people that doesn't bother at all. I suppose there are people that even like toast burned a little. But you know there are people to whom that's really a problem. Would that be worth praying about?

Now, listen, if all I get out of that is, “Lord, I’m going to pray that Mary will never burn the toast again so I’ll never be irritated again,” then I’m not even started in learning what this science of prayer is all about. The greatest thing about the burning of the toast and the problem it creates is not the toast. It’s my reaction to it. Is that right? Because if the fellow who cuts around me in traffic, or the one who burns the toast—if either one of those, or a dozen other things that I could use—if they irritate me, if they worry me, if they just bother me like a rock in the shoe, you know, or a thorn in the ankle, then I need something. Is that right? And if I can’t solve that thing, what will I do when I meet the great irritations?

Oh, I think of these mobs that are forming today. Think of the mob in Newark. I was in Newark a few days ago. And you know that a few weeks ago they had that terrible riot, and in Detroit a few days later. Listen friends, the last mob has not marched yet. The greatest riots, the greatest violence of history is ahead of us. You and I will be the mark for many of those mobs. How will we be kept peaceful, patient, confident, trustful in those experiences? We must learn in the laboratory of daily life that prayer is the solution to every problem:

“...[That] prayer is the key in the hand of faith to unlock heaven’s storehouse, where are treasured the boundless resources of Omnipotence” *Steps to Christ*, pages 94–95.

And when we learn this, friends, we shall have nothing to complain about.

“Well,” you say, “Brother Frazee, do you think people ought to cut in traffic? And do you think they ought to burn the toast? And do you think they ought to do this and that that irritates me?” No. And as soon as you and I learn to live with those things, so they do not irritate us, we’re going to a place where there are no irritations. That’s right. So you and I can hasten the process, but prayer is the answer. Prayer is the key to the answer.

But now that leads me to the next point, and that is: What is prayer supposed to accomplish? Is prayer to change God? How many of you think that prayer is supposed to change God? Nobody thinks that. Why do we pray so earnestly then? Why indeed? Is prayer supposed to roll up merits? So many prayers, so much merit and then as a reward we get what we’re asking for? That’s what the heathen think.

They tell me that over there in Tibet, there are wheels that the wind catches. And some of those dear people they’ll write out a prayer on a piece of paper and another prayer on another piece of paper. They put them on these wheels, and the wind runs them. Every revolution is another prayer offered. You can see on a windy day it means a lot of prayers reaching the ear of their gods. Or do they reach the ear of their god? Oh, no, their god is dead. But they think that, that’s a way to roll up merits.

Now dear one, our methods might not be quite that crude, but if we think that merely by repeating prayers, we are going to catch the ear of deity and thereby enlist God’s help on our side to get our way, we are heathen. I say it plainly, we are heathen. We haven’t understood the meaning of the real science of prayer.

Tonight, I would like to study with you briefly two things that prayer is supposed to accomplish in us. Prayer is to bring us to sorrow for sin. And whatever the thing that we think we're coming to God for; whether it's to pray for the health of some loved one, or pray for money to meet some financial need, or pray for some soul that we're hoping will come to Christ, or any one of a hundred other things; whatever our purpose in coming to God in prayer is, God's purpose in bringing us to Him in prayer is that we might experience a deeper sorrow for sin.

Now let us turn to Zechariah 12:10, and we shall find this clearly brought before us.

Unless prayer accomplishes this for us, friends, we have not yet entered into the science of prayer. Merely to kneel down and say, "Lord, bless my brother and my sister, my father and my mother. Bless the missionaries in foreign lands and the colporteurs. Bless the leaders of Thy work and bless our children. Amen," if that's all we've done day by day, I won't say that's wrong, friends. I'll just say that we have not yet entered in within the veil. It's perfectly proper to mention our relatives and friends, and plead with God for them. But we should tarry long enough to find out what God is seeking to accomplish by bringing us to Him.

It wasn't that our prayers were to make Him more interested in the things or people we were praying for. And I fancy that if we should listen, we might hear Him saying as we run through our requests and then about to rush off, "Could you tarry a little while and let Me share with you the burden that I have for you?" God is saying, "You are asking Me to be interested in what you are interested in. Will you get interested in what I am interested in—the solution to the sin problem?"

Back of every other problem is the sin problem. And no human problem can really be solved until the sin problem is solved. The only way the sin problem can be solved is through suffering. All the power of positive thinking that the spiritualist in New York advertises will never solve this problem, my friends. The sin problem is solved only through suffering. That's the meaning of the cross. That's the meaning of the blood on the mercy seat. That's the meaning of the rent veil—the broken heart of Jesus. Sin brings suffering. And the great purpose of prayer is to bring you and me into a deeper realization, a more vivid realization of the suffering that sin causes God. And thereby that you and I should suffer more than we have before.

"Oh," you say, "do you mean that prayer causes us to suffer?"

I mean exactly that. And if prayer has never brought you to suffering, prayer has never brought you very far in this science. Let us read Zechariah 12:10:

"And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications..." Zechariah 12:10.

What's another word for supplication? Prayer. Here is the spirit of prayer that God will pour upon those who let Him. But now watch what will happen:

“I will pour... the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourns for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn” Zechariah 12:10.

Is there pain here? Is there suffering? Is there sorrow? Oh, yes. Who experiences this? Those who receive the spirit of supplications. And as they plead with God, they behold Someone hanging on a cross, and they mourn for Him as one mourns for his only son. They're in bitterness for Him as one that is in bitterness for his firstborn. This is God's way of solving the sin problem.

Did you ever stop to ask yourself why indeed did Jesus die? “Oh,” somebody says, “To pay the debt for my sins.” Yes, that's true. But that isn't all there is to it, friends. He died to pay the debt for my sins. But in order for me to get the benefit of that, I must sense something of what it cost Him, and thereby enter in with Him into sorrow for the sin. Until I get sorry for sin, I'm not cured.

Did you ever see a man that had tried to quit cigarettes dozens of times? It might be somebody here that had that experience. Did you ever see somebody that has tried to quit whiskey dozens of times? Did you ever see somebody that had tried to quit losing his temper hundreds of times? There are other things that we pray about. I suppose if it were the thing to do to confess, that some of us might be able to stand up here tonight and tell of things that we've prayed for victory over 5 years, 10 years, 20 years, 30 years, 40 years, 50 years, 60 years—the same thing, perhaps.

My dear friends, during the Latter Rain and the Loud Cry, we're going to see a finished work, a perfected people. Somewhere along the line we're going to learn the science of prayer in connection with victory over sin. But what I'm studying with you tonight is the heart of it. And when we kneel down and pray to God, I repeat, whether we're praying about some financial problem, or about some family problem, or about some health problem, remember what God has us there in the secret place of prayer for, is to get an experience in deeper sorrow for sin.

“Ah,” somebody says, “But, I repented for my sins long ago and asked God to forgive me, and He did.” Listen, that's all right. Whenever we ask God to forgive us, we should believe in His forgiveness. But I read an interesting statement here:

“...repentance is a daily, continued exercise, lasting until mortality is swallowed up of life” *Signs of the Times*, November 26, 1894.

We haven't reached that time yet, have we? We're still mortal. Every day we need a deeper what? Repentance. And repentance, we're told, includes sorrow for sin and turning away from it. So I leave that verse with you, my dear friends. I leave it with you for personal study.

When I took chemistry at Loma Linda a number of years ago, every morning at seven o'clock, Dr. Risley would come in and talk to us about chemistry. He put

things on the board and explained things that we were studying in our textbooks. But when he got through with that period, then we went across the campus to another building, and Dr. Gardner took us into the laboratory, and we spent three hours with test tubes and acids and bases and this and that, working out experimentally what we'd been listening to in the lecture course. Do you see what I mean, friends?

Now, we would have gotten very little in the long run from Dr. Risley's lectures unless we had gone over to the laboratory and done something about it experimentally. Interestingly enough, some of the experiments didn't work. The book wasn't right. That is, perhaps, we thought so when we tried to experiment the first time. But the teacher didn't say, "Well, the book is wrong. You've made a great discovery." No. What did the teacher say? "Do it over again, do the experiment over again, and keep doing it until you find experimentally what the book says." Is that it?

My dear friends, in prayer, I beseech each of you if you have not yet entered into this experience, go to God and ask Him on bended knee to give you a deeper sorrow for sin. Take this verse, this very verse which we've read. Open your Bible. Put your eyes on this text. Put your hand upon it and look up to God in Heaven and say, "Oh Lord, give me the spirit of supplication to pray here and to look here until I feel sorry for sin instead of feeling glad about sin. Help me, Lord, to come to the place where sin makes me cry instead of making me laugh."

Are there millions tonight laughing at sin? Yes. Does Jesus? Oh, no. He weeps. Well, we might spend a long time on this. You may need to spend a long time on your knees with God in it.

But now I bring you to the other point that prayer, every prayer is designed to lead us into, and that is trust. Turn please to Mark 11:24. Here we have it, clear from the lips of Jesus, what we're to experience in prayer:

"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.

Now, I shall not tell you that these two things that I'm giving you tonight are all there is to the science of prayer. But I shall tell you this: Everything else without these two doesn't mean very much. I could study with you about a place to pray, a time to pray, and how to pray. I could study with you about the conditions of answered prayer. And from time to time I hope to study with you more about some of these things. But tonight, I have chosen to focus upon the heart of the whole matter. These two great lessons that God wants to lead us into on our knees: the first, sorrow for sin; the second, trust, belief.

For example, it is written in 1 John 1:9, will you say it with me?

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness"  
1 John 1:9.



Now, if all we get out of that is to hurry through a few words before we go to sleep and say, "Lord, let's see, I did this and this and this today that I see was wrong. I'm sorry. If there is anything else I have forgotten, please forgive me and wake me in the morning," and I go off to sleep. I wouldn't say that's wrong, friends, but I'll say it is not a very deep prayer experience. What would you say?

If, as I look over the day's record, I see this and this and this that I've done, wouldn't it be a good thing to get down upon my knees and ask Jesus to help me feel sorry about it?

"Ah, says one, "But, I am sorry."

How sorry? Sorry enough to quit? That's the question.

Ah friends, more than once in my life I've been sorry for something and I was sorry, but again and again, I fell on it because I wasn't what? Sorry enough. The only cure is being sorry enough. That's the only cure. God is not going to someday out of a clear blue sky, as it were, send a bolt of lightning and fix you so you will never want to do a wrong thing again. The cure is at Calvary. The cure is in prayer in Zechariah 12:10.

But now watch. Just as it would be a mistake to rush into saying, "I'm all forgiven now because I said, forgive me, forgive me, forgive," so it would equally be a mistake to be there on our knees and pray and receive sorrow for sin, and then carry the guilt of it hour after hour, day after day, week after week so that we go with our head hanging down and a heavy heart. Why?

"Oh, I'm so sorry that I sinned, so sorry that I sinned."

Was Peter sorry he denied his Lord? He got real sorrow there in Gethsemane, didn't he? Right there where Jesus had moistened the soil with His bloody sweat, Peter added his tears to that sod, and he got real sorry. But friends, did he go crestfallen, defeated, gloomy, with a guilty feeling all the rest of his life? Ah, we see him there at Pentecost, 50 days later, and standing up with holy boldness, he bears God's message, and 3,000 souls responded. What had happened to Peter? Ah, my friends, he had not only gotten a broken heart over sin, he had accepted by faith the forgiveness of his blessed Lord.

"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.

Says one, perhaps, thinking in a practical way, "How long should I spend in prayer, and how long should I pray on each of these points?"

I say to you, dear friends, there is nothing in the Bible or the Spirit of Prophecy that will put that down in so many minutes for you. And one of the biggest reasons is, it is not a matter of minutes. It may take longer for one than for another. And it may take longer on one day than it does on another day. But may I suggest to you

when you pray in the morning or in the evening or at any other time, never cease praying until these two things are accomplished. I don't mean perfectly and forever accomplished. Oh, no. For sanctification is a daily growth in grace. But I just mean this, friends: remember that the purpose of prayer includes a deeper sorrow for sin. Ask God for that, and stay there on your knees and look at Calvary until you feel sorrier for sin than you did when you knelt down.

And then, don't go then, for you may go with a guilty, frustrated feeling, a feeling, "Oh, I can't do anything. I have failed so miserably. I could never do anything." Tarry until, by faith, you can say, "Lord, I believe you've heard my prayer. I believe that the wounded hands are lifted in my behalf. I believe that the blood is sprinkled in the sanctuary for me. I believe that Jesus has taken my place, and now I can go forth to take His place."

This is the heart of the science of prayer.

May we bow our heads?

Precious Lord, teach us to pray as John also taught his disciples. And help us in the laboratory of the closet to enter into this wonderful science which Thou doest love to share with those that give Thee opportunity. We thank Thee, in Jesus' name, amen.

[A testimony service follows]

Where we fix the fence is where the cows get out. Is that right? And if we find that our need and our weakness is in the area of trust, why not gather to ourselves the promises of God, and open the Bible right there on our knees and put our hands on those promises and claim them? That is the way faith grows, Brother Nash. God bless you. Come back tomorrow night and tell us how it is working.

Can you kneel down in prayer with a worried heart and get up with a restful heart? Can I go to prayer with a guilty soul and come back with a cleansed soul? Is that right? That's the purpose of it, isn't it? Oh, listen. If you know how to do it, do it; if you don't, learn. And remember what we studied the other night: Where do men learn to swim? In the water. How do you learn to pray? By praying. Sure. Keep it up, your soul is at stake and believe God will help you. He will. And if you don't know how and don't know how to learn how, my advice is, get with somebody that knows how to pray and stick to them like a bur, friends, until you learn. If you need to learn to cook, get with a good cook and stay there until you know how, right? This matter of learning to pray, friends, is the greatest science in the world.

If there's anyone here tonight that would like to get some personal help, tarry with us. We'll be glad to pray with you.

Heavenly Father, we thank Thee with all our hearts for this key of prayer, and we choose to stretch out the hand of faith to receive it and to exercise it that from that opened storehouse may flow to us the riches of Thy grace, not just for ourselves, but for the needy ones around us near and far. May we be Thy channels through which Thou shalt work to bring blessing for Jesus' sake, amen.

God bless you all.

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