

# Science of Prayer 6 of 6

#0394

Study Given by W. D. Frazee—November 4, 1967

Brother Warren Wilson at Wildwood has been used by the Lord to write a number of messages in song. His daughter is one in our trio who is going to sing one of his more recent messages telling the wonderful story of the love of Jesus and His sacrifice just for me. And each of you, as you hear this may echo the words of Paul:

“... [He] loved me and gave himself for me” Galatians 2:20.

Jesus climbed the lonely road up Calvary,  
And He bore the heavy cross to set me free,  
But He fainted 'neath the load,—how can it be  
That my Savior would have borne it just for me?

I can never understand His love for me,  
For to Him I was a bitter enemy.  
O! forever it will be a mystery  
That my Savior would have died for only me.

Then they nailed Him to the cross by men's decree.  
Yes, they crucified God's Son so shamefully;  
And they gave Him gall to drink,—how can it be  
That my Savior would have suffered just for me?

O behold Him hanging there in infamy.  
See the haughty priest, the scowling Pharisee.  
See the crown of thorns He wears,—how can it be  
That my Savior would have worn it just for me?

I can never understand His love for me,  
For to Him I was a bitter enemy.  
Oh! forever it will be a mystery  
That my Savior would have died for only me.

See the darkness that descends on Calvary.  
See the lightening flash, the earth quake violently.  
Hear His dying, bitter cry of agony;  
And to think He would have died for only me!

I can never understand His love for me,  
For to Him I was a bitter enemy.  
O! forever it will be a mystery

That my Savior would have died for only me.

Yes, a million years from now we'll still be singing about it, won't we friends? Still be singing about the wonderful sacrifice of Jesus.

You remember that one day James and John came to the Savior, and they said, like many people say today in prayer, "Lord, there's something we would like to have you do for us."

Jesus said, "What is it?"

Jesus is always interested in our desires, our requests, our petitions. And what did they ask for when they had the Master's ear?

"Oh," they said, "Master, we would like to have you settle right now the question as to who is going to be first in the kingdom. And we'd like to have you settle it in this way: We'd like to have You place one of us on your right hand and the other on your left."

What did Jesus say? My dear friends, He led them right to the cross. He did not rebuke their selfishness in seeking preeminence above their brethren. He might have done that. But beneath that scum of selfishness, he discerned a real love for Him that wanted to be close to Him. And so He presented the one problem that solves all other problems—the cross. He presented it under that same symbol, in that same figurative language that we studied last night. What was that prayer in Gethsemane?

"...O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt"  
Matthew 26:39.

So using that language, he said: "You do not know what you're asking. When you ask to be near Me, close to Me, the very closest of all, are you able to drink of the cup that I drink of? Are you able to go with me to the cross?"

And what did they say? "We are able." Again, they little realized what they said, but friends, the best they knew how to mean it, they meant it. And Jesus took them at their word. He said to them, "Ye shall indeed drink of my cup and be baptized with my baptism."

And so my dear friends, as you and I come with our petty petitions, our somewhat selfish prayers, our human desires and we say, "Dear Lord, we'd like to have you do for us, this and this and this and this," He brings us to the cross. "Are you able," He says, "To drink what I drink, to experience what I experience?" And oh, may our hearts respond as James and John did, "Yes, Lord. We will."

Like them, we may not know what we ask. We may not realize the suffering and the sorrow, the heart-breaking sorrow that lies ahead for us. But all of this is to lead us into a fellowship with Christ which can only be learned at Calvary.

Let us never forget that the cross, while indeed it is the place where Jesus gives all for us, must also be the place where we give all for Him. Here He suffers for us. Here we suffer for Him. And once this thing is settled, that for us there is only one question: the will of God, then God can do wonderful things.

This was the power of Pentecost. You see, up to the cross the disciples, while loving Jesus, in a way, and following Him, in a manner, still had in their hearts certain things, watch the point, that they hoped to receive by identifying themselves with Jesus. Judas is the supreme example of the man who aligned himself with Christ, hoping to receive certain benefits. He went all the way in that selfish road. And we see him hanging from a tree, the cord breaking because of his overweight. He was a selfish man.

But the other disciples were not entirely free from that same selfish spirit that filled Judas. And it took the heartbreaks of Gethsemane and Calvary to teach them what Jesus was really trying to accomplish. Thank God, they learned it, friends. Thank God we can learn it. Let's learn it. What do you say? Let's enter in tonight.

I want to study with you a bit tonight about the road of life that people travel in the light of what we studied last night. You notice that I have put on the blackboard here two ways. There is a road that is the bad road. And you will at once pick it out as the downward road. There is the good road that's on the level. Some times when we want to compliment a man we say, He is on the level. I'd like to have you think of those two roads for a few moments.

There are certain things which if you were looking for you would know which road you would find them on. If you were looking for whiskey or gambling you, would know which road to go to, wouldn't you? Yes. There are certain individuals, if you were looking for them, you would know where to find them. If you are looking for the bootleggers or the gangsters, you would say, "Well, somewhere along that downward road there they are."

People who walk in that "on the level road" are law-abiding. You do not find them in the penitentiary. They are honest. They pay their debts. They are pillars of the church if they belong to the church, and many of them do. They are respected citizens in the community. They are looked up to as models of deportment. But most of them are going to hell, for there is more than one road to failure and destruction.

And my subject tonight is not the two ways, but the three ways, for there are set before every human being the bad road and the good road and the way of the cross. And that road, my dear friends, the way of the cross, is a lonesome road. There's plenty of company on the bad road. And there's quite a bit of company on the good road. But those who travel the way of the cross walk the lonely road with Jesus.

Would you turn please to Matthew 16:24?

“Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me” Matthew 16:24.

Jesus expects His followers to follow Him. He’s not walking that bad road. And friends, His most earnest warnings are directed to keep us from that middle road. This is the problem of Laodicea. Laodicea is good, not bad. It is law-keeping, in a sense, not lawbreaking. You will not find Laodicea in the nightclub or the gambling dives. You will not find Laodicea drunk and lying in the gutter or in skid row. Oh, no. Laodicea has too much self-respect for that. As I said last night, selfishness ought to keep a man from getting drunk or smoking something that will give him lung cancer. Don’t you think so, friends?

But oh, there is a road far above what is called the good life of this world. It is that sacrificial, self-denying life that Christ came from Heaven to earth to show us how to live.

The Christian world is divided sharply into two classes. Those who think that Christ bore the cross so they would have no cross to bear, and those who know that Christ bore the cross so that they might know how to bear their cross. And our text—may I read it again? The words of Jesus:

“...If any man will come after me, let him deny himself, and take up his cross and follow me” Matthew 16:24.

You notice that He makes it very clear that the cross involves a relation to self which is one of what? Self-denial. See it there in the text?

“...If any man will come after me, let him...”

What?

“...deny himself, and take up his cross and follow me”  
Matthew 16:24.

What word do we use when we wish to deny? No.

Sometimes we hear mother talking to the little baby, “No, no. Baby, mustn’t touch. No, no.” And a hundred times a day, if you and I walk with Jesus the way of the cross, we must say to ourselves, “No, no.” Are you living that life?

“Ah,” says one, “I would think that would be quite a miserable existence.”

On the contrary, it is the only path of true and lasting satisfaction. Do you know that the people that are walking all three of these roads have deep within their hearts the basic human desire for satisfaction? They differ in the road that they take to get there.

These poor hippies, what are they seeking? Satisfaction, pleasure. I suppose that all of us would agree, they've taken a poor road to get there. But that's what they're seeking.

These people who pay their bills believe that honesty is the best policy. These people who keep the law feel that, that's a good way to keep out of jail. And as Jesus said about the Pharisees, they have their reward.

But ah, those who climb with Jesus the upward path, the way of the cross, have entered into an experience of satisfaction which is fundamentally different from anything in these other two roads. The difference is the difference between love and selfishness.

You see the reason that Jesus in Gethsemane chose to take the bitter cup, as I said last night, it wasn't that He was being challenged to give up some bad things so He could be saved. Oh, no. Rather, the opportunity was to give up the good things so others could be saved. And unless you and I can see that and understand the deeper meaning of love, we shall never walk the way of the cross. Oh, we may talk about it and sing about it, but to actually do it, we will never do it until we understand what love is. And love my friends, is not selfishness. Oh, no. Love is not self-pleasing. Jesus came from Heaven to show us what love is.

Think of the Savior up there in Heaven surrounded with all the glory and the joy of perfect harmony, a million, million glad to do Him homage, to give Him willing obedience. Oh, Heaven was a wonderful place! But He saw somebody down here in this world that wasn't happy, truly happy. He saw somebody that was in misery and sin.

We're told that Jesus did not count Heaven a place to be desired while we were lost. Oh, will you ponder that, my friends? Jesus did not count Heaven a place to be desired while we were lost. What does it mean? Ah friends, you who are parents can understand a little of it. For that's the reason that God let you be parents so that you could understand a little of it.

I was talking not long ago with one of the professors at the University of Loma Linda. He was telling me that they had been experimenting, not he himself, but he was telling me the results of another university of some research work with animals to discover what were the greatest drives, the greatest urges, the greatest most intense motives.

You know, there are those who think that the desire to get something to eat when somebody is hungry is about as great an urge as you can get. And it is an intense one. Men who have been friends and have worked together for years, when they get down to the place where food is running out, can exhibit the most intense selfishness. It's been done again and again.

And so animals will quarrel over the last scrap of food, but in this research work done with various animals in trying out various urges and drives in the animal thinking, the animal instinct, they discovered that there was one which was greater than all the others. It was the mother's love for her little ones. A mother cat, a

mother dog, a mother of many of the wild things—the call for food, the call to preserve her own life is not as great in that mother heart as the call to protect and preserve her little ones. And God has let us see in the animal and bird world that exhibition of love.

In true human hearts, we see it even more—how a mother will pour her heart out for her children, how she will suffer. Can you imagine a mother saying to a crying child: “Sorry darling, hours are over for today; call me at eight in the morning”? Can you? What’s the matter with her? Doesn’t she know union hours? Doesn’t she understand the wage-hour law? What’s the matter with her anyway? Well, there’s one thing that’s the matter with her, and that’s love. That’s a strange thing to the selfish heart.

To the people in that downward road who are bent on self-indulgence and to the people in that middle road that are bent on self-pleasing in more respectable ways, there is such a thing as going too far with this matter of love. Oh, it’s all right to cuddle a baby. Everybody likes to have a baby, or at least most people like to have one in their arms once in a while if they don’t have to be changed too often. But this thing of carrying love for others to the point where one discommodates himself and disadvantages himself and oh, actually to deny himself, actually to lay down his life, actually to quit thinking about self at all and just live for others because you love them—oh that’s fantasy.

“Nobody does it,” Lucifer says. Lucifer says that even God didn’t do it. At least that’s what he said for 4,000 years. But he has had a hard time in the universe selling that lie since Calvary.

For in Gethsemane and on the cross, Jesus, as the heart of God was poured out in His sacrifice, demonstrated that there was such a thing as love that would deny itself, such a thing as love that would sacrifice itself. He demonstrated that, and that is what the great sacrifice of the cross was meant to accomplish to help the universe to see the nature of love. It was there in the heart of God all the time, from eternity, but oh, it took the need of this poor, sick, sinning, selfish world to give the great opportunity to pour out the heart of God in that love offering on Calvary.

Now my friends, Jesus calls to you and me, and He says, “Will you come with Me and walk that road? Will you come with Me and walk that road?”

And this means more than being baptized and joining the church. It means more than reading the Bible and praying. It means more than paying our debts and keeping the law. It means that now and forever, we live for just one thing—to reveal that sacrificial love of Jesus to those around us for His sake. That’s what it means, dear ones.

You know I could stop now, and everybody would say, “Amen,” and we could go home and say, “Well, we had a good meeting.” But the human heart is a strange thing. We tend to rationalize our selfishness, and with the help of the Spirit of God, I would like to suggest to you a few things which if you mean business on this point, you can do.

In the first place, like Jesus, you can go to the garden before the mob comes and get this question settled. For as truly as the mob was on its way that night as Jesus knelt in prayer in Gethsemane, so truly the mob is on its way tonight, my friends. And those who dare to keep the commandments of God will soon know the cruelty of that mob as Jesus experienced it in the garden and in the judgment hall. And listen, if there is one bit of selfishness remaining in your nature, you will wilt and crumble under the impact of that mob.

Oh, you may like Peter say, "Though all men should deny Thee, Lord, I won't. I'm ready to go with you to prison and to death. I'll walk that road of the cross with you." But listen, like Peter, you may not know your heart.

I bid you my brother, go to the garden. Go to the secret place of prayer, and there on your knees face the cross. Ask God to help you to see the cross He wants you to carry. Tell God that you're not looking for a bargain counter thing, that you're not arguing with Heaven to let you in at a reduced price for some selfish reason. Oh, no. Tell God that you want to go, certainly not the bad way, certainly not that middle, self-respectable road; the road of respectable conventionality, inspiration calls it. Tell God that you want to go with Him that lonely road of the cross and ask Him to tell you what that means in your life.

He will do it if you mean business. Not all at once, friends. You and I couldn't stand it all at once. But He will begin to show you some sacrifices and self-denials to enter into that perhaps you hadn't thought of. And there will be the test whether you mean business or not.

Perhaps I ought to read it so you won't take my word for it:

"The Lord speaks; enter into your closet..." *Testimonies to the Church, Volume 5*, page 163.

What's the closet? Oh, that's the secret place of prayer, wherever you can be alone with God.

"The Lord speaks; enter into your closet, and in silence commune with your own heart; listen to the voice of truth and conscience. Nothing will give such clear views of self as secret prayer. He who sees in secret and knows all things will enlighten your understanding and answer your petitions. Plain, simple duties that must not be neglected will open before you" *Ibid*.

There's a promise, friends. Take that and tell God you'd like to have Him do that. And don't be afraid. The surgeon is your best Friend. But if you're afraid, do it anyway for love's sweet sake. Oh friends, when we stand at Calvary and see all He sacrificed for us, shouldn't we ask for some way to show our love for Him—not that we may gain merit, for we can never gain a bit of merit by the greatest sacrifice. He deserves already all that we can give. But He deserves all that we can give.

“If we love Jesus, we shall love to live for Him, to present our thank offerings to Him, to labor for Him. The very labor will be light. For His sake we shall covet pain and toil and sacrifice. We shall sympathize with His longing for the salvation of men... This is the religion of Christ. Anything short of it is a deception” *Christ’s Object Lessons*, pages 49–50.

Now back to the closet. We’re kneeling there in prayer, and we’re asking God to show us what sacrifice that He would like to have us make. And He begins to talk to our hearts.

I don’t know what He’ll talk to you about, friend. I don’t know which one He will begin with, but I know that sooner or later, He’ll get to a number of things. And when He does, friends, some of us will be looking different from what we look tonight. We’ll look more like the primitive church and less like the world. And some of us will be putting out less for automobiles and homes and furniture, and we’ll be putting more into the treasury of God’s church and the finishing of the work. That’s right.

But the place to settle that, friends, is not here; it’s in Gethsemane and Calvary. You see, if you merely measure yourself by those around you, you can walk the middle road. You can pay your tithe and give some offerings and still have plenty left to indulge yourself quite a bit.

Come now, in 1967 in the United States, when money is flowing like water, am I not telling you the truth, friends? Can’t a man today pay his tithe and give good offerings and still keep up with the Jones if he runs fast enough, can’t he? But that’s the middle road. That isn’t the way of the cross.

“Ah,” somebody says, “Brother Frazee, but wouldn’t I be quite peculiar?”

Oh yes, very peculiar. But remember I’m not telling you (and you will search carefully through all my sermon tonight and you will not find one word in which I am telling you) what to do about any of these things. I’m suggesting that if you will go to the secret place of prayer and watch with Jesus in Gethsemane, He will talk to you about a cup that He would like to have you drink. Then you won’t have anybody to blame, but Him. If I should tell you how to dress, some of you’d be angry and get up and leave the meeting.

“Oh,” you say, “I wouldn’t do that.”

I’m not going to prove it to you. No. No, I mean it seriously.

But if you will go to Jesus in prayer, some of you will be so ashamed for the way you’re dressed. But Jesus will have to talk to you about it, as to what He wants you to do, as to what He wants you to get rid of in the way of pride and vanity and unnatural, artificial manipulation of this wonderful body and it’s appendages that He’s given you to glorify Him. Jesus will have to talk to you about the immodesty that



makes angels weep, and that causes men to violate the Seventh Commandment in word and thought and deed every day that goes by, my friends.

It isn't for me to tell you how to get out from under that indictment. Unless you learn it at Calvary, it won't mean very much. But if you learn it there, friends, God will give you a sorrow for sin that will make you perfectly willing to be a nonconformist in this age of Sodom and Gomorrah. You'll be glad to walk with Jesus that lonely road of Calvary.

And so it is with this question of the use of our money and our time. I read in the writings of inspiration:

“Puritan plainness and simplicity should mark the dwellings and apparel of all who believe the solemn truths for this time” *Messages to Young People*, page 315.

Ah, my dear ones, when your neighbors visit your home, what do they say? Do they say? “Those people believe Jesus is coming and coming soon; their homes show it; their furniture shows it.” Is that what they say? Or do they say, “Well, So and So are doing pretty well, aren't they? They have the latest. They must be doing pretty well in their business or their profession.”

God help us, my friends. We've come to a time when too many members of the remnant church are being sold on the idea that, that's the way to let your light shine—to show to your neighbors that Seventh-day Adventists are no run-down-at-the-heels people who live on the wrong side of the tracks. We have come to the day when the church can be popular, can be well thought of. When you can drive the best cars, the most expensive things, and have the most expensive furniture and be patted on the back for it, congratulated by other people in the church, like the rich young ruler doubtless was.

But you see, I know that if you meet Jesus in the garden of Gethsemane, He'll talk to you about what He would like to have you do in cutting down instead of fattening up. I know that He will talk to you about getting ready to move from this world instead of settling down as if you were going to be here in the days of your grandchildren.

It wouldn't be for me to tell you how to do all that. In the first place, I don't know. I don't know how expensive a house you ought to live in. I don't know how much you ought to put out for furniture and automobiles. If I did, I wouldn't tell you because you wouldn't like it, perhaps. And I don't blame you. I don't like to have somebody boss me around in all the details of my life.

But ah, friends, I find two things in the secret place of prayer. There's nobody that will be as straight and strict with me as Jesus. And there's nobody who will be as sweet and tender and understanding as my Lord. I can trust Him. I'm not afraid of Him. He's not trying to take advantage of me. He loves me. He has proved it for He gave all for me.

May I suggest another field that the Lord may talk to you about? You know we're living in an age of communication. That's quite a word today—communication. There is never so much reading matter as there is today, newspapers, magazines, books of all kinds. Then there's the radio pouring into our ears, and the TV glaring into our eyes. And there are other methods.

May I read you one little sentence, friends? And while I read this concerning reading, for this was written before the days of radio and TV, I want you to think of it as dealing with all methods of communication. This is in the book *Fundamentals of Christian Education*. It's the last article that Sister White wrote for the *Review and Herald* before she passed away. And it is entitled a message for our young people. It forms a fitting climax to this wonderful volume, *Fundamentals of Christian Education*. I pick out one sentence:

"There is much good reading that is not sanctified"  
*Fundamentals of Christian Education*, page 547.

That's a very interesting sentence. If this is the first time you have heard it, you need to ponder it a while. This will be a good one to take with you to this closet to pray over:

Do you see the three ways suggested, friends? Oh, there is a mass of stuff, of rubbish, of filth coming from the press, and over the airwaves today that belong on that downward road. Anybody could label it; the world itself knows that it's full of filth. Sodom and Gomorrah were never worse than this world is today. That's the downward road.

But there's a middle road that's full of good reading, not the filth and the trash, full of good reading. And some dear people seem to think it's their business to keep up with it. If you do friends, where will you get time for the Bible and the red books? Do you see what I mean?

There is a German proverb that says that the good is the enemy of the best. And if you choose to let good reading—good reading mind you, not a mass of filth—and good radio, and good TV—programs that you can defend, that you can stand up and say, "I didn't hear one curse word in the whole thing, and everything was such that the family could listen without embarrassment—I say if you choose to fill your time with that, where will you learn the meaning of Gethsemane and Calvary?

It would be well for us to spend time each day reviewing the life of Jesus from the manger to Calvary, but if we're trying to keep up with what the world is writing and saying and programming, we just won't have time. Do you see what I mean?

But it isn't for me to tell you what to do with your TV or your radio or your newspaper or magazines. It isn't for me to tell you what subscriptions to cancel and what time to devote to keeping up a bit with the news and how much more time to spend with the Bible and the Spirit of prophecy. I can't do that. I don't know just what your program should be. But there is Someone who loves you so much that He is willing to supervise every detail of your life.

And if you will go to Gethsemane and there beneath the olive trees ask Jesus to show you the cup He wants you to drink, somewhere along the line there's a mass of books and magazines and a lot of other methods of communication that are going to go into the wastebasket, not because they are vile and vicious, but because they're like sawdust. They take up space.

Now we might go on through many other things in life. We might take up the field of education. We might take up the field of child training, of family religion. We might take up the field of missionary activity. We might take up the field of music. We might take up the field of diet. We might take up various other things.

I merely suggest, friends, that if you and I will begin tonight, if we haven't done it before, Jesus will begin to show us what the cross means in daily life. And this is the way to solve problems. The mystery of the cross explains all other mysteries. And as you meet Jesus in the garden and He shows you the cup to drink, ask Him to make it a real sacrifice, not just some tiny little thing.

Tell me, friends, did you ever get a birthday card? Did you ever turn and look at the back of it and see those numbers down at the bottom? I won't ask you to raise your hands. Ah, when we tell our Lord that we are thinking of Him and that we love Him, oh, so much, I wonder how our lives show how much we mean it. Do you see what I mean? And listen. If you settle first of all that Jesus' will and not your will is going to get done, many of these things that you think are hard are going to be easy.

Here's a little secret to share with you. And you will find it in the book *Messages to Young People*, page 30. Listen to these two sentences. You'll see why I called the study last night and tonight, the problem that solves all other problems. Listen:

"The surrender of all our powers to God greatly simplifies the problem of life. It weakens and cuts short a thousand struggles with the passions of the natural heart"  
*Messages to Young People*, page 30.

You see, friends? You've heard about the man (and I say it not to awaken a smile, at all) who was going to cut off the dog's tail, and he thought how hard it would be on the dog. And so he cut off just a little every day. You've heard about that, haven't you? I doubt if anybody ever did it with a dog.

But thousands of Christians are practicing that sort of vivisection on themselves, friends. You may think it's merciful to poor self, but I say it's the most intense cruelty. Why not have it off right now? Why not say to Jesus, "Lord, cut and cut deep. I'm settled all the way. Anything that Heaven wants, that is already settled. Here's my signature. Take, Lord, everything—Everything."

Did you ever go to surgery? Well, if you did, whether you remember it or not, you signed something that gave the surgeon authorization to take anything out in there that he found that needed to come out. Am I correct? Yes. Why not do that with Jesus, friends?

Why not say, “Here I am, Lord, cut away. And you’re not going to have to ask my permission and argue with me over every little thing either. Here I am Lord. My property, it’s on the altar to be used up in the service of God. My home it’s to be used to help gather in the poor and needy, not just to be a palace and a mansion for my selfish enjoyment. My clothes, my books, my everything is no longer mine—it’s thine Lord. And my heart, my mental powers, my ability to make money, my whole life, it is Yours, dear Lord, for just one thing, to help Jesus finish the work.”

When God gets a remnant church like that, Pentecost will be here, the Loud Cry will be given in all its glorious power, and Jesus will come. Shall we go? Shall we go? But remember, before Pentecost is the upper room and Gethsemane and Calvary.

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