

Prayer

Part 1

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[00:00:01] The introductory address on prayer by Mr. Frank Wallace at Baffenfell Manor, October 1986.

The first is in 2nd Chronicles, chapter 6. 2nd Chronicles, chapter 6, and we'll read from verse 11.

Better read from verse 10. The Lord therefore hath performed his word that he hath spoken, for I am risen up in the room of David my father, and am set on the throne of Israel, as the Lord promised, and have built a house for the name of the Lord God of Israel. And in it have I put the ark, wherein is the covenant of the Lord, that he made with the children of Israel. And he stood before the altar of the Lord in the presence of all the congregation of Israel, and spread forth his hands. [00:01:07] For Solomon had made a brazen scaffold of five cubits long, and five cubits broad, and three cubits high, and had set it in the midst of the court. And upon it he stood, and kneeled down upon his knees before all the congregation of Israel, and spread forth his hands toward heaven, and said, O Lord God of Israel, there is no God like thee in the heaven nor in the earth, which keepeth covenant and sheweth mercy unto thy servants that walk before thee with all their hearts. Thou which hast kept with thy servant David my father that which thou hast promised him, and spakest with thy mouth, and hast fulfilled it with thine hand as it is this day. Now therefore, O Lord God of Israel, keep with thy servant David my father that which thou hast promised him, saying, There shall not fail thee a man in my sight to sit upon the throne of Israel, yet so that thy children take heed to their way to walk in my law, as thou hast walked before me. [00:02:14] Now then, O Lord God of Israel, let thy word be verified which thou hast spoken unto thy servant David. But will God in very deed dwell with men on the earth? Behold, heaven and the heaven of heavens cannot contain thee, how much less this house which I have built. Have respect, therefore, to the prayer of thy servant, and to his supplication, O Lord my God, to hearken unto the cry and the prayer which thy servant prayeth before thee, that thine eyes may be opened upon this house day and night, upon the place whereof thou hast said that thou wouldst put thy name there, to hearken unto the prayer which thy servant prayeth towards this place. [00:03:01] Hearken, therefore, unto the supplications of thy servant, and of thy people Israel, which they shall make toward this place. Hear thou from thy dwelling place, even from heaven, and when thou hearest, forgive. Now, the Epistle to the Ephesians, chapter 3.

Just two verses. Verse 14, Ephesians 3, For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named.

Now, lastly, the Gospel by Luke, chapter 22.

[00:04:07] Gospel by Luke, chapter 22, verse 39. And he came out, and went as he was wont to the Mount of Olives, and his disciples also followed him.

And when he was at the place, he said unto them, Pray that ye enter not into temptation. 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. 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.

[00:05:03] 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.

The exercise that has been placed in my heart for these meetings that we shall have in the Lord's Mercy is this tremendous matter of prayer. I think we would all confess that we don't pray enough.

And yet, when you read the Bible from Genesis to Revelation, we are convinced that prayer is one of the most essential things for any believer in God, in Christ.

No matter the dispensation, prayer has been the great service of those who are active for God. And without it, there was barrenness and failure. And I have to confess in my life, I haven't prayed enough.

[00:06:17] Although one can say humbly that one feels that whatever prayer one has done, that has kept one to some extent. We were talking, Minnie and I, one night, and I confessed that I thought there were three things in my life that had kept me going as a Christian. And one was the essential one, prayer, and secondly, reading the Word of God, and thirdly, keeping in contact with the meetings, fellowship. And I think if we do pursue these three things, we'll keep in the atmosphere of heaven, and in spite of failures and weakness, we'll be kept going on. And we want to concentrate on this great matter of prayer. These are tremendous sites that we've read together. A king in the full flush of fulfillment, the temple built according to the divine plan, all accomplished according to the divine will, the glory of the Lord about to enter into it, and a king on his knees, praying to God, [00:07:25] acknowledging the greatness and supremacy of God. I believe that's one of the most essential things in prayer. And whether our prayers are weak, or intelligent, or whatever kind of prayers we offer, every time we bend our knees, every time we make a prayer to God, it's an acknowledgement of his supremacy. We might not understand completely this, but I believe it is an acknowledgement of God's supremacy. And I think we could write over our meetings, prayer is honoring God. I think if we keep that in our minds all the time, prayer is honoring God. It's an acknowledgement of the greatness of the God whom we've never seen, and yet we have a link with him. [00:08:13] Robert Burns, the Scottish poet, he wrote a poem to a young man. And he warned the young man that there would be many attacks against him. Obviously this young man was a man with some knowledge of God. And he warned him, and among other things he said, an atheist laughs a poor defense against deity offended. That's a good thing to remember when atheists scorn and ridicule the Christian. But he said, a correspondence fixed with heaven is sure a noble anchor.

Now if we remember that, and I'm sure we do, we have a correspondence fixed with heaven. We don't need a poet to tell us that, but his poetic language certainly fixes it in our minds. A

correspondence fixed with heaven is sure a noble anchor. [00:09:08] Now when Solomon bent his knees and cried aloud to God in the way he did, he was acknowledging the greatness of God, so great that the house that he had built could not contain the presence of God, and well he knew it. But he bowed his knees in the acknowledgement of the greatness of God. What a sight.

Now we come to the prison. The Lord's servant, great man, formed by his master to be an apostle, to serve him, to be the apostle to the Gentiles, and what a servant he was. And now, after a life of faithfulness, he's in prison.

He's not despondent. He's bowing his knees in worship and in prayer. For this cause I bow my knees to the Father, the Father of whom every family in heaven and earth is named. What an impression Paul had of the greatness of God the Father.

[00:10:14] And he bowed his knees in that Roman prison, and it certainly wouldn't be congenial. What a contrast from Solomon. Solomon, in the background, this huge temple reared to God with all its magnificence, its gold, its silver, and all the embellishment that the divine will had given to it. And now this man in a prison, with all the difficulties and pressures upon him, and he's bowing his knees to the Father. What a sight to see. What a man he was with his knowledge of God, with his knowledge of the truth, with his knowledge of Christ. And one doesn't feel in any way any note of despondency or defeat, any note of weakness, rather the opposite, because that prayer of Paul takes us right into eternity, the completion of the purpose of God. [00:11:05] Unto him, unto God, be glory in the church, in Christ Jesus, throughout all ages, world without end. Why, Paul's mind and prayer, it leaped far beyond the bounds of the prison that he was in. His mind was occupied with God, his mind was occupied with the will of God, and there he was, his mind and his soul, his spirit, soaring above his difficulties and trials. What a wonderful prayer, bowing his knees to the Father. What can we say, dear brethren, when we come to the garden? The Son of God bowed down, kneeling down, around him his enemies, the intrigue, the hatred, the pressure, and above all this, the pressure upon his spirit, as he anticipated what shortly he would endure upon the cross.

[00:12:01] There he is, bowed down, kneeling down, humble subject man, in his attitude of humility before his God, with tremendous pressures upon him. But he kneeled down in the acknowledgement of the supremacy of his God, not my will, but thine be done.

I've just selected these three passages. I can assure you it's not an easy thing to speak about prayer because there's so much in the Bible that we can draw upon, but these three scriptures suggested themselves to me as an introduction to the subject. The King upon his knees, the Apostle upon his knees, the Son of God upon his knees, all indicating, I believe, this acknowledgement of the tremendous greatness of God. Now, dear brethren, my humble desire is for myself and for you is that we might have an increased appreciation of the greatness of God. There is no goodness going to God without problems, without difficulties, without exercises, unless we have firmly embedded in our minds that our God is competent to deal with the problems that we present to him. [00:13:19] You'll find, I hope, before we end that it's not all a question of problems when we're praying. There's the happy release of the spirit in worship and to sing to God a form of prayer, as we shall see. But I believe it's so necessary to get into our hearts the greatness, the glory, the supremacy of God that when we enter into his presence, kneeling is the proper attitude for us when it is possible. It may be that in some cases it may be physically impossible, but when there is opportunity, if the King kneeled, if the Apostle kneeled, above all, if the Son of God kneeled, surely we should kneel in our acknowledgement of the greatness and glory of God. [00:14:07] We're not forgetting that the Lord

Jesus says, when ye stand praying, so there's no difficulty in standing praying. And also Nehemiah, in the exercise of his service before the King, he stood and he prayed. Very short, very brief, to the point. So we're not saying that kneeling is the only way, but dear brethren, when we have the opportunity, when it is permissible, we ought to bow our knees. We have ample examples for us. And by that posture, I believe by that simple posture, we are acknowledging the greatness of God. After all, we're only creatures. After all, God is so infinitely great. How right it is, by this simple method, in our acknowledgement of the greatness of God, we can bring him pleasure. Now that's the first point in the prayer I want to bring to you tonight. Oh, that it might enter into our hearts more and more. Just let me quote one example in practice. [00:15:09] You remember when the servants and the saints in the beginning of the church period, in Acts 4, were being persecuted. They had been released from prison. And then they got to their own company and they had a prayer meeting. The place shook when they prayed. And it says, they prayed aloud to the God who created everything. There was their impression of the greatness of God. And mind, that's a tremendous impression, the Creator God.

Perhaps we don't use it enough in our prayers. The Creator God, his wisdom, his skill, his understanding in bringing into being this vast universe that we live in. And they prayed to the one who had brought it into being, and they asked for his protection and his help and his power. And they got it. And were able to continue in testimony for God. There's a concrete example of believers who trusted in the greatness of God. God answered their prayers and helped them. [00:16:14] We have the example of our Lord Jesus. We've already read and spoken about this from Luke 22. That should be quite sufficient for us to indicate to us the importance of prayer in our lives.

The Lord Jesus pre-eminently, in the Gospel by Luke, is presented as a humble, obedient, dependent man. Again and again and again, we read of him praying. He prays when he is being baptized.

He prays when he is upon the mountaintop. He prays when he is in the wilderness. He prays before he selects his disciples. He prays on the Mount of Transfiguration. He prays in the garden and he prays on the cross.

[00:17:11] What a man. What a beautiful expression of dependence. All the time. Never a moment when he wasn't dependent. There's a beautiful expression of the Lord Jesus in Psalm 22.

I was cast upon thee from my mother's womb. I was made to lean upon thee from the moment of my birth. I'm not quoting the scripture exactly, but that's the gist of it. From the very moment that he was brought into this world as a babe, he was absolutely dependent upon his God. That could only be true of one who was God, the greatness of the Incarnation. And oh dear friends, what a wonderful thing it is to see this glorious man bowed in prayer again and again and again. How earnest he was in it. He prayed all night. Have you ever prayed all night? Have I ever prayed all night? [00:18:12] We think of the multitude of problems that exist in the meetings, whether locally or throughout the world or connected with the Christian testimony. Perhaps we haven't sufficient knowledge in our minds about these things to keep us supplied for a prayer of five minutes. That's to our shame. The Lord prayed all night because he knew as only he possibly could know the extent of the need that existed. And so he prayed all night for the many, many problems and the many, many needs that existed amongst men and women. I remember reading about a Church of England bishop and traveling over from this country to America in the days when planes were non-existent. They sailed by boat. Every day he spent five hours on his knees praying. He must have had plenty to pray about. Five hours every day praying. [00:19:09] I know there is the busy life that we live if we're in business and many things connected with the home. And God understands that. But oh, how he appreciates if we have

time to use that time, however small it might be, if there's real earnest, diligent prayer in relation to his interests. The Lord Jesus continued all night in prayer. The disciples, they went home to the comforts of their home, the comforts of their bed, but the Lord Jesus was engaged in prayer. It also says that he prayed alone. There is tremendous value in collective prayer, but there's something special, I feel, when you're alone with God. And there are many things that you can say to God that you can only say in private. [00:20:01] You could never utter them even in the presence of your beloved or in the presence of other believers. There are things between you and God that must be said alone. Things that have to do with your own private relationship with God and your own personal needs as a believer in Christ. And that's why we need to be alone. The Lord Jesus was alone. It wasn't that he felt that he was left out of things. No, he wanted to be alone. And I believe it's absolutely essential that we find time to be alone, to tell God the things that we require personally. What a man he was, continually praying, continual reference to his God in so many matters pertaining to his service. Never independent, never like man. Man's self-assertive, cocksure. He can manage, he can cope, and so he forgets prayer and then he becomes a cropper. [00:21:01] That was never so in the life of the Lord Jesus. Humble, dependent, diligent in prayer. There are two other things, or should I say one other thing, we've mentioned about his example on earth. Praise God. He continues that intercession. He is in glory. We find in Romans 8 and in Hebrews 7 that it tells us there that Christ is carrying on a service of intercession day by day. Of course, he is God and he can do this. He's in the place of supremacy and glory.

And this is one of his outstanding unique glories, that he maintains this service of intercession. Though not one of us would be here in the Christian pathway today if that intercession hadn't been exercised on our behalf. You remember what he said in relation to Peter? I have prayed for thee. Oh, how wonderful. I suppose if the Lord could speak to us in words that are to be heard, he could say that to each of us. [00:22:10] I have prayed for thee. Praise God for that. That his prayers, his intercession, his protection, his care has kept us in the Christian pathway when we might easily have slipped away, might easily have succumbed to Satan's power and wiles. Now we come to the many, many exhortations that we find in the Bible in relation to prayer. In 1 Thessalonians 5, Paul exhorts the Thessalonians, pray without ceasing. Pray without ceasing.

Now we know that that doesn't mean without ceasing literally, at least I think so. We have our work to do and if we are doing our work, then it's obvious that we can't give our proper attention to it and pray at the same time. The Lord understands that. [00:23:08] There are many situations that we are in that it would be impossible to pray, but it means pray diligently. Keep on praying when you have the opportunity. The Lord Jesus was preaching. When he was preaching, he wasn't praying. And so we find that this exhortation to pray unceasingly is simply an exhortation for us to use every moment that we can use diligently, righteously to lift up our hearts to God in prayer. Pray unceasingly.

The apostle didn't forget either to ask the Christians to pray for him. Well, he knew the power of prayer in connection with Christian service. And through his letters, we find this note coming again and again. Brethren, pray for me. Pray for me. And he's praying not exactly for himself, but for the exercise of his service that it might be for God's glory and for the benefit of all concerned. [00:24:11] Then he says, persevere in prayer. Persevere in prayer. I like what someone said about prayer. God's delays are not denials. I think that's a good thing to mind because we want an immediate answer to our prayers, and that's understandable.

But God might say, no, there are certain reasons why I don't answer the prayer at the particular moment. And so he delays answering the prayer. So that doesn't mean it's a denial. We've often said

there are three answers to every prayer. Yes, no, and wait. So how thankful we are that we can exercise this patience that is so necessary when we pray. But we have to persevere. Persevere in prayer.

[00:25:06] I like to think of that old sister that we read about in the second chapter of the Acts, Anna. What a tremendous testimony the Spirit of God gives to her. Night and day. Night and day. I don't know how long she carried on this service, but with fastings and prayers, she continued this service. What a tremendous example. That's the most wonderful thing about prayer. You don't need to be a gift to pray because there's no such thing as the gift of prayer. Prayer is open for every brother and sister. It's not a question of how much you know about the Bible. It's how much you know about God. That's the great point. And the more we know about God, the more we'll be encouraged to pray. [00:26:01] Stop. Well then, keep at it.

[00:27:02] I had been praying wrongly. It wasn't that I was insincere. It wasn't that I was praying for something for myself. It was something that I felt was the Lord's mind, but he showed me that it wasn't. Well, one just has to bow one's knees and confess one's ignorance or one's lack of wisdom and perception. But in other matters, if we know it's the Lord's will, persevere, persevere, persevere. That's what the Apostle says. I think in the epistle to the Colossians and also in another place, I think it's the epistle to the Romans, chapter 12. He says this, persevere in prayer. So necessary. Indeed, if the air that we breathe is so absolutely necessary for us physically, I believe prayer is absolutely necessary for us as Christians. We would soon die if we couldn't breathe. I believe we die spiritually if we don't pray. And so Paul says, keep on praying. [00:28:07] And he says, pray at all seasons. There isn't a particular season for prayer and then we can forget it. Oh, no. Every season is important in prayer. Every season, every day, every week, every month, every year, we have to keep going and pray and pray and pray and pray. And you think of the Lord Jesus when we find him in the garden with his own. I like that little touch in the gospel by Luke. It's the gospel of the grace of God, isn't it? And Luke says they were sleeping for sorrow. And the other accounts we might say, well, what a poor lot. The Lord Jesus so upset and they're all sleeping. No, says Luke, they were sleeping for sorrow. They were so sad, so upset that it caused them to sleep. But think of him there in the midst of his own sorrow. He exhorts his disciples, pray, pray, watch and pray lest you enter into temptation. [00:29:12] Now, I think we've all proved I'm sure we have. We must have proved that when we pray, we are brought near to reality with God and we realize that it's not a question of platitudes or the beautiful expressions that we use or the eloquence we have when we address God. It's a question of sincerity, reality. And the Lord Jesus, he expressed this in a matter in a way that we often use in the gospel. When the two men went up to the temple to pray and the Pharisee prayed God cold, cold and drew attention to himself, although he was speaking to God. And we believe, according to the book of Proverbs, that that kind of prayer would be an abomination to the Lord. But the other man was absolutely sincere, 100 percent sincere. Oh, God, be merciful to me, the sinner. He was sincere, real. He got to God about the matter in a way that pleased God. And that man went down justified. [00:30:17] Now, while that pertain to a sinner, it also pertains to a saint. The reality of prayer, it's not something flowery and something that makes much of us. Oh, no. If we realized the one to whom we address ourselves, we would be very, very humble indeed. And yet what a tremendous privilege, what a privilege to carry everything to God in prayer. How blessed creatures like ourselves, so sinful, so weak, so foolish, so prone to go our own way, carve out our own our own path for ourselves.

And yet we are privileged to bow our knees and directly address ourselves to God, the great God, the infinitely great God, the creator, the God and father of our Lord Jesus Christ. [00:31:12] And we are privileged to talk to him direct, no intermediary. Well, I shouldn't say that. We address ourselves to

God through Christ. But I mean, no human intermediary. We know we need no human help to help us in this matter of addressing ourselves in prayer to God. Oh, dear brethren, what a privilege, what a privilege to get right into contact with the resources of power and wisdom infinitely beyond anything that the world possesses. Isn't this what Paul means when he wrote to the Philippians and he says, My God shall supply all you need according to his riches in glory in Christ Jesus, our need, riches in glory in Christ Jesus, inexhaustible resources to be drawn upon through prayer.

[00:32:09] Now, the last point I want to bring before you is of a dual character, and that is the happy side of prayer.

Prayer, I believe, is a term that covers many means of addressing ourselves to God. Many of the Psalms, for instance, are prayers. I think at least five, possibly six headings are mentioned in this way as prayers.

But then others, without the heading, they breathe the spirit of prayer. They're crying to God for help. They're acknowledging God in his supremacy and wisdom as the one who could help. Some of them are imprecatory prayers, and they wouldn't be the prayers that a Christian would pray. But many, many of them, the language we could adopt quite happily because they are drawing upon God in his greatness and in his wisdom. [00:33:07] And then there are songs, and many of the hymns that we have in our hymn book are prayers. Oh, teach us more of thy blessed ways. A song that we're singing that in itself is a prayer, and many, many more will come to your mind. And what a wonderful thing it is that in song, in the voices that God has given to us, we can raise them and utter prayers in this happy and in this very privileged way indeed. And then worship is a form of prayer. The worship that we find, the prayer that Solomon uttered at the dedication of the temple was both a prayer, a supplication and worship. It indicated, as far as he was concerned, how great God was, the covenant he had made with David, the promises he had made. All this involved the purpose and will of God, and it was all involved in this tremendous prayer that he made. [00:34:07] And so we too can have this happy experience of addressing God in worship, in song, in praise. Oh, how wonderful.

Think of Paul and Silas when they were in that prison in Philippi, their backs lacerated by the Roman scourge, and they're in the prison, and they might well have been depressed. They might well have had a sense of defeat, but were they? It says they prayed and they sang praises. There was the note of worship along with their supplications for help and strength. What a tremendous thing it is then that when we sing, we are singing to a God who hears our song just in the same way as he hears our prayers. Now lastly, the function of prayer.

[00:35:05] I've already spoken about individual prayer. Each one must determine how this function is maintained.

What time is best suited, time that can be set aside to be used for this specific purpose.

I believe this is why so often we get in the Bible prayer and fasting. It wasn't simply that they abstained from food just for that particular reason, but they abstained from food to apply themselves to that time in prayer. The time that was spent in preparing food and partaking of food was now spent in prayer, prayer and fasting. Now each one must determine what are the most opportune moments in each life to devote oneself to prayer. [00:36:04] Oh, I say this again, absolutely essential.

If we are going to be maintained fresh, energetic, diligent, strong in the interest of the Lord, we must

have individual prayer.

Then there is household prayer.

Husband and wife kneeling together at the throne of grace, praying.

What a happy thing. Husband and wife, children too if necessary. What a tremendous thing for heaven to look down upon. If I can refer to our Scottish poet again, if you've never read it before, get a copy of *The Cotter's Saturday Night* and you'll read something that will rejoice your heart. Because Burns portrayed something that was in function in those days in Scotland, something that was general, sad to say, largely disappeared. [00:37:06] He describes the cotter and his wife and the children and their daughter's young man kneeling down together and praying.

After reading the word of God. And then when they all went away, the husband, the father and the saint, that's how Burns describes him, kneeled down with his wife and they prayed for their children.

What a tremendous sight. Oh, would that that were true in the homes, not only in Scotland, but throughout Britain. Would that it were true in the homes of the saints. Prayer in a household way. Diligent prayer, constant prayer, husband and wife and children together.

When Paul says thou shall be saved thou and thy house. He wasn't only thinking that they would be free from the guilt of their sins and we're going to heaven. [00:38:06] Salvation means much more than that. They would be saved. That household would be saved from many of the activities that had formerly marked it. And that home would be given over to different kinds of activities and prayer would be one of them. And that would be the real evidence that salvation had entered into that home. What a tremendous thing. Burns said from scenes like these, old Scotia's grander springs that makes her love that home revered abroad. Princes and lords are but the breath of kings, an honest man, the noblest work of God. Oh dear friends, whatever the poet might say, it's what the word of God says. That impresses upon us this tremendous need of prayer, individually, householdly and then collectively. Oh what a tremendous thing it is, this matter of prayer. And yet, I know that you will agree with me because we're speaking the truth, we know it. [00:39:04] That if any meeting is sacrificed, very often it's the prayer meeting. Ah yes, the Bible reading, we can hear our knowledge then. Or addresses, or gospel meetings, yes. These are places where we can have a great deal of activity. But the prayer meeting, well, maybe that doesn't matter so much. Does it not?

Oh, when we neglect the prayer meeting. We are neglecting the powerhouse, so often it has been said. I think it was Charles Spurgeon who took his visitor down to the basement of his church, the tabernacle.

And he said, this is the powerhouse. And the visitor looked round to see what he was talking about. Maybe some furnace that supplied heat. No, said Spurgeon, we're talking about the place where prayer is made. This is the powerhouse. This is why that man of God was so powerful in his ministration in the gospel. [00:40:01] And we can be sure of this, that when any assembly neglects prayer, they are neglecting the very means to draw upon the power of God. The wisdom of God. Not only for their own encouragement, that's primary. But also for the interest and blessing of those who are around in the area, through the gospel or through the ministration of the world. And so I believe that these three areas where we can function, individually, in the home, in the assembly, are areas where this great service of prayer, one of the greatest, if not the greatest, service can be carried on.

And we can all have our part in it, thank God. As we said a moment ago, these instances that we read, indicate, shall I say, the scope of prayer by individuals, a king, a servant, and a son of God.

[00:41:02] And let us add Anna, the widow. All engaged in prayer and effective prayer. That's the great point. Effective prayer. And all people can engage in prayer. Husbands, wives, all young people who are newly converted, they can all exercise this tremendous prerogative. And so, this introduction to the subject, is one that I believe we need to think about more and more. The supremacy of God. The example of the Lord Jesus. The many exhortations in scripture. And the functions that we can carry on, individually in the home or in the meeting, are sufficient reasons for us to be more and more exercised in this great matter of prayer. I like what I read recently. I don't know who said it, but it appealed to me very much, when the person said, that prayer is the nerve that moves the muscle of omnipotence.

[00:42:05] That appeals to me very much. I might be a very, very weak nerve, but my prayers can move the power of God, in whatever way it is necessary, for help, for encouragement, for blessing. Oh dear friends, may our little talk, more and more, encourage us in this great matter of prayer. I'm sure, if I could look into your hearts, I know you would be like mine. We would all be confessing, yes, we could pray more than we do. And when we do make that confession, the reality of it will be seen, when we do it a little better than we've done before. Now, just to go over very briefly, if the Lord will, before we close. On Monday, not the Lord's prayer, we hope to say a little about the disciples' prayer. That is the prayer that the Lord taught them. Tuesday night, [00:43:01] we might say something about the prayers of Daniel. Wednesday night, the prayer of a man in the Old Testament, called Jabez. On Thursday night, characteristic prayers, by different people. And then Friday, prayer in the early period of the church. Now we've been long enough, trying to help a little, in the things of the Lord, to know that you very often make your plans for a series of meetings, and before you reach the end, you're told to move in a direction that you never thought about. So while we suggest these are the things that we intend speaking about, it may be there will be an alteration, and I'm sure you will accept that. Well, can we close in singing together, Two Hundred and Eighty-Eight.

Two Hundred and Eighty-Eight.

Although whose mercy is hard to see, [00:44:02] all we can do is pray.