

Only A Prayer Meeting???

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[0 : 0 0] Well, if we could, with the Lord's help and the Lord's enabling, if we could turn back to that portion of scripture that we read, the book of Acts.

Acts chapter 1, and if we read again at verse 12. Acts chapter 1, at verse 12. Then they, the disciples, they returned to Jerusalem from the mountain called Olivet, which is near Jerusalem, a Sabbath day's journey away.

And when they had entered, they went up to the upper room where they were staying, Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus and Simon the zealot, and Judas the son of James.

All these, with one accord, were devoting themselves to prayer, together with the woman and Mary, the mother of Jesus, and his brother.

And so on. Charles Haddon Spurgeon is a name that many of us are familiar with, because Spurgeon is probably, he's not only the most well-known and much-loved preacher, but he was also a well-known author.

[1 : 2 3] But you know, it was this English Baptist preacher who was known, he's known to us as the prince of preacher, and he transformed preaching during the 19th century.

And his inspiration and his influence, it has continued into the 20th and even the 21st centuries. And you know, Spurgeon, he gave his life to preaching. He gave his life to heralding the name of Jesus Christ.

Spurgeon, as many of you will know, he was converted on the 6th of January, 1850, at the age of only 15. He was walking, or trying to walk, to his local church, but he was walking through a snowstorm, and it forced him to abandon his walk to church and turn into the local Methodist chapel in Colchester.

And as Spurgeon, he sat down. It was there that God opened his heart to the message of the Saviour. The text that changed Spurgeon's life was from Isaiah 45, verse 22.

Look unto me, and be ye saved, all ye ends of the earth, for I am God, and there is none else. Now that day, the preacher, he wasn't eloquent, he wasn't powerful, he wasn't passionate.

[2 : 3 7] In fact, for most of his sermon, the preacher, he just repeated his text. But during his sermon, the preacher, he directly addressed Spurgeon, who was sitting in the balcony.

And he said to Spurgeon, he said to him, Look, look, young man, look now, and be saved. And Spurgeon, he looked to Jesus and was saved.

And you know, my unconverted friend, before I carry on any further, let me tell you that that's all you need to do. That's all you need to do. All you need to do is look to Jesus. Confess him as your Lord and Saviour, and commit your life to him.

All you need to do is look. Look to Jesus. But you know, about a year later, after his conversion, at only the age of 16, Spurgeon, he preached his first sermon.

And that same year, he was installed in a small Baptist charge in Cambridgeshire. And then in April 1854, after preaching for three months on probation, and just four years after his conversion, Spurgeon, who was only at the time 19, he was called to the pastorate of London, to the New Park Street Chapel.

[3 : 50] And for 38 years, Spurgeon remained their pastor or their minister in that New Park Street Chapel, or what later became the Metropolitan Tabernacle. And Spurgeon, as you know, he was not only a great preacher, he was also a brilliant author.

Many of his works, they have been published, including his 3,600 sermons. He has an autobiography. He had many commentaries, such as The Treasury of David, which is a commentary on the Psalms.

He had many daily devotionals, like Spurgeon's Morning and Evening, maybe many of you have it, or Faith's Checkbook. Along, he wrote also many magazines, poetry, hymns, all these things.

And by the time Spurgeon's ministry came to an end, he preached to a full-capacity crowd of 6,000 each Lord's Day. But you know, here's the thing.

Whenever Spurgeon was asked about the secret to his success of his preaching ministry, he always replied, My people, pray for me.

[4 : 57] My people, pray for me. In fact, Spurgeon regarded the prayer meeting as the engine room of the church. As many of you know, that when people came to hear Spurgeon preach, and many people were converted, it also attracted crowds.

People came to hear this preacher. They wanted to know why the Lord was blessing his ministry so much. And so, Spurgeon had many visitors to the church, but he would always take the visitors down to the basement, where there would be a room of church members on their knees, pray.

And he called the prayer meeting the powerhouse of the church. And Spurgeon, he explains, that if the engine room is out of action, then the whole mill will grind to a halt, because he says, we cannot expect blessing if we don't ask for it.

We cannot expect blessing if we don't ask for it. And you know, this morning, as we come to look at this passage in the book of Acts, we see the first century church engaging in what was their priority, the prayer meeting.

And you know, needless to say, the 21st century church, it needs to wake up, it needs to get engaged in what is their priority, the prayer meeting.

[6 : 21] But, you know, there are three things that we can learn from here, and learn from the early church. Three things. The priority of prayer, the promise of punishment, and the privilege of position.

Three things that we can learn from the early church. The priority of prayer, the promise of punishment, and the privilege of position. So we look, first of all, at the priority of prayer.

The priority of prayer. Look again at verse 12. So then the disciples returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a Sabbath day's journey away.

And when they had entered, they went up to the upper room where they were staying, Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus and Simon the zealot and Judas the son of James.

All these, he says, with one accord were devoting themselves to prayer together with the woman and Mary, the mother of Jesus and his brother. And, you know, from his experience, his experience of the Lord's blessing upon his ministry, Spurgeon wrote a book famously titled Only a Prayer Meeting.

[7 : 31] It's a brilliant book. I'd encourage you to read it. The book Only a Prayer Meeting. And, you know, Spurgeon, he gave that book such a title because he sought to address the apathy and the laziness of church members who regarded the most important meeting of the week as only a prayer meeting.

In fact, Spurgeon, he writes in even the introduction of his book, he says, And, you know, it's safe to say that Spurgeon gained his understanding of the importance of gathering together for prayer.

He gained his understanding not only from experiencing the Lord's blessing upon his ministry, but also from the evidence given in Scripture.

And one of the key passages in Scripture where we're taught and challenged, I find this passage so challenging. Because in this passage we're being taught and challenged about the importance of gathering together for prayer.

Because we're told here that when the disciples of Jesus returned to Jerusalem, they came from the Mount of Olives. They had just witnessed the ascension of Jesus.

[9 : 02] And yet we're told here that they gathered together in an upper room. Probably not the same upper room that Jesus and his disciples gathered together for the Last Supper. But it was in an upper room.

And an upper room, it was, well, on the top floor of the house. And in many ways, the upper room was a secret place and a place of quiet. And, you know, I find that the actions of the disciples here are quite remarkable.

Because they've just witnessed the ascension. They've just seen Jesus ascend through the clouds into heaven. And as soon as Jesus ascends into heaven, there's this message that comes from heaven.

That tells the disciples to stop standing around, staring into heaven, doing nothing. You know, we saw that last week. What it says in verse 10. While they were gazing into heaven as Jesus went, behold, two men stood by them in white robes.

And said to them, men of Galilee, why do you stand looking into heaven? Then this Jesus who was taken up from you into heaven will come in the same way as you saw him go into heaven.

[10 : 13] So as soon as Jesus ascends into heaven, the message from heaven is stop standing around, staring into heaven, doing nothing. The church was reminded there and then that there's work to be done.

There's a commission to go and preach the gospel. But, you know, what I find here is remarkable. The actions of the disciples, that when they returned to Jerusalem, when the disciples returned to Jerusalem, after being told, stop standing around, staring into heaven.

You know, they didn't organize an evangelistic crusade. They didn't advertise revival meetings. They didn't stand on the street corners preaching. They didn't go door to door inviting people from the community to come to church.

They didn't even run a Christianity Explored course. And they certainly didn't formulate a strategy document filled with colourful graphs and pie charts. No, what we see here is that the early church met together to pray.

They met together to pray. And notice where they met together. They gathered in an upper room.

[11 : 27] They gathered in a place of secret. A place of quiet. A place away from the hustle and bustle of everyday life. And is that not what Jesus told us to do?

What he says in the Sermon on the Mount. When you pray. Go into your room. Shut the door. Pray to your father who is in secret.

And your father who sees in secret. Will reward you openly. My friend, the early church met together to pray. But more than that, verse 14 tells us that they devoted themselves to prayer.

Which means that this wasn't a one-off prayer meeting. It wasn't a unique prayer meeting to which everyone would, well, make that special effort to go along. No, this was a frequent prayer meeting.

The word that's used, it emphasizes that it was a regular prayer meeting. It was a consistent prayer meeting. It was a recurring event in the life of the Lord's people.

[12 : 32] And they devoted themselves to prayer. They devoted and dedicated themselves to coming together in prayer. As a church, they came with one accord, it says.

They came as one voice. With one mind. And one heart. My Christian friend, how we ought to learn from them. How we ought to learn from them.

How we should learn from their devotion. How we should learn from their dedication. How we should learn from their desire. Because, you know. I can't understand a Christian who has no desire to go to the prayer meeting.

You know, I can understand a Christian who can't make it to the prayer meeting. I can understand a Christian that can't make it because they have to work. Or they have young children. Or they don't keep well.

I can understand that. But, you know, I can't understand a Christian who has no devotion. No dedication. No desire to gather with the Lord's people to pray.

[13 : 39] And I know that some people, well, they use the excuse that they don't need to go to the prayer meeting because they can pray at home. That may well be true. But do they pray?

Do they pray at home? Do they set aside time to pray? Do they go into the secret place? My friend, prayer is what defines the Christian. And the prayer meeting is what defines the Christian church.

And the early church, they give to us this clear example of the importance of the prayer meeting. Because, you know, when we read through the book of Acts, and we're going to go through it.

When we read through the book of Acts, we see this emphasis upon corporate congregational prayer. It's mentioned here in chapter 1. They devoted themselves to prayer.

Then we come to chapter 2. And it's during a prayer meeting that the Holy Spirit comes upon the church. You go to chapter 4 and the church begins to be persecuted.

[14 : 40] And we're told that the church, they lifted up their voices in prayer. When Peter is arrested in chapter 12. We're told that earnest prayer was made for him by the church.

The response to the church, the response of the church in a crisis. It wasn't to sign a petition. It was to gather together for prayer. And when Peter was finally released.

When Peter went back to the upper room to where all the disciples were. What did he find them doing? They were praying. In Acts 13 and 14, as the church is being extended and established.

As it spreads out further and further. There are seasons of prayer being held in various places. My friend, when you read the book of Acts.

It's clear that in almost every major event in the life of the church. It was all accompanied by prayer. It was all accompanied by prayer.

[15 : 40] And as one commentator said. The spirit came upon the church at the prayer meeting. The church faced down persecution at the prayer meeting. The Lord identified men for leadership at the prayer meeting.

And then this commentator, he went on to say. It has long been my conviction. That outside of the Lord's Day worship. The prayer meeting is the most important meeting in the church's life.

There has never been a revival that did not come. As God's people renewed their commitment to the prayer meeting. And he says churches turn corners. The spiritual atmosphere changes.

An air of expectation descends. A hunger for God grows. The blessing of heaven comes when prayer meetings are well attended. Vibrant and filled with bold, urgent, kingdom-centered prayer.

And you know Spurgeon. He must have been some man. Because he agreed. He agreed with the need for the church to be devoted and dedicated to the prayer meeting.

[16 : 46] As he spoke from his own experience again and again. Spurgeon said. The condition of a church may very accurately be gauged by the prayer meeting.

He said the prayer meeting. He describes it as a grace-o-meter. A grace-o-meter. The prayer meeting is a grace-o-meter. He says. If God be near a church.

It must pray. And if he is not there. One of the first tokens of his absence. Will be slothfulness in prayer. Believe me. Believe me.

Says Spurgeon. If a church does not pray. It's dead. If a church does not pray. It's dead.

And you know my friend. What we can learn here from the early church. Is that if the word of God preached. Prayed. And sung. On the Lord's day. If it's to have its way in our hearts.

[17 : 51] If the word is to nourish our souls. Then it will be because we have been diligent in prayer. And if we're to see seasons of spiritual growth. And evangelistic effectiveness.

If we're to grow in depth. And in grace. If we're to grow in numbers. If the word of God is going to prosper among us. And we're to serve our community well with the gospel.

It will be because we have given ourselves to prayer. We will have given ourselves to prayer. My friend. If our unity is to be preserved.

And our passion for the things of God deepened. It will be because we have learned from the early church. The priority of prayer. And we will have devoted ourselves anew.

To the prayer meeting. And so what can we learn from the early church? We learn the priority of prayer. But as the early church met together to pray.

[18 : 48] We see secondly the promise of punishment. The promise of punishment. Look at verse 15. It says. In those days Peter stood up among the brothers.

The company of Persians was in all about 120. And said brothers the scripture had to be fulfilled. Which the Holy Spirit spoke beforehand by the mouth of David. Concerning Judas.

Who became a guide to those who arrested Jesus. For he was numbered among us. And was allotted his share in this ministry. So having described the unity and devotion of the disciples.

As they gather together in the upper room to pray. The author who is Luke. He wrote the book of Acts. Luke explains that the number present at the prayer meeting.

Was quite substantial. He says that there are about 120 people at the prayer meeting. And Luke even gives details as to who was at the prayer meeting. He told us already in verses 13 and 14.

[19 : 49] When they entered they went up to the upper room. Where they were staying. And who was there? Peter and John. James and Andrew. Philip and Thomas. Bartholomew and Matthew. James the son of Alphaeus.

And Simon the zealot. And Judas the son of James. All these he says with one accord were devoting themselves to prayer. Together with the woman. And Mary the mother of Jesus.

And his brothers. Now it's hardly a surprise for us. That the disciples of Jesus were present. At the prayer meeting. But more than that. It's hardly a surprise.

That there were women present. At the prayer meeting. And I say that because. There are always women present. At the prayer meeting. Even in our own congregation. Most of the people who come to the prayer meeting.

Are women. Which makes me question. Where are the men? Why are the men of the congregation. Not at the prayer meeting? My friend.

[20 : 48] Where are you? Why don't. Why are you not at the prayer meeting? Why don't you come along? Whether you're committed or not. If you have a desire to worship God.

If you have a desire to come to church. If you have a desire to be with the Lord's people. If you have a desire to learn more. About God's word. Then come. Come to the prayer meeting.

And you know. Everyone makes. Coming to the prayer meeting. This big taboo. And that by going to the prayer meeting. You're making a profession of faith. That's not true.

Because the only place. To make a profession of faith. And the only place. Where there should ever be a distinction. And a separation. Between a professing Christian. And someone who is not a professing Christian.

The only place. Is the Lord's table. The Lord's table. Is the only place. Where there should ever be a distinction. Between those who are professing Christians. And those who are not.

[21 : 50] And so if you have a desire. To come to the prayer meeting. I'd encourage you to come. And get into a habit. Of coming. Because. Well the prayer meeting.

Our prayer meeting. On a Wednesday evening. It's not that much different. From a Sunday service. Apart from the fact that. Other. Others lead in prayer. So come.

Come to the prayer meeting. Because you never know. Who will be there. And you know. That was the amazing thing. About this prayer meeting. Mary the mother of Jesus. Was present. At the prayer meeting.

But Mary. Wasn't there. Simply because she was the mother of Jesus. Mary didn't have. This special priority over others. Or this position of prominence. In the church. Like the Roman Catholics give her.

No. Mary the mother of Jesus. Was present. At the prayer meeting. Simply because she was a follower of Jesus. Mary was at the prayer meeting. Because her son. Was her saviour.

[22 : 47] Mary was at the prayer meeting. Because she was. Devoted. And dedicated. And had this. Desire. To pray. And worship her son. Jesus Christ. My friend.

Mary was at the prayer meeting. Joining together. With the disciples. And other believers. Because she had faith. In Jesus' death. And resurrection. And if you're like Mary.

Then you should be at the prayer meeting. If you're devoted. Dedicated. And if you have this desire. To pray. And worship Jesus. Then you should be at the prayer meeting.

But you know. Mary might have been. An unlikely candidate. To go to the prayer meeting. Because she loved. And worshipped her son. But. Her other sons. They were unlikely candidates.

To go to the prayer meeting. Mary's sons. Or Jesus' brothers. They were unlikely candidates. To go to the prayer meeting. Because. Throughout Jesus' ministry.

[23 : 44] They had opposed him. The brothers of Jesus. They refused to listen to him. They refused to believe in him. They refused. To follow him. They even thought. That he was out of his mind. And the message that he was presenting people.

Was nonsense. But you know. What's interesting. Is that after the death. Of their eldest brother. Jesus. Jesus' brothers. They were moved.

To seek the Lord. And they were moved. To commit their life. To Jesus Christ. And you know. Is that not often the case. That when death.

Comes into our home. And into our family. The reality of death. That shows to us. The frailty of life. The shortness of time. The length of eternity.

And our need. To seek the Lord. And you know. Maybe that's the case. In your life. And in your heart. Maybe the reality of death. Whether it was a death.

[24 : 39] In the past. Or in the present. My friend. Maybe the reality of death. Is showing you. The frailty of life. The shortness of time. The length of eternity. And your need.

To seek the Lord. And the thing is. You need. To seek the Lord. You need. To seek. The Lord. But you know.

The thing about this prayer meeting. Of the early church. Was not only. Who was there. But also. Who wasn't there. And the reason Luke. He names the eleven.

Of the disciples. Who were present. At the prayer meeting. It was to draw attention. To who was missing. And of course. The one person. Who was notably absent. From the prayer meeting. Was Judas Iscariot.

And Peter stands up. And he addresses those. Gathered at the prayer meeting. And he speaks about this man. Who betrayed the saviour. But in verses. Eighteen to twenty. Peter gives very specific details.

[25 : 37] About Judas. He says. Now this man acquired a field. With the reward of his wickedness. And falling headlong. He burst open in the middle. And all his bowels gushed out.

And it became known to all the inhabitants. Of Jerusalem. So that the field was called. In their own language. Akaldama. That is. Field of blood. For it is written in the book of Psalms.

May his camp become desolate. And let there be no one to dwell in it. And let another. Take. His office. Now the point that Peter is making here.

Is not. Who bought the field. Or how Judas died. Or even the fact that his punishment. Was all promised and prophesied. In the book of Psalms. No the point.

That Peter is making. Is the sobering reality. That Judas Iscariot. Was with Jesus. Judas walked with Jesus.

[26 : 33] Judas heard Jesus preach. Judas witnessed Jesus' miracles. Judas knew who Jesus was. And yet Judas.

Threw it all away. Because he preferred the pleasures of this world. More than the kingdom. Of God. Judas threw it all away.

Because he preferred the pleasures of this world. More than the kingdom. Of God. In his commentary. Al Mohler says. Judas' life and death.

Is a reminder to all of us. Of the need to genuinely examine ourselves. To see if we are truly trusting. In Christ. Judas' fall after being so close to Christ.

Serves as both a reminder of the need to exercise. Through repentance. And as a warning against false assurance. Or secret sins. Our 30 pieces of silver.

[27 : 32] May not be financial. But we are always being tempted. To trade the promise of heavenly riches. And chase after fleeting riches. Riches. And you know my friend.

The promised punishment. The life and the death of Judas Iscariot. It should not only remind us of the futility. Of rejecting Jesus Christ as your saviour.

But it should also give to you the solemn warning. That being close to Jesus. Is not close. Enough. Hearing the words of Jesus from the Bible.

Is not close enough. Witnessing Jesus' transforming power. In the life of other Christians. In your home. Or your family. Or your community.

It's not close enough. Sitting in church. Every week faithfully. It's not close enough. It's not close enough. Because being close to the kingdom.

[28 : 34] Is not close enough. You need to be in the kingdom. You need to come into the kingdom. You need to be saved. You need to be secure in Jesus Christ.

By faith in Jesus Christ. You need to be committed. You need to be 100% committed. To the Lord Jesus Christ.

Because being close. Oh my friend. Being close. Is not close enough. And so as the early church met together.

There are three things we can learn from them. The priority of prayer. The promise of punishment. But lastly and very briefly. The privilege of position. The privilege of position.

Look at verse 21. So one of the men who have accompanied us. During all the time that the Lord Jesus went in and out among us. Beginning from the baptism of John. Until the day when he was taken up from us.

[29 : 32] One of these men must become with us. A witness to his resurrection. And they put forward too. Joseph called Barshabas. Who was also called Justice.

And Matthias. So with Judas no longer an apostle. The other 11 apostles. They seek to find a replacement. And there are two men who are both equally qualified.

To replace Judas. This man called Joseph or Justice. And another man called Matthias. And they were equally qualified. Because the qualification for apostleship.

Is to have witnessed Jesus' life. And ministry. And also to have witnessed Jesus' resurrection. That was the qualification. For apostleship. To have witnessed Jesus' life and ministry.

And to have witnessed Jesus' resurrection. And both these men. They're qualified. But in order to determine. The Lord's will. And who should replace Judas.

[30 : 31] What do we see the church doing? Well. They're praying. They're praying. They're praying. We're told in verse 24. And they prayed. And said.

You Lord. Who know the hearts of all. Show which one of these two you have chosen. To take the place in this ministry. And apostleship. From which Judas turned aside.

To go to his own place. And what we see here is that. The church wants to bring more men into office. They want to bring men into office.

To serve the church. And the church is making it. A matter of prayer. And of course. Taking church. Taking office in the church. It's not about position.

It's about privilege. It's not about status. It's about service. It's not about honour. It's about humility. And that's why the church is making it. A matter of prayer.

[31 : 28] Because they're praying. That the Lord's will would be done. As Jesus taught. Thy will be done. On earth. As it is in heaven. And the church. They're praying. That in the providence of God.

The correct man. Will be elected. For office. And we're told in the last verse. That they cast lots for them. And the lot fell on Matthias. And he was numbered.

With the eleven apostles. So after discussion. And after seeking the Lord's will in prayer. The church voted. And they elected Matthias. To serve as an apostle.

But you know. I want to apply this to ourselves. Because as a congregation. And as you can see from the intimations. That we seek to make new deacons. In a couple of months time. And at the moment.

There are names of men. Who are certainly qualified. To serve as deacons. In the congregation. But like the early church. We should make it. A matter of prayer.

[32 : 25] We should seek the Lord's will. Praying that in the providence of God. These men will be elected. For office. That these men will serve the Lord.

For his glory. And the extension of his kingdom. Because as we said. It's not about position. It's about privilege. Not about status. It's about service. It's not about honour. It's about humility.

And so we must follow the example. Of the early church. And you know. Looking at this passage. This morning. It should make us realise. That we can learn a lot. From the early church.

Because we can learn about. The priority of prayer. The promise of punishment. And the privilege. Of position. We can learn a lot. From the early church.

But more than that. We should learn. That a prayer meeting. Is more than only. A prayer meeting. We should learn.

[33 : 23] From the early church. That a prayer meeting. Is more than only. A prayer meeting. May the Lord bless. These thoughts to us. Let us pray. O Lord.

Our gracious God. May I give thanks to thee. For thy word. Thy word. That gives to us. Guidance. And direction. It gives to us. Light. Even in the midst of darkness.

And we thank thee. Lord for it. That it has been. Inspired by thy spirit. And Lord. That we have it. In our own language. That we are able. To learn from it. And that we Lord.

That we will be. Students of it. That we would see thee. As the great authority. And we Lord. As those. Who need to submit. Under the authority. Of thy word. Lord bless.

Thy truth to us. We pray. Bless us. In our souls. That thy word. Would find lodgment. In our heart. And bless Lord. This day to us. The Sabbath day. We thank thee for it.

[34 : 20] A day that is set aside. For us to worship. To come together. In prayer. But Lord. To rest. Our mind. And our bodies. To prepare. For another week.

Whatever that week. Will hold for us. We thank thee Lord. That we are able to begin it. Found in the Lord's house. On the Lord's day. Keep us then. We pray. Go before us. For Jesus sake.

Amen. Well we are going to bring our service. To a conclusion. By singing the words. Of Psalm 143. Psalm 143.

In the Scottish Psalter. It is the second version. Of the Psalm. It is on page 439. In the blue. Psalm book. Psalm 143.

This is John Murdo's. Favorite Psalm. And they are lovely words. We are singing from verse 6. Down to the verse. Mark 8. Lo I do stretch my hands.

[35 : 25] To thee my help alone. For thou well understand. All my complaint and moan. My thirsting soul desires. And longeth after thee. As thirsty ground requires.

With rain refreshed to be. Lord let my prayer prevail. To answer it make speed. For lo my spirit doth fail. Hide not thy face in need. Lest I be like to those.

That do in darkness sit. Or him that downward goes. Into the dreadful pit. And we'll sing also verse 8. So Psalm 143. Verses 6 to 8. To God's praise.

Amen. Though I do stretch my hands. To thee my help alone.

For thou well understand. All my complaint and moan.

[36 : 23] My thirsting soul desires. And all get after thee.

A thirsty crown requires. With rain refreshed to thee.

Lord let my prayer prevail. To answer in big speech.

For lo my spirit doth fail. Lord let my prayer. To know thy face in need.

Lest I be like to those. That do in darkness sit.

[37 : 25] For him that downward goes. Into the dreadfulness.

Because I trust in thee. O Lord cause me to hear.

Thy loving kindness free. When morning doth appear.

Cause me to know the way. Wherein my path should be.

For why my soul on high. I do lift up to thee.

[38 : 31] The grace of the Lord Jesus Christ. The love of God the Father. And the fellowship of the Holy Spirit. Be with you all. Now and forevermore. Amen. So thank you.

Amen. Thank you. Amen. How nie?