

# Seeking God's keeping power against evil (Quality: Average)

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- [ 0 : 00 ] I ask your attention to the first book of Chronicles chapter 4 verses 9 and 10.
- The first book of Chronicles chapter 4 verses 9 and 10. And Jabez was more honorable than his brethren.
- And his mother called his name Jabez saying because I bear him with sorrow. Jabez called on the God of Israel saying oh that thou wouldst bless me indeed.
- And enlarge my coast and that thine hand might be with me. And that thou wouldst keep me from evil. And that it may not grieve me.
- God granted him that which he requested. We closed this morning with the part of the first 10 and enlarge my coast.
- [ 1 : 10 ] We felt that those words expressed the desire as indeed the whole of Jabez's prayer.
- For those enlargements. Those increased knowledge and experience and revelation. Revelation of the mercies that are in Christ Jesus.
- And enlarge my coast. Just go back a moment. Oh that thou wouldst bless me indeed. One more view of that word.
- Concerned what you and I shall pray for. Seek at the Lord's gracious hand that he might indeed grant it to us.
- And I suppose it was either going home or sometime between the services. It just dropped in. What need we have to pray for grace.
- [ 2 : 14 ] We are blessed characters saved by grace. We shall stand in need constantly of God's grace in the pathway.
- Oh that thou wouldst bless me indeed. My friends when we shall need grace more. Is when the Lord does his will and purposes.
- Within us as well as in our pathway. Because though our new man cannot sin. That is the work of divine grace is a sinless blessing.
- An eternal blessing. Being born from above is being born anew. In this respect it is a sinless life.
- That the old man can sin. And does sin. And rises up against the will and purposes of God. Oh if you fear God you will say.
- [ 3 : 24 ] Indeed grant me more grace. More grace. That I don't complain. Against the way which I am being led. That we might have more grace to submit to the will of God.
- In all his dealings with us. You know when the Lord says no to your prayers. Not when he. And there's so many you know that speak so lightly of prayer.
- It's the most blessed exercise. It's the most gracious exercise. Can you consider my friends. Anything greater. Than the provision that God has made.

For his poor and needy souls. That they might pray unto him through Jesus. You can't compare anything here on earth. You cannot approach those who hold great offices of responsibility in the land.

We should be kept from them. But there's no bar to the child of God to present his prayers through Jesus.

[ 4 : 41 ] No bar at all. Not even his sins is a bar to them. No bar at all. No bar at all. And my friends what a mercy that is. But oh what a need to pray for grace.

That good gift of God that brings with it a willingness. Brings with it humility. Brings with it submission. Oh that thou wouldst bless me indeed with grace.

You know the apostle wrote to the Corinthian church. About his thorn in the flesh. And so he prayed three times.

The Lord didn't answer him the way that he would expect it into. But he did answer him with this. And he said unto me.

My grace is sufficient. And the very speaking of the Lord into Paul's very soul brought an instant response.

[ 5 : 48 ] Most gladly therefore will I glory in my infirmity. That the power of Christ might rest upon me. I don't mind my friends how long you are in this pathway.

Short or long. Early days. Late days. You'll need just as much grace. Just as much grace. The Lord touch what is yours.

You'll need grace to bow to his will. The Lord refused to answer. And I say it like that. Those wants that you present before him.

You'll need much grace to bow to his will. There is a word my friends. Which reminds us of the spirit of Christ. Christ. And Paul said.

Let this mind be in you. Which was also in Christ Jesus. And then the apostle wrote again about that. And he said. Concerning Jesus Christ.

[ 6 : 51 ] For ye know the grace of our Lord Jesus Christ. That though he was rich. Yet for your sakes. He became poor. That ye through his poverty might be made rich.

Oh the grace of the Lord Jesus. How often is it said. How often we close the services. Every service that we attend to.

We close it with that benediction. In the grace of the Lord Jesus. My friends. Do you feel to need that grace? If you are under a gracious God.

And under a gracious teaching. You will need it more and more. As you go on the way. Oh the Lord bless you and me. With grace. Grace in the pathway.

Grace to bow to his will. Grace to fall humbly before him. And say not my will. But thine be done. We have the example.

[ 7 : 50 ] In the saviour. And believing this too. He never takes away our all. Himself. He gives us still. Oh the Lord bless me indeed.

And enlarge my coast. That we might have fresh views of Jesus Christ. You know. It's a wonderful school to be in.

And what I find strikingly. Simple to say. And I trust I believe it too. You know. You never attain to anything. In that school.

In yourself. Oh. You are taught the truth. Day by day. And night by night. Week in. Week out. Year in. Year out.

But you never gain any steps. Further up. You know. Constantly. And graciously. The Lord will instruct his dear people.

- [ 8 : 47 ] Through the word of his grace. Through. Experience. The pathway of experience. And many other ways. He'll teach his people. But they never gain anything.
- To boast about. They never get any further up the. Lather of spiritual education. My friends. They're always there.
- Poor and needy. And enlarge my coast. I feel we must get on. Because time goes too quick. And that thy hand might be with me.
- Do you desire his hand? Oh. You say. Well now. Moses said to Israel. Underneath. Are the everlasting arms.
- Oh. Indeed he did. Underneath. You won't go past the underneath. That thine hand might be with me. What is it for? My friends. Examine the scriptures.
- [ 9 : 47 ] Examine experience. Look to the teaching of the Lord. In the way that you have so far been brought. What does his hand demonstrate? Well of course you'll say.
- Oh to be led by the Lord. My friends. In everything. In everything. To be led by the Lord. Thine hand might be with me.
- As a support. As a means of direction. As a word of encouragement. That that hand. Which. Is.
- Indeed. A hand that makes no mistake. Makes no mistake. My friends. When he leads his people by his. Right hand.
- Or by their right hand. He makes no mistake. That then. That thy hand might be with me.
- [ 10 : 46 ] To prevent. To prevent. My friends. To put. As it were. A stop to your pathway. That you would have. To go.
- Or you would want to go. Or you have. Leadings. To go. Oh. Oh. The hand of the Lord. My friends. What. Truths are learned. By this expression.
- That thy hand. Might be with me. Indeed. Lest I fall. To lift me up. Lest I faint. To strengthen me. Lest I should go out of the way.
- To guide me. Lest I should do. Something. Which will bring this honor. On the name and cause of Christ. May that hand prevent. It is a holy hand.
- My friends. It is stretched forth. But then again. You know. The hand of the Lord. Is raised against. The enemies of the church of Christ.
- [ 11 : 45 ] Oh. It is mighty to save that hand. It is mighty to deliver his people. From the will of their enemies. Wonderful. My friends.
- When you can see the Lord's hand. And sit and do nothing. And watch his hand work. On your behalf. And that thine hand might be with me. The Lord's hand.
- Oh. Blessed hand that is. Who makes no mistake. In the pathways of his people. As he prevents. So also he encourages.
- As he leads. He guides. That hand. That embrace. That embrace. That embrace. In hand. His right hand.
- Was. Under my head. It would be as well. If I can find it to. Be able to read such a word. As that clearly. And simply. But.
- [ 12 : 42 ] There it is. My friends. The hand of the Lord. Has. As many applications. Because it is. A hand that comforts.
- It is. Indeed. A hand that supports. It is a hand. That guides. His left hand. Is under my head. And his right hand. Doth embrace me.
- This is the bride. Speaking of the bridegroom. It is a hand. That embraces. It shows his love. And that thine hand.

Might be. With me. And that thou would escape me. From evil. Now.

My friends. What evil. You say. Well of course. We must be kept from all evil. But you know. It comes very close. Doesn't it? That does. Oh the Lord.

[ 13 : 40 ] Keep us from evil. As we drive home. From the sanctuary. I hope. He trusted us. He has done up till now. The Lord. Preserve you tomorrow. As you go.

Let your business. In this world. Wherever you go. Whatever you do. The Lord. Keep you from evil. And the Lord. Keep us all.

From those. Who are evil. But don't you know. It comes very much more close. At least it does to me. That thou wouldst. Keep me from evil.

In this. Keep me from myself. Myself. Is evil. This old nature. That you and I. Are blessed with.

It's nothing. But evil. There isn't any good. In it. If you live to be a hundred. You'll be no better. At the end of your days. As you was at the beginning. You've got a nature.

[ 14 : 35 ] That can't be anything. But evil. Because it's sinful. Oh I know. Grace can subdue. And does subdue. The old man. The evils of your mind.

The evils. Of your heart. The evils. Of your desires. Your inclinations. That thou wouldst. That thou wouldst. Keep me from evil.

And then again. The Lord. Keep you from evil. That you can't see. And what do you mean by that? Well I've often said. My friends. I believe it's.

It's only at one of my sayings. I suppose. But. I find this is true. Have you ever blessed God. For what you have. Have been granted. You know.

We ask the Lord. To preserve us. From evil. And then we must remember this. If he does so. We shall never know. What we've been preserved from. Because he's answered prayer.

[ 15 : 33 ] Remarkably. And wonderfully. And kindly. And kept us from. What we might call. Outward evils. Of which so many. Are involved in.

And so many. Sometimes. Lose their life. Because. Us. But if the Lord. Is pleased to answer your prayer. And preserve you from evil. My friends.

You have to thank God. For something. That you've never known. In the. Preserving from evil. The Lord has spared you. From it. But what about.

Your inward evil. What about. That workings within. The Lord. Keep us from. Outward evil. Preserve us from.

The wickedness. Which is in the world. The Lord. The Lord. Preserve us from. Wicked men. But what about. This wicked man. That you are. By nature.

[ 16 : 27 ] That is inclined. To evil. At every moment. And at every time. You know. There's a hymn. That says. The old man. And the new. By no means.

Can agree. It's because. The old man's evil. And the new man. Is holy. Will you ever pray. Against yourself. Seems a strange language.

I wonder. Whether some. Wonder what it all means. To pray against oneself. You know. When your heart. Goes out. After something. And you're inclined.

To take up this. What your heart. Goes after. It would be well. It would be profitable. If you. Stood still. For a moment. And seek to know. What is right.

According to the will of God. The Lord. In his mercy. That thy hand. Might be with me. And that thou. Will escape me. From evil. Because you know.

[ 17 : 27 ] The Satan. Is. Very. Able. To set before. The feet. Of the child. Of God. Snares. But when you've. Been kept from evil.

Let's just examine. It a bit more. Closer. What is it. What is the fruit. Of evil. What fruits. Of evil. Do you need. To pray against. Well.

My friends. Let us look inside. And. We have there. Exceedingly. Great. And. Numerous. Ways. In which. Evil. Might.

Be seen. And known. And solemnly. Regreted. The evil. Of your own. Nature. My friends. First of all. Will produce. Pride.

Pride. Now. That's an evil. Before God. That's an abomination. Before God. And. Such to fear. The Lord's got no room. Or place.

[ 18 : 22 ] For. Pride. You know. That's an evil. Indeed. It. It. As it were. Exalts. The creature. And forgets. The saviour.

Pray. Against. Pride. Pray. Against. That. Arrogancy. Of old. Nature. When you look at the Pharisee. You know. They. I said it before. Sometime.

In the past. Two days. They used to walk down the street. And say. Give place to me. I'm more holy than thou. Well. You might have ungodly neighbours. My friends.

But who made a difference? Who made a difference? You might have ungodly people speak to you. Who made a difference? Who made a difference?

Or if he only shows you. Unfolds to you. The mercies of his grace. He only teaches you a little here and there. Of the impossible possibility of keeping oneself.

[ 19 : 22 ] Oh. Why did one say. Hold up my goings in thy paths. That thy footsteps slip not. My friends.

Because he knew he was capable of slipping and falling. Left to himself. He knew a little more about his old self. And he prayed against it. And that thou would escape me from evil.

The inclinations of the mind. The sinfulness of your eyes. And your ears. And your tongue. It's all capable of bringing sin to bear.

Upon the conscience you know. Why did David say. Set a watch over my mouth. Keep the door on my lips. If he wasn't conscious.

That he could sin so easily. And it is easy. There's nothing more easy than sin you know. It's our natural way.

[ 20 : 19 ] And this dear man. This Jabez. This blessed soul. Is praying against himself here. As much as against all other things. That thou wouldst. Keep me from evil.

Not only what evil is. Before us. As we say it. But evil that we don't see. Keep me from evil. The thoughts and intents.

And then you know. And I suppose we must just remind you. Of one of the. Thou shalt nots. Of the ten commandments. And I have to pray this at home.

As much as I do. In my walk and pathway. The Lord keep us from covetousness. You know. If you're a child of God.

And you'll know. That your old man. Is no more dead than anyone's is. Courageousness. Wanting. Cry against it my friends.

[ 21 : 19 ] What does the word say. Be content with such things as ye have. For he has said. I will never leave thee. Nor forsake thee. That thou wouldst keep me.

From evil. That it may not grieve me. Oh my friends. Who is grieved. Today about evil.

It's surprising you know. What can be embraced. It's surprising. What a child of God will do. Which is wrong. In the eyes of God. Upon which you really can't ask.

The Lord's blessing on. It's very surprising. My friends. But it is great lengths. Of which we can go. You know. And not know it's evil. Not be made aware of it's evil.

But it's a blessed thing. To have a tender conscience. Before God. And the Lord. So make our conscience. More tender. So that. The evil that we pray against.

[ 22 : 21 ] May not grieve us. I believe. I believe that means. My friends. Not that. Well you could. You can. Fall into evil. You look at that example. Of David.

He fell into evil. Very sadly so. You can't throw stones. At David. None of this. But he fell into evil. But he was unaware. Of the evil.

The Lord sent Nathan to him. As I told you before. And Nathan the prophet. Expounded a parable. To him. About a poor. Man. That had one new land.

And how the rich man. Came and took the poor man's land. And all the anger of David. Towards that character. Who should he do. Who should do.

Such things as that. But it was him. Dull out the man. It was only when his eyes were open. His lips. His spiritual eyes were open. And his spiritual understanding.

[ 23 : 19 ] Was given. That he realized. He was the guilty one. And that thou would escape me. From evil. You and I. Have to walk through this world.

Of sin and woe. And we have. My friends. To carry through this world. Of sin and woe. An old nature. That delights in sin. Oh don't tell me.

Your nature doesn't. Because it does. It was brought into the world. Contaminated with sin. We were born in sin. And sharpened iniquity.

And left to ourselves. My friends. And all this. And dreadful sins. A child of God. Can fall into. Parasaelic sins. Attainments.

You know. In spiritual things. And therefore. Be very proud of them. Rising above. Others with.

[ 24 : 18 ] Their spiritual. Knowledge. Their scriptural. Knowledge. And all willing. To lay down the way. As this is the way. That they've walked. And this is the deliverances.

We have known. My friends. You can get proud. Of your spiritual experience. Before you're along. In that pathway. I. But the dear man. Was praying.

Against these things. That thou would escape me. From evil. He was looking to his God. Who was able to keep. From evil.

You know. You can start the day. Or. The week. Or something. You can pray the Lord. That he may preserve you. Watch over you. You're every step in the way.

I tell you. Where I have to pray. These days. My friends. It's not. The outward evils. That you might. Do. They are of course.

[ 25 : 12 ] Before us. Always. The Lord. Preserve us. From outward evils. But. What of the mind. What of the mind. The natural mind. Of man.

You know. You can sit in God's house. And in thought. You are. Miles away. Or you can sit in God's house. And look as if you're worshipping.

With the rest of them there. My friends. And your minds. Tie that with all sorts of things. And my friends. They are evils in the sight of God. You have to pray against it.

Set a watch over my mouth. Keep the door of my lips. Lest we should. Sin like the world. With our lips. O that thou wouldst.

Bless me indeed. And enlarge my coast. And that thine hand might be with me. Thou shalt guide me with thy counsel.

[ 26 : 13 ] Asaph said to the Lord. There was a man. Who sat in. Judgment. Against himself. There. He once.

Evidently. Was. Envious at the foolish. When he saw the prosperity. Of the wicked. Well you say. I would never dream of that.

Oh. My friends. What has the wicked got. That. That a child of God. Would exchange for. Why did Israel. On the way to Canyon. Want to go back to Egypt.

Because it was a smoother pathway. And so he got into this dreadful state. When he envied the foolish. But then he.

Was brought into the Lord's house. And his heart was touched. And his eyes were opened. And oh how foolish. Was it all to him then. But then he.

[ 27 : 12 ] He spoke about this. Counsel of God. Thou shalt. Guide me with thy counsel. The word of God. That thine hand might be with me.

My friends. Guided by his counsel. You cannot go wrong. Let this. Let the word of his grace. Be your direction.

If you want to know. Whether this is the way. Or that's the way. Ask the Lord. I believe that's a simple statement. My friends.

But if you fear the Lord. He'll answer you. If you wait for him to speak. He'll speak. And he will guide you with his word. This is the way.

Walk ye in it. My friends. And he will speak that. And that thine hand might be with me. And the word of his grace. Therefore be your direction. What did we say the other day?

[ 28 : 10 ] The psalmist said. Thy word is a lamp unto my feet. And a light to my path. And I believe this.

My friends. A child of God. Will want to be directed. By the word of God. It's a very safe. Blessing. When the Lord speaks a word. In the way.

Which confirms. Which way you are to take. It's a very safe way. It won't be any less tried. But there you have.

The grounds upon which. You may walk and move. And go. And proceed. If the word of God. Is your direction. And to show you the way.

That you shall go. But in. As I've said so often. When Jacob was. Blessed with that promise. At Bethel. So it was tried. But he had to go back to the Lord.

[ 29 : 04 ] On the grounds of his own word. That thy hand might be with me. And that thou would escape me from evil. And those are special evils.

But then we come to this. You know. I've often said to. You of those words. Of the apostle in the Hebrews. When he speaks about. The sin which does so easily beset us.

And how often that does. Indeed beset us. In his house. In preparation for his house. When you are gathered in his house.

My friends. The sin that does so easily beset us. All the evil of that sin. Not some. Particular. Peculiar. Leading of the mind.

Into some pathway. That sin of unbelief. That cardinal sin. That sin which was evident. At the fall of Adam.

[ 30 : 07 ] Unbelief. My friends. How prevalent that sin is. How it casts the children of God down. How it distresses them. They can't override that sin of unbelief.

They can't overcome it. Not in themselves. They have to pray against it. And beg the Lord to deliver them from it. But they can't.

For one moment. Lift themselves out of the sin. Which does so easily beset us. That thy hand might be with me. And that thou would keep me from evil. And all those.

Many ways in which. Evil is present. Grieved. And oh what a tender conscience. Did this man want. And indeed possessed.

Because he knew. The outcome of evil. That it may not grieve me. And oh there's a mark of grace. You know. And there's a mark.

[ 31 : 09 ] That is so. Plainly to be seen. And yet so. So solemnly. Often. Not known. Grieved by evil.

I sometimes wonder. How much letter truth. Is expressed. When we ask the Lord. To forgive us our sins. And to cleanse us. From all unrighteousness.

In those early days. Of believing. Of believing. One's a sinner I mean. In those early days. Of soul trouble. Sin was heinous.

To our conscience. It was. The felt knowledge. Of sin within. My friends. That kept us waiting. At the throne of grace.

Waiting for those blessings. Which. We desired. That would put away. All iniquity. And all sin. But you know.

[ 32 : 06 ] There's something. That doesn't often. Come to the mind. Concerning. The fallen state of man. And it's love for sin. And it. I believe it brings us.

A little more closer. To the truth. And I'm going to use. The words of a hymn writer. My friends. But. Then you'll know. What I mean. Take away.

The love of sinning. Now that cuts close. The love of sinning. There's men. And then there's something else. You know. I've heard people say.

Well. I wouldn't do such a thing. We. Some of you remember. We used to bring. A dear old lady. Into chapel. On a Wednesday night. And she used to watch.

These crowds of people. Going down to the football. And she couldn't understand. What. What a foolish thing it was. Seemed to be.

[ 33 : 01 ] To her. Somebody must be out of their mind. To go and do such things. All weathers. But it wasn't in her heart. It wasn't in her heart.

You know. All right. She was well aged. Of course she was. But. There are people who. Will. Throw their arms up. In disgust. When. When you're talking about.

This and that. As an evil. Well. They wouldn't dream of doing. Such things. It's because it's not in their heart. That's why. But they've got. Other besetting sins.

You know. My friends. The heart knows. It's own bitterness. They've had. They have. Other besetting sins. Which they need. To pray against.

Oh. They may not like this. Or that. Or something else. They may not have. Inclinations. But what if the Lord. Has given them abilities. Some.

[ 33 : 56 ] Good ability. You know. And before long. They're proud of that ability. And is that not a sin. Before God. Now. The children of God.

Are raised up to do this. Or that. In the house of God. And you might be. Exceedingly proud. For what you do. In the Lord's house. Because you're able. To do it. It gives you.

The ability. To do it. And my friends. Left to yourself. You soon get raised up. In pride. Hate me from evil. It's got so many ways. My friends.

This word. Of explanation. So many ways. And that I would escape me. From evil. What I always find. Strange.



- My friends. You've got. Some people. In religion. That. The best thing. They can do. Is shut themselves up. In buildings. Because they're so holy. But you know.
- [ 34 : 52 ] What they forget. Is they shut themselves up. In them buildings. As well. And they can't leave them alone. Or they may not do wicked things. In an outward sense.
- Of the word. They shut themselves away. From the world. They don't want the company. Of the world. They want this holy atmosphere. They talk about. Of this ever present.
- Atmosphere of worship. And praise. And adoration. And prayer. My friends. There's only one word for it. It's rubbish. Because they're shut up.
- With themselves. These characters. And their selves. Are evil. Anybody think. Satan couldn't get indoors. When you hear. Some of this. Talk about being.
- Shut away. From the world. And the things of it. Oh. That I had not. Myself. My friends. You carry it with you. And that's evil. It's all evil. The inclinations.
- [ 35 : 47 ] Of your natural heart. Is evil. And it's evil. Continually. The boastings. Of your natural spirit. Is evil. The covetous nature.
- Of your natural spirit. Is evil. But then. You know. There is another side. Of evil. That. The grace of God. Misneeds. Come.
- And. Stir us up. To pray against it. The carnal heart. Is as bad. In your. Within you.
- As in the world. Out there. But then too. My friends. How. The carnal heart. Is enmity. Against God.
- You read the. Beginning of the. Eighth chapter. Of the Romans. You find there. Some sins. My friends. You may know. You may have overlooked.
- [ 36 : 44 ] For they. That are after the flesh. Do mind. The things. Of the flesh. But they. That are after the spirit. The things. Of the spirit. To be carnally.
- Minded. Is death. But to be. Spiritually. Minded. Is life. And peace. Because. The carnal mind. Is enmity. Against God. But he's not subject.
- To the law of God. Neither. Indeed. Can be. So they. That are in the flesh. Cannot please God. How close that comes. My friends. It's all part of evil.
- But ye are not in the flesh. But in the spirit. If so be. That the spirit of God. Is well in you. Now. If any man have not. The spirit of Christ.
- He is none of his. Now the. Dear apostle. Was brought to. Learn such a truth. And what did he say.
- [ 37 : 42 ] Oh wretched man. That I am. Who shall deliver me. From the body. Of this death. And then we might come. A little more closer. My friends.
- How many times. Without number. Do you have to say. Well you can use the poet's words. If you wish. And though I have him. Off forgot.
- His love and kindness. Changes not. Isn't it so. It's an evil. It's a natural mind. My friend. Forgetfulness of God.
- And what about the unthankfulness. Of old nature. Oh. He touches your heart. My friends. And softens it. And cause you to. Weep to the praise.
- Of the mercy you found. That's one thing. But if you are. And as I've said so many times. The heart is so. Hard. You know. Left to itself.
- [ 38 : 40 ] A hard heart. Is an evil. Did not. Ezekiel write. The words of God. When he said. I will take away. The heart of stone. And give you a heart of flesh.
- May we know. The effect of it. More and more. Oh. That thou wouldest. Bless me indeed. This is the call then. Of a gracious soul.

This is a call. That has been. From the heart of one. Who is under divine teaching. The Lord has taught him. What he needs to pray against. And what he needs to pray for.

And such is his prayer. They know that thou wouldst bless me. Indeed enlarge my coast. And that thine hand might be with me.

You know. What a mercy is. If that's the desire. Of every soul here. That thy hand might be with me. To guide me. To direct me. To those things.

[ 39 : 38 ] Which are right. That which is right. In God's sight. Those things which shall be. For our profit and good. And for his eternal praise.

Thy hand might be with me. And that thou wouldst. Keep me from evil. That it may not grieve me. There's been a lot of sufferings.

There would be a lot of. Sparing from sufferings. Of conscience. Wouldn't there? If such a prayer. Was in our heart. Constantly.

To be preserved. To be preserved. And kept. And God granted him. That which. He requested.

It was a God. Inspired. Taught. Prayer. It was a Holy Ghost. Taught prayer. My friends. And God granted him.

[ 40 : 34 ] That which. He requested. Oh what a blessed day that is. When the Lord teaches you to pray. And then answers your prayer.

Every. Divine. Teaching of prayer. You know. Is. To be answered. If the Lord teaches you to pray. He'll answer those prayers. And God.

Granted him. What mercy. The Lord in heaven. Heard his cry. And the Lord from heaven. Appeared for him. And granted these cries.

That his prayers should be answered. Now you know why that ninth verse. He says. That he was more honourable than his brethren. He had the grace of God in his heart.

And he had. The. Indeed the desire. To pray unto the God of Israel. The God who can work. One. There's a God who is a covenant God to his people.

[ 41 : 30 ] And God granted him. That which he requested. Amen. If the Lord will.

There will be a prayer meeting on Wednesday evening. And our pastor is engaged to preach again next Lord's Day. And our closing hymn.

645. 2 and 493. 2 and 493. 2 and 493. Dangerous is the path we go.

In this wilderness below. 3 and 493. Savage beasts of every kind. Aiming to distress the mind. 4 and 493.

Scarce an hour but pilgrims see. 5 and 493. They from danger are not free. 6 and 493. In some unexpected way. 7 and 493.

[ 42 : 49 ] Something fills them with dismay. How then can they persevere? Must they of the prize despair? No.

It is theirs to watch and pray. For the Lord will guard the way. Hymn 645. Everyone will be crying. The Savior's love.

Somewhere in the ■■■■■ unfamiliar. 7 and 493. In the moment. 6 and 493. ■■■■ Thank you.

Thank you.

Thank you.

[ 45 : 29 ] Thank you.

Thank you. Thank you.

Thank you. Thank you.

Thank you. Thank you.

Thank you. Thank you. Thank you. Thank you. Thank you. Thank you.

[ 49 : 11 ] Thank you. Thank you. The great way I was lost The great way I was lost The great way I was lost

As we journey home Lord, some near and some quite a distance Take care of us all May the grace of the Lord Jesus Christ The love of God and the Father The fellowship and communion of the Holy Spirit Remain with us Both now and forever Amen Touchdown Amen