

To the Praise of the Glory of His Grace

Chapter 44

Ephesians 6:18

Ephesians 6:18 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;

THERE are listed three primary elements regarding prayer that the apostle is instructing the Ephesians to employ in their lives. 1. That prayer and supplication should be lifted towards God *always*. By obeying this command it ensures that continued dependence upon God is neither forgotten nor neglected. To not pray to the Lord *always*, reveals that a man's confidence remains in himself, and that he still esteems his own personal flesh and wisdom as the strength of his life.¹ 2. That all prayer should be engaged solely through the Spirit's inspiration and di-

rection. This is because anything which is not prompted by the Spirit, and led by Him, cannot, or will not be respected by God. Whatsoever is not of faith is sin,² and this includes even one's personal prayer life.³ Because the Lord is Spirit, then all prayer and worship of Him, first working in, and then through the believer, must be led by God's own divine nature. To pray and make supplication *in the Spirit*, is to rely upon Him, to bring both victory and prosperity to one's life. (Zech. 4:6) *Then he answered and spake unto me, saying, This is the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the LORD of hosts.*

(Jamieson-Fausset-Brown Bible Commentary, Zech. 4:6) *Not by might ... but by my Spir-*

1 Jer. 17:5 *Thus saith the LORD; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD.*

Ps. 146:3 *Put not your trust in princes, nor in the son of man, in whom there is no help.*

Isa. 31:1 *Woe to them that go down to Egypt for help; and stay on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the LORD!*

II Chron. 16:7-9 *And at that time Hanani the seer came to Asa king of Judah, and said unto him, Because thou hast relied on the king of Syria, and not relied on the LORD thy God, therefore is the host of the king of Syria escaped out of thine hand. ⁸Were not the Ethiopians and the Lubims a huge host, with very many chariots and horsemen? yet, because thou didst rely on the LORD, he delivered them into thine hand. ⁹For the eyes of the LORD run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him. Herein thou hast done foolishly: therefore from henceforth thou shalt have wars.* John 15:5 *I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.*

II Cor. 3:5 *Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God;* Eph. 6:10 *Finally, my brethren, be strong in the Lord, and in the power of his might.*

2 Rom. 14:23 *And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin.*

3 John 4:24 *God is a Spirit: and they that worship him must worship him in spirit and in truth.*

Phil. 3:3 *For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.*

Jude 20 *But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost,*

To the Praise of the Glory of His Grace

it—As the lamps burned continually, supplied with oil from a source (the living olive trees) which man did not make, so Zerubabel need not be disheartened because of his weakness; for as the work is one to be effected by the living Spirit (compare Hag 2:5)⁴ of God, man's weakness is no obstacle, for God's might will perfect strength out of weakness (Ho 1:7; 2Co 12:10; Heb 11:34).⁵ (END QUOTE)

Always. It is very foolish to seek the Lord's assistance only when catastrophe and dire circumstances are thought to warrant it. Doing this merely proves what little trust a man has in the Lord and how far away true fellowship with God is. Thus, to randomly and sporadically approach the Lord's throne, reveals only that the individual does not believe that they need God's direction and supernatural power, needs Him in every situation in their life. It is also by continued dependence upon the Lord's wisdom and power, that greater confidence is gained in God's supernatural power to deliver.⁶ But to go

one's own way,⁷ without divine direction and support, is a sure recipe for continued spiritual disappointment and failure. Ultimately for the believer,⁸ divine power all things are possible, even as the fervent prayer of a righteous man, availeth much. (Jas. 5:16) *Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.*

(Benson Commentary, Jas. 5:16) *The effectual fervent prayer*—Greek, (DAY-ay-seess en-air-goo-MEH-nay) δεισις ενεργουμένη, a singular expression, which Macknight renders, *the inwrought prayer*; and Doddridge, *the prayer wrought by the energy of the Spirit*; and Whitby, *the inspired prayer*, observing, “as they who were inwardly acted by an evil spirit were styled ενεργουμενοι, (en-air-goo-MEH-nay) (*persons inwardly wrought upon*,) so they who were acted by the Holy Spirit, and inwardly moved by his impulses, were also ενεργουμενοι, (en-air-goo-MEH-nay) *inwardly wrought upon*, in the good sense: and therefore it seems most proper to apply these words, not to the prayer of every

4 Hag. 2:5 According to the word that I covenanted with you when ye came out of Egypt, so my spirit remaineth among you: fear ye not.

5 Hos. 1:7 But I will have mercy upon the house of Judah, and will save them by the LORD their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen.

II Cor. 12:10 Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

Heb 11:34 Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

6 Ps. 28:7 The LORD is my strength and my shield; my heart trusted in him, and I am helped: therefore my heart greatly rejoiceth; and with my song will I praise him.

Ps. 34:4 I sought the LORD, and he heard me, and delivered me from all my fears.

Ps. 37:5 Commit thy way unto the LORD; trust also in him; and he shall bring it to pass.

Ps. 34:17 The righteous cry, and the Lord heareth, and delivereth them out of all their troubles.

II Cor. 1:9–10 But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead: ¹⁰Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us;

7 Prov. 3:5–7 Trust in the LORD with all thine heart; and lean not unto thine own understanding. ⁶In all thy ways acknowledge him, and he shall direct thy paths. ⁷Be not wise in thine own eyes: fear the LORD, and depart from evil.

Isa. 55:7–9 Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon. ⁸For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD. ⁹For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

Prov. 14:12 There is a way which seemeth right unto a man, but the end thereof are the ways of death.

Prov. 16:25 There is a way that seemeth right unto a man, but the end thereof are the ways of death.

Isa. 53:6 All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.

8 Mark 9:23 Jesus said unto him, If thou canst believe, all things are possible to him that believeth.

righteous person, but to the prayer offered by such an extraordinary impulse." ... *prays in the Holy Ghost*; that is, in and by his influence, and therefore in a spirit of true, genuine prayer, feeling sincere and earnest desires after the blessings which he asks, and being enabled to offer those desires up unto God in faith or confidence, that he shall receive what he asks. And this *fervent, energetic* prayer is evidently the prayer here intended, and said to *avail much*, or to be of great efficacy, being frequently and remarkably answered by God's granting the petitions thus addressed to him. (END QUOTE)

One of the great reasons that few have ever experienced the supernatural power produced through prayers of faith,⁹ lie in the fact, that neither a good, nor godly motive prompted the prayer.¹⁰ No man also should ever expect either spiritual growth, or success in his life, if it is not God Who is leaned upon and trusted in. There is also no such thing as entering into the more than abundant life¹¹ that Jesus desires to provide for His people, if there is not continued and prayerful dependence upon the Lord at all times, and in every season and situation.

An example of how genuine dependence upon the Lord, can produce phenomenal results, is seen in the Old Testament

book of Hosea. Here we learn, that God can do, and consequently does, many things, solely through the power of His spiritual might.

Hosea 1:7 But I will have mercy upon the house of Judah, and will save them by the LORD their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen.

(Barnes' Notes on the Bible, Hos. 1:7) *And will save them by the Lord their God, not by bow ...*—Shortly after this, God did, in the reign of Hezekiah, save them by Himself from Sennacherib, when the Angel of the Lord smote in one night 185,000 in the camp of the Assyrians.¹² "Neither in that night, nor when they were freed from the captivity at Babylon, did they bend bow or draw sword against their enemies or their captors. While they slept, the Angel of the Lord smote the camp of the Assyrians. At the prayers of David and the prophets and holy men, yea, and of the angels Zechariah 1:12¹³ too, the Lord stirred up the spirit of Cyrus king of Persia, to set them free "to go up to Jerusalem, and build the temple of the Lord God of Israel" Ezra 1:3. But much more, this is the special promise of the Gospel, that God would deliver, not outwardly, but inwardly; not by human wars, but in peace; not by man, but by Himself. (END QUOTE)

⁹ Matt. 21:22 *And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.*

Mark 11:22–24 *And Jesus answering saith unto them, Have faith in God. ²³For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. ²⁴Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.*

Matt. 17:20 *And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.*

Luke 17:5–6 *And the apostles said unto the Lord, Increase our faith. ⁶And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.*

¹⁰ Jas. 4:3 *Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts.*

¹¹ John 10:10b *...I am come that they might have life, and that they might have it more abundantly.*

¹² II Kgs. 19:35 *And it came to pass that night, that the angel of the LORD went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses.*

¹³ Zech. 1:12 *Then the angel of the LORD answered and said, O LORD of hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these threescore and ten years?*

To the Praise of the Glory of His Grace

The ultimate key to success for the Christian's life, depends upon believing, trusting, and allowing God to lead him in every decision in life. This can only be accomplished through praying and making supplication to God *always*. It should also be noted that the effectual fervent prayer of a righteous man also is built upon, first his seeking to walk righteously. King Hezekiah is a wonderful biblical example of this.

II Kings 18:1–3 Now it came to pass in the third year of Hoshea son of Elah king of Israel, that Hezekiah the son of Ahaz king of Judah began to reign.

²*Twenty and five years old was he when he began to reign; and he reigned twenty and nine years in Jerusalem. His mother's name also was Abi, the daughter of Zachariah.*

³*And he did that which was right in the sight of the LORD, according to all that David his father did.*

It is ultimately not enough to just believe in God, if we do not seek to do that which is right before Him. To obey is better than sacrifice,¹⁴ and doing the will of the Lord, so much better than simply hearing Him.

(*Cambridge Bible for Schools and Colleges*, II Kgs. 18:3) *he did that which was right in the sight of the Lord*] The Chronicler (2 Chronicles 29, 30, 31) gives among the good deeds of Hezekiah some that are not noticed by the compiler of Kings. In the first year of his reign and in the first month, he opened the doors of the house of the Lord and repaired them. He gathered the priests and Levites together and made them purify themselves and cleanse the house of the Lord. Then the king commanded a solemn sacrifice to be made on the altar of the Lord, and made regulations concerning the musical services of the temple. After that in the second month he proclaimed a solemn passover to

which he invited all who would come both of Judah and of Israel, and posts were sent out to spread the announcement of the approaching feast. Some in Israel mocked at this, but some out of the tribes of Asher and Manasseh and Zebulun came to passover in Jerusalem. The idolatrous altars in Jerusalem were all destroyed and cast into the brook Kidron. The feast was prolonged for a second seven days and there was great joy in Jerusalem. After this the altars in Judah and in Benjamin, as well as in some parts of the kingdom of Israel, were broken down. The king then made arrangements for the courses of the priests and Levites, and appointed the order of their work, and the tithes that should be paid for their support. Officers were also appointed to have the oversight of this tithe system, both of its collection and its distribution among the priests and Levites. All these reforms appear to have been made at the very outset of Hezekiah's reign. (END QUOTE)

What Hezekiah's life reveals to us is that it is not enough to profess belief in God, is there is not a responding life of doing right before Him. Understandably, the life a man lives, will greatly affect whether or not, the Lord answers his prayers and prospers his life.

II Kings 18:4–5 He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brasen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it Nehushtan.

⁵*He trusted in the LORD God of Israel; so that after him was none like him among all the kings of Judah, nor any that were before him.*

(*Pulpit Commentary*, II Kgs. 18:5) *He trusted in the Lord God of Israel.* Unlike Hoshea (see homiletics on 2 Kings 17:1–4¹⁵), unlike

14 1 Sam. 15:22 *And Samuel said, Hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.*
15 II Kgs. 17:1–4 *In the twelfth year of Ahaz king of Judah began Hoshea the son of Elah to reign in Samaria over Israel nine years.* ²*And he did that which was evil in the sight of the Lord, but not as the kings of Israel that*

Ahaz (2 Kings 16:7–10¹⁶), Hezekiah discarded trust in man, and—it may be after some hesitation—put his trust wholly in God. This was exactly what God required as the condition on which he would give his aid (Isaiah 30:1–7), and what no previous king since the Assyrian troubles began could bring himself to do. (END QUOTE)

The spiritual contrast to Hezekiah's godly, obedient, and faithful life, is made visible in the book of Isaiah, when the prophet reveals their pattern of conduct, Israel's rebellious nature.

Isaiah 30:1–3 Woe to the rebellious children, saith the LORD, that take counsel, but not of me; and that cover with a covering, but not of my spirit, that they may add sin to sin:

² *That walk to go down into Egypt, and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt!*

³ *Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt your confusion.*

What we see in Isaiah is sinful, arrogant, and rebellious people, who remained defiant to prayer, and leaning upon the Lord.

(*Matthew Henry's Commentary*, Isa. 30:1–7)

It was often the fault and folly of the Jews, that when troubled by their neighbours on one side, they sought for succour from others, instead of looking up to God. Nor can we avoid the dreadful consequences of adding sin to sin, but by making the righteousness

of Christ our refuge, and seeking for the sanctification of the Holy Spirit. Men have always been prone to lean to their own understandings, but this will end in their shame and misery. They would not trust in God. (END QUOTE)

Returning to our record of Hezekiah we read, that he clave to the Lord, and departed not from following Him.

II Kings 18:6 For he clave to the LORD, and departed not from following him, but kept his commandments, which the LORD commanded Moses.

(*Gill's Exposition of the Entire Bible*, II Kgs. 18:6) *For he clave to the Lord,....* To his worship and service; to the fear of the Lord, as the Targum:

and departed not from following him; from his worship, as the same paraphrase:

but kept his commandments, which the Lord commanded Moses; both moral, ceremonial, and judicial. (END QUOTE)

Hezekiah's life is a prime example of how a life totally devoted and subject to God, ultimately shall produce both spiritual and physical prosperity in one's life. To recap Hezekiah's accomplishments: 1. He did that which was right in the sight of the Lord, just as David his father had done (v. 3). 2. Hezekiah removed all the idolatrous practices and idols that had led Israel away from God (v. 4). 3. Hezekiah trusted in the Lord God, like none after

were before him. ³Against him came up Shalmaneser king of Assyria; and Hoshea became his servant, and gave him presents. ⁴And the king of Assyria found conspiracy in Hoshea: for he had sent messengers to So king of Egypt, and brought no present to the king of Assyria, as he had done year by year: therefore the king of Assyria shut him up, and bound him in prison.

¹⁶ II Kgs. 16:7–10 So Ahaz sent messengers to Tiglathpileser king of Assyria, saying, I am thy servant and thy son: come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, which rise up against me. ⁸And Ahaz took the silver and gold that was found in the house of the Lord, and in the treasures of the king's house, and sent it for a present to the king of Assyria. ⁹And the king of Assyria hearkened unto him: for the king of Assyria went up against Damascus, and took it, and carried the people of it captive to Kir, and slew Rezin. ¹⁰And king Ahaz went to Damascus to meet Tiglathpileser king of Assyria, and saw an altar that was at Damascus: and king Ahaz sent to Urijah the priest the fashion of the altar, and the pattern of it, according to all the workmanship thereof.

him, or before him (v. 5). 4. And last, this truly godly man, clave to the Lord, and departed not from following all God's commandments, first delivered through the prophet, God's spokesman, Moses.

II Kings 18:7 And the LORD was with him; and he prospered whithersoever he went forth: and he rebelled against the king of Assyria, and served him not.

As seen in Hezekiah's life, the foundation upon which the Lord will be with a man and prosper him in all that he does, is developed first by him completely trusting, serving, and doing that which is right in the sight of God. As stated, Hezekiah did *that which [is] right in the sight of the Lord* (v. 3). This example of faith and humility to divine law and governance should be the pattern for all who claim Jesus Christ as their Lord. To not do so, only reveals that a person is a spiritual counterfeit and only feigns submission to the Almighty.

In regard to Paul's letter to the Ephesians to pray *always*, we also read the importance of direct supplications being made to the Lord.

The Greek word for *supplication* in Ephesians 6:18 is #1162 (deh'-ay-sis) *deésis*. *HELPS Word-studies* defines the word *deésis* "(*deō*, 'to be in want, lack'; see the cognate 1189 /*deōmai*, (deh'-om-ahee) 'praying for a specific, felt need')—heart-felt petition, arising out of deep personal need (sense of lack, want). / [1162 (deh'-ay-sis) (*deésis*) ultimately roots back to 1211 /*dē* ('really') which likewise implies

a felt need that is personal and urgent (R, 1149).]"

The Topical Lexicon overview states regarding "Strong's Greek 1162, (deh'-ay-sis) *deésis*, denotes an earnest plea rising from a sense of need. While the broader term "prayer" can include praise, thanksgiving or confession, (deh'-ay-sis) *deésis* focuses on a specific request placed before God, whether for oneself or for others. The word highlights dependency, urgency and humility.

Distribution in the New Testament

(deh'-ay-sis) *Deésis* appears eighteen times, scattered across narratives, Pauline letters, Catholic Epistles and Hebrews. It surfaces in personal correspondence (Philippians 1:4¹⁷), apostolic teaching about congregational life (1 Timothy 2:1¹⁸), and descriptions of Jesus' own earthly experience (Hebrews 5:7¹⁹). This breadth demonstrates that supplication is not confined to private devotion but permeates every layer of Christian existence—personal, communal and Christological. (END QUOTE)

Not until we fully believe and spiritually are enlightened to the fact, that God joyfully invites and welcomes sincere and genuine prayer unto Him, will we gain true confidence to approach the Lord boldly in prayer.²⁰ No prayer also is considered foolish, if any burden weighing the believer down, is either hindering, or prohibiting his spiritual growth and/or service. For this reason, the Scripture clearly reveals, that all the believer's anxious and troubling cares, should be cast

17 Phil. 1:4 Always in every prayer of mine for you all making request with joy,

18 1 Tim. 2:1 I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men;

19 Heb. 5:7 Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared;

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

upon the Lord, who is alone sufficient to carry them. (I Pet. 5:7) *Casting all your care upon him; for he careth for you.* It should also be noted that the basics of all hope for answered prayer, are the spiritual reality, that God loves and cares for those beseeching Him for help.

(*Ellicott's Commentary for English Readers*, I Pet. 5:7) *Casting all your care upon him.*—An adaptation of Psalm 55:22,²¹ according to the LXX. [70—the Septuagint, the oldest ancient Greek translation of the Old Testament] Anxiety implies not only some distrust of God's providence, but also some kind of belief that we may be able to manage better for ourselves; therefore here, as in the Sermon on the Mount, we are exhorted, especially in time of danger, simply to do what we know we ought to do, and to be unheeding about the rest. (END QUOTE)

(*Barnes' Notes on the Bible*, I Pet. 5:7) *Casting all your care upon him*—Compare Psalm 55:22, from whence this passage was probably taken. "Cast thy burden upon the Lord, and he shall sustain thee; he shall never suffer the righteous to be moved." Compare, for a similar sentiment, Matthew 6:25-30. The meaning is, that we are to commit our whole cause to him. If we suffer heavy trials; if we lose our friends, health, or property; if we have arduous and responsible duties to perform; if we feel that we have no strength, and are in danger of being crushed by what is laid upon us, we may go and cast all upon the Lord; that is, we may look to him for grace and strength, and feel assured that he will enable us to sustain all that is laid upon us. The relief in the case will be as real, and as

full of consolation, as if he took the burden and bore it himself. (END QUOTE)

The only truly practical way to approach the Lord's throne, because He resides in heaven,²² is by lifting up prayers to heaven. And though we may feel that there is a physical distance between the Lord's throne of grace, there is absolutely no distance that a prayer to God cannot span. (Heb. 4:16) *Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.* That the Lord would define His throne, as a *throne of grace*, reveals the great, benevolent and caring character of Himself. For unlike other earthly princes, rulers, and kings, God's throne is said to possess mercy and grace, as the fountain of God's reign.

Last, let us consider Jesus' words to His disciples, as to what was necessary for their prayer being answered by Him.

John 15:7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

These are Jesus' words, and we should never take them lightly. That the keys to having our prayers answered, rest upon 1. Abiding with Christ. 2. Having Christ's words abiding in us. It is also ultimately impossible to abide in the Son of God, without His divine words and revelations ruling, governing, and living in our hearts. Therefore foolish is the man, who believes that he has any spiritual right to be

21 Ps. 55:22 *Cast thy burden upon the LORD, and he shall sustain thee: he shall never suffer the righteous to be moved.*

22 I Kgs. 8:39 *Then hear thou in heaven thy dwelling place, and forgive, and do, and give to every man according to his ways, whose heart thou knowest; (for thou, even thou only, knowest the hearts of all the children of men;)*

I Kgs. 8:30 *And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place: and hear thou in heaven thy dwelling place: and when thou hearest, forgive.*

Matt. 6:9 *After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.*

Ps. 103:19 *The LORD hath prepared his throne in the heavens; and his kingdom ruleth over all.*

Isa. 66:1 *Thus saith the LORD, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest?*

To the Praise of the Glory of His Grace

heard of God, if there is not a continuing in and submission to the words and commandments of the Son of God. For in Jesus' name²³ are all requests to God

to be made. And upon His death, resurrection, and ascension, has free access to God become available.

²³ John 14:13–14 *And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.* ¹⁴*If ye shall ask any thing in my name, I will do it.*

John 16:23–24 *And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.* ²⁴*Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.*

John 15:16 *Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.*