

Contented Soldiers

#0964

Study given by W.D. Frazee—August 12, 1966

Our text this evening is found in Paul's epistle to Timothy—2 Timothy, the second chapter, verses 1-3. Before I read the text, I want to read something out of this week's *Newsweek* about what's going on halfway around the world over there in Viet Nam.

"A platoon of the first air cavalry found itself surrounded by North Vietnamese shortly after a seemingly uneventful landing in the jungles. Immediately after the helicopters took off, the weather closed in, making reinforcement impossible.

"Then, the enemy opened up, killing both the platoon commander and the first sergeant. Everywhere we turned they fired on us, Sergeant Glaspie said.

"After 45 minutes, the platoon's radio had been captured, ending all contact with the outside. We decided it was a lost cause, said Glaspie, and we said we would fight till we were all dead.

"Finally, a few members of the platoon managed to get off the landing zone into heavy cover. As they watched helplessly, the enemy overran the landing area, killing all the wounded GI's on it, save three who escaped by playing dead.

"By the time the weather changed enough to let reinforcements come in, only nine of the original 27 were alive. Among them was Sergeant Glaspie, who next day went into action again with a new squad" *Newsweek Magazine*, August 8, 1966.

On the next page in the same magazine—this week's *Newsweek*—a wounded officer in the hospital said:

"Out in the field, it is not so much the risk of being zapped by the enemy that bothers you, as it is the filth, the dirt, the sweat. After a week of trekking through the jungle, you are covered with scratches and bleeding sores. You feel like an animal. You are rotting away" *Newsweek Magazine*, August 8, 1966.

Now, I think it's time to read our text—2 Timothy 2:1-4:

“Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier”
2 Timothy 2:1-4.

And I ask you, as far as the army of Jesus is concerned, are you living a soldier’s life or a civilian’s life? It is not enough to say, I am not an enemy of God. Are you in His army? That’s the question. And if you are in the army, how are you getting along?

The soldiers that are fighting under the stars and stripes out in Viet Nam tonight are having to endure hardness. I just read you the up-to-date proof of that—the bugs and the serpents, the enemy bombs, the polluted water, the lack of rest, the rains—torrential—and we could go on and on with many hardships.

Paul writes to young Timothy—Timothy, you are a soldier for Jesus. Endure hardness as a good soldier of Jesus Christ. Let’s study it for a little while.

The Revised Standard Version says:

“Take your share of suffering...” 2 Timothy 2:3 (Revised Standard Version).

Endure hardness—take your share of suffering. What *is* your share? Who’s making up the shares? Jesus. And remember, friends, He has already endured far more suffering than He’ll ever ask us to endure. It’s a wonderful proof of His love to know, and this is what He says—that He will never let us have any more suffering than the minimum amount necessary to develop our characters for eternity. Isn’t that wonderful? Let’s take Him at His word. What do you say? Endure hardness.

Now, why? Well, the key is in the latter part of the fourth verse:

“...that he may please him who hath chosen him to be a soldier” 2 Timothy 2:4.

No draftees in this army. All are volunteers. But somebody has called you. It wasn’t your idea and mine to be soldiers of Christ. The great Commander gave *His* life that He might enlist us:

“Ye have not chosen me...” John 15:16.

He says.

“...but I have chosen you...” John 15:16.

And the motive that prompts our acceptance of the invitation is to please Him, and that's why we endure hardness as good soldiers:

"...that he may please him who hath chosen him to be a soldier" 2 Timothy 2:4.

Will it please Him, friends? Oh, yes. You and I can please Him. And as the girls just sang, He would have borne it all for how many? For only one—just me—just me. So, to please Him is a wonderful motive. Paul says:

"For the love of Christ..." 2 Corinthians 5:14.

Does what?

"...constraineth us..." 2 Corinthians 5:14.

It urges us on with an irresistible force. Well, what is this battle in which we're engaged? 1 Timothy, the 6th chapter and the 12th verse, just back over the page—1 Timothy 6:12:

"Fight the *good* fight..." 1 Timothy 6:12.

This is a holy war. This is a righteous struggle. No question about the righteousness of it. Fight the good fight of what?

"...of faith..." 1 Timothy 6:12.

What are we fighting against? Well, we're fighting against the Devil, aren't we. We're fighting against the world that's in league with him. But tonight I would ask you to think, most of all, of the fight we have against ourselves. Do you say, Fight myself? Look at 1 Corinthians, the 9th chapter—1 Corinthians 9:26 and 27.

This is the same writer—Paul. He tells us where the fight is focused:

"I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: But I keep under my body, and bring it into subjection..." 1 Corinthians 9:26-27.

Those who read the Greek tell us that the thought there is that of a boxer giving another fellow a black eye, but Paul says, That's what I'm doing to Paul. I'm not engaged in any shadow boxing, in any make-believe, and there's nothing light or easy about it.

"...so fight I, not as one that beateth the air..." 1 Corinthians 9:26-27.

But I give my body a heavy blow day after day. And what was Paul talking about? Was he talking about actually beating his breast? Oh, no. He was talking about crucifying his feelings, his desires, his emotions, his human inclinations, and that's the battle that you and I have.

And one of the strangest things in religion is how few people have come to the full consciousness that that's the common lot of the Christian life. Many professors are not even trying to do what Paul was talking about, but some who are, feel that there must be something wrong because they have such a struggle.

Imagine one of those soldiers over in Viet Nam slogging through the mud and the water and having the mosquitoes bite him and trying to dodge the vipers and the bombs at the same time, and we meet him and we say, Well, how are you getting along? Well, I guess I'm not much of a soldier. I belong to the army, but we seem to be having such a struggle. Indeed. Well, that's what soldiers are for, isn't it? The people that have the easy time, if there are any, are supposed to be in civilian life in war time.

Don't forget what I asked you in the beginning, as relates to God's army—are you a soldier or are you a civilian?

“Thou therefore endure hardness, as a good *soldier* of Jesus Christ” 2 Timothy 2:3.

What for? To please Him. Have you enlisted in this battle against your own inclinations? Yes, somebody says, I did years ago, but it just seems to get worse instead of better. Well, friends, if it will comfort you any, a million years from now you won't have that battle, a thousand years from now you won't have that battle, a hundred years from now you won't have that battle, but as long as you're in this world, you'll have to fight the Devil. As long as you're in the world, you'll have to fight the world around you that's in league with the Devil, and as long as you're in this world, you'll have to say, No, to the flesh—the natural inclinations.

There will never come a time in *this* life when we can lie down and say, The battle is over. The struggle is no more. No. Those are facts, and therefore, if we accept the facts, we may expect a battle how often? Every day.

Did you notice this account I was reading from Viet Nam? Only three escaped out of the 27, and the next day the three were right back at it again. Not a very good way to save your life, is it. And I'm afraid the health conditions are not always the best, from what I read there—the filth, the dirt, the sweat, scratches and bleeding sores. I'm afraid my health might suffer in a program like that, and I'd better keep out of it.

I want to get in a place where the conditions are just right, where I can hear good preaching and the altitude is right and the climate is right—never gets too hot and never gets too cold—and I can have a shower any time I want to without scarcity of water, and there's not too much work to do, and wait till the dear Lord comes and then He'll take me to an even better place.

But that's not the army, is it? No, that's not the army.

“Thou therefore endure hardness, as a good soldier of Jesus Christ” 2 Timothy 2:3.

And don't forget, friends, that you and I have been called to be what? Soldiers.

"Fight the good fight of faith, lay hold on eternal life..." 1 Timothy 6:12.

In the book, *Messages to Young People*, page 63, I read:

"Those who are finally victorious will have seasons of terrible perplexity and trial in their religious life..." *Messages to Young People*, page 63.

Somebody must have been having problems like that before you and I were born, friends, for this was written way back there. Again, the same little wonderful book, page 80:

"The trials and privations of which so many youth complain, Christ endured without murmuring. And this discipline is the very experience the youth need, which will give firmness to their characters, and make them like Christ, strong in spirit to resist temptation" *Messages to Young People*, page 80.

Let's thank God for the trials that lead us to prayer—heart-searching Bible study. What do you say, friends?

"...endure hardness, as a good soldier of Jesus Christ" 2 Timothy 2:3.

What for?

"...that [I] may please him who hath chosen [me] to be a soldier" 2 Timothy 2:4.

Turn to Hebrews 12, and again, we're reading the words of Paul—Hebrews 12, verses 3 and 4. Will we get weary? Sometimes, but here is the preventive—here is the way to keep from getting *too* weary. Here is the way to keep from getting so weary we stop. What is it?

"For consider him..." Hebrews 12:3.

That's Jesus.

"For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin" Hebrews 12:3-4.

Did anybody ever resist sin, even to blood? Who did? Jesus. Where'd that happen? In Gethsemane. Think of it, friends. He was in a struggle with His feelings

and with the powers of darkness, but He resisted, praying through that awful conflict, and the effort—oh, the effort—was so intense that the bloody sweat was forced from His pores and ran down His face. Think of it, friends.

Now, Paul says, If you're in danger of getting weary and faint and stopping the conflict, retiring from the battlefield and seeking an easier more comfortable environment, consider Him, look at Him.

And if you will, he says, you won't faint. Paul knew what he was talking about. Paul had been a rich man, but he spent all he had in the service of Christ. Paul had been a man of position, but he lost it all in following Jesus. Paul had been a man of great influence, but he was counted a fool and a fanatic for Jesus' sake. Paul had had a good home, but he lost that, and he wandered homeless, like his master, Jesus.

But it was because he wanted to please the One who had called him to be a soldier. He kept plodding on, struggling on, fighting on. Oh, I'm so glad he did. Aren't you? And I'm glad he wrote these words down so you and I could be cheered and inspired with the same thing that cheered and inspired him, looking unto Jesus, the great Captain of our salvation. He was made perfect through sufferings. He invites us to come and join Him. Let's join Him and keep up the fight. What do you say, friends—that we may please Him.

Yes, it's a fight. I spoke of what we were fighting against—the world, the flesh and the Devil, our feelings and inclinations. What are we fighting *for*? We're fighting for two great objectives, my friends—for victory over sin in our own lives, and that we may win other souls to Christ.

We're taking prisoners for God, but bless the Lord, the prisoners we take, we take alive and they join us in the fight. That's a double victory, isn't it, friends. Those are the two great objects of this battle—to win the victory ourselves over sin and temptation, and to win souls.

Turn to Matthew, the 11th chapter, and the 12th verse. Here's a strange-sounding text, but like everything else in the Bible it means just what it says—Matthew 11:12. Jesus is speaking:

“And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force”
Matthew 11:12.

It takes a violent attack to win the victory, and Jesus says, If you're going to win the kingdom of heaven, it must be by violence.

“...the violent take it by force” Matthew 11:12.

Keeney, the great evangelist of the last century, said, Revival comes when heroic souls enter the conflict determined to win or die, or if need be, to win and die.

“...the kingdom of heaven suffereth violence, and the violent take it by force” Matthew 11:12.

Jesus put all He had into the struggle, and He died but He won. You and I, friends, are to put all we have into the struggle—the prayer struggle, the struggle to study, the struggle to win souls. What for?

“...that [we] may please him who hath chosen [us] to be a soldier” 2 Timothy 2:4.

In the *Review and Herald* of April 19, 1906, the messenger of the Lord wrote these wonderful words. Many of you will want to write them down in your notes tonight:

“...fight for the souls of those for whom Christ has died”
Review and Herald, April 19, 1906.

I'll read it again:

“...fight for the souls of those for whom Christ has died”
Review and Herald, April 19, 1906.

Say it with me:

“...fight for the souls of those for whom Christ has died”
Review and Herald, April 19, 1906.

Is this part of the good fight of faith? We're not fighting just for our *own* salvation. We're not fighting just that we may keep out of hell and win heaven. Oh, friends, we're out as soldiers of God to catch men for heaven, to enlist others in this holy war.

“...fight for the souls of those for whom Christ has died”
Review and Herald, April 19, 1906.

It will be by no ordinary effort that men will be won to Christ. Satan is fighting and he's fighting hard. Take this book, *Messages to Young People*. Read the second section in this on the conflict with sin. It begins on page 51. Read page after page, young people and older ones, of what a battle it is, what a struggle it is, to win the battle yourself, and to catch others for God. It's a battle. It's a struggle. But, friends, we're on the winning side. Aren't you glad?

“...endure hardness, as a good soldier of Jesus Christ...that [you] may please him who hath chosen [you] to be a soldier”
2 Timothy 2:3-4.

What a joy it will be when He comes to see His smile of welcome and to hear Him say, Well done—well done. That'll be greater than any bronze medal or purple

heart or congressional medal of honor. Won't it, friends? Thank God. We'll receive that smile all through eternity.

Now, turn back to 2 Timothy 2, and I want you to see something else in this wonderful text—2 Timothy 2, verses 3 and 4:

“Thou therefore...” 2 Timothy 2:3.

Do what?

“...endure hardness, as a good soldier of Jesus Christ” 2 Timothy 2:3.

Now, watch:

“No man that warreth...” 2 Timothy 2:4.

That is, no soldier in the army, out there on the battlefield.

“No man that warreth...” 2 Timothy 2:4.

Does what?

“...entangleth himself with the affairs of this life...” 2 Timothy 2:4.

Why not? Why, it would interfere with his work. A man can't very well conduct a business while he's fighting in Viet Nam, can he? He certainly can't keep up with things out at the country club. There's just a mass of things that a man has to sever from and quit when he enters the army, whether it's by draft or enlistment. Is that right?

And that's why, when a man is called, they give him a certain number of days. What for? To wind up his business, to wind up his affairs, to get everything in order and turned over to other people.

And what would you think, friends—what would you think of a man who would come back to the army and say, Well, you know, as I've been at home trying to wind things up, I just find I have so many things I can't get away. I'm afraid I won't be able to do it—at least I won't unless you can take me on a part-time program. I'm going to have to keep up certain things because, try as I may, I haven't found any way to solve the problem.

If he was a draftee, they would say, Well, that isn't for you to settle. Come along. And if he were getting ready to enlist, they'd say, Well, man, you have to make up your mind.

Do you remember that man that came to Jesus and said, Master, I'd like to follow you but there's certain things that I've got to take care of first. Do you remember that? And Jesus said:

“...No man, having put his hand to the plow, and looking back, is fit for the kingdom of God” Luke 9:62.

Oh, friends, how much there is to entangle us these days, and a lot of it is not things that people have to go to the penitentiary for getting tangled in. It isn't just bootlegging that keeps people from failure in the army of God. There are a lot of good things, civilian things, may I call them, that have nothing to do with successful military service.

Let me give you an example. Turn back over the page to 1 Timothy, the sixth chapter, and the eighth verse—1 Timothy 6:8:

“And having food and raiment...” 1 Timothy 6:8.

And fine houses and expensive furniture and two or three automobiles or at least one and several other things that I haven't been able to afford yet but will get as soon as I can.

“...let us be therewith...” 1 Timothy 6:8.

What? Content—content. You see what I'm thinking about, don't you, friends.

“And having food and raiment let us...” 1 Timothy 6:8.

What?

“...be *therewith* content” 1 Timothy 6:8.

What does “therewith” mean? With that. Now, I don't mean to be foolish, friends—I mean to be very practical—but I would like to see the hands of each one here tonight that lacks food or raiment—one or the other or both. May I see the hands? Anybody here?

Well now, according to this text, then, everybody here ought to be what? Are you? May I ask you another question. Could you have less than you now have, and still have food and raiment? Oh, how many people are struggling to get more and more and more.

More money. Why? Oh, my wife has just seen something downtown that she wants so bad, and she thinks it would just be wonderful if we had it, and so we're trying to get together the money to get *it*.

And the other day I was over to my neighbor's, and *I* saw something *he* had, and oh, my, I thought, My, my, if he can afford that, we surely ought to be able to, and people will think that we don't amount to much and that I'm not much of a provider unless we have it because everybody's having it.

So I'm not content. I hope I will be, and I hope my wife will be, just as soon as we can get that thing that she saw downtown and that thing I saw over at my neighbor's. I hope we're going to be content.

But will we? No, my friends, for by that time the advertising agencies will see to it that my wife has seen something else that she wants, and my neighbors will have caught up with some new gadget, and when I visit them I'll see that and I'll say, My, my, if I'm going to keep up, I've got to get that, too.

We smile at the absurdity of it, but heaven weeps at the reality of it, my friends, and *this* is what is interfering with victories in the army of God. Too few soldiers are content with their rations. Too few soldiers are content with their equipment. Wouldn't gold-plated rifles be better? Certainly, more comfortable foxholes would.

Not all the soldiers are out there in the jungles, sloshing through the rains and the mud. They've just called one officer and put him under court martial because he's been over there, my friends, just having a wonderful time, and throwing parties at the expense of the taxpayers, and you say, That's terrible, while men are dying.

Soldiers of God, what are *you* doing with time, with money, with thought. If you had the chance to speak to the manager of this institution next week, what would you talk to him about? How you could win more souls? How you could sacrifice more? Or is the great burden on your heart how you can get things more comfortable, more convenient, and be sure to have everything that everybody else has.

Am I getting too close home, my friends?

"No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier" 2 Timothy 2:4.

Oh, friends, when I think of the petty things that men are burdened over, I know that the heart that is burdened over such petty things can never be burdened over souls. There isn't room enough in the heart. And souls will never be won by our easy-going, lackadaisical movements—never. There's a war on. Endure hardness, and don't get entangled with the affairs of this life.

Let's look at something else in this 6th chapter of 1 Timothy, verses 20 and 21:

"O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called: Which some professing have erred concerning the faith..." 1 Timothy 6:20-21.

Here's another entanglement—oppositions of what? Science falsely so called. That word that's translated "science" there comes from a word which we might get the thought a little clearer if it's translated "knowledge." Science is all right. Another translation gives it theology.

Paul warned Timothy against getting involved in a lot of speculations in theology and oppositions of science falsely so called. There are those who think it necessary to inquire into and study thoroughly into each new idea that comes along, and you are challenged that you owe it to yourself and to God to read this and read that and read the other thing.

Paul says to Timothy, Don't do it, Timothy. Don't fill your mind with that stuff because some have erred by getting into it. Think it through, friends. Whether it be in a worldly university, where people get mixed up with the intricacies of evolution or whether it be right in the very church of God, as men go deeper and deeper and deeper into the mysteries of iniquity—be careful—be warned:

“No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier” 2 Timothy 2:4.

Years ago, some were encouraging our young people to take course after course, dig deeper and deeper into the mysteries of science so they could be better workers, but the One who knows sent a message, and you can find it in *Fundamentals of Christian Education*, page 346:

“God is not seeking for men of perfect education. His work is not to wait while His servants go through such wonderfully elaborate preparations as our schools are planning to give...” *Fundamentals of Christian Education*, page 346.

There's a war on. Do they keep men in training year after year after year after year after year, while the bombs are falling in Viet Nam? No. You and I know one of our boys that was here just a few months ago—he's overseas right now—and he'd never seen the army until just a few months ago.

Why are they getting them in and over there so fast? Because there's a war on. There's a war on with the Devil, friends, and the last battle's on, and the great enemy is in a lot of this thing of diverting the minds of young and old. They're studying this and studying that, either *in* school or *out* of school—study, study, study, read, read, read.

The things that you and I want to study, friends, are the things that will help us and help us fast, to fight the Devil and win souls. What do you say? And remember, this says we're not to wait till our education is perfect. No, there's a war on.

And here's the sad thing, on page 355:

“Many are better prepared, have more spiritual discrimination and knowledge of God, and know more of His requirements, when they enter upon a course of study than when they graduate” *Fundamentals of Christian Education*, page 355.

Wouldn't that be something, friends, if the United States Army had a way of training people so that they were actually less prepared to go to the battlefield when they got through than when they started.

Let's carefully investigate personally our own relationship with this subject. Let's be sure that we do not have an inordinate appetite that craves simply being fed and instructed and instructed and fed. We need training, true. Let's be sure we get well trained, but the battle is on.

And do you know the best training? The best training in the world we're talking about is on the battlefield. The best way to learn to swim is in the water. The best way to learn to fight is on the battlefield, and if you and I can work with the world of Christians who know the way, if we can be somebody's armour bearer, we can learn fast how to conduct ourselves under the leadership of Christ, the great General.

Here's another thing that entangles people and keeps them from success in fighting the battles of the Lord—that's courtship and marriage. Well, you say, Brother Frazee, isn't courtship and marriage all right? Yes, yes. There's a lot of things that are all right, friends, but anything that interferes with getting our job done needs a second look. Am I right?

In *Counsels on Health*, page 590, is this statement:

"To the young men and young women who are being educated as nurses and physicians I will say, Keep close to Jesus. By beholding Him we become changed into His likeness. Remember that you are not training for courtship or marriage, but for the marriage of Christ" *Counsels on Health*, page 590.

Somebody says, Well, if I'd known that's what it was, I guess I would have taken some other training. My dear friends, the great purpose of Christian education is not to get you ready for marriage. It's to get you ready for the battlefield, and there are thousands of Christians don't know that. Business as usual, is the sign on their shop.

The Christian soldier, whether man or woman, today in this crisis hour will get married and will be interested in marriage *only* if it will help him win the battle faster. That's all. Oh, young men, get ready to fight and fight for God. Young women, don't be casting your eyes around, talking about this boy and that boy. Get your eyes on soul winning. Make up your mind that marriage is for you only if God in His own time and way makes it clear that you can accomplish more for God by being the helpmeet of somebody that's putting all he has into the fight to win souls.

Oh, how this would solve a hundred problems, friends, if we'd just do it. What do you say? Look all about you. With one eye half open, you can see men that could be doing a great work for God, but they're so busy with wife and children that they can scarcely do more than lift a hand occasionally.

Oh, that we had men and women, that we had families, that would go into this battle together, and put all they had into getting God's work done on earth, instead of nursing and petting one another and taking care of the little pets, the little peeves, the little desires, the little inclinations, the little upsets, and all the rest. The bombs are falling. Men are dying.

"No man that warreth entangleth himself with the affairs of *this* life; that he may please him who hath chosen him to be a soldier" 2 Timothy 2:4.

We read in 1 Timothy 6:8 that if we had food and clothing, we were to be what? Content. Let's go over to the 49th Psalm. I want you to see something very interesting here—49th Psalm.

In that same chapter in Timothy, where Paul said that, he adds:

"For we brought nothing into this world, and it is certain we can carry nothing out" 1 Timothy 6:7.

And here is where Paul got that—from the 49th Psalm, beginning with the 16th verse:

"Be not thou afraid when one is made rich, when the glory of his house is increased" Psalm 49:16.

Another translation says, The splendor of his house. Don't get bothered when your neighbor puts on a great show, with his cars, his furniture, his rugs, his pictures, his automobile. Why? Seventeenth verse:

"For when he dieth he shall carry nothing away..." Psalm 49:17.

Not going to take a bit of it. When a multi-millionaire died, somebody asked, How much did he leave, and the wise answer was, Everything—everything.

Eighteenth verse:

"Though while he lived he blessed his soul..." Psalm 49:18.

That is, counted himself happy.

"...and men will praise thee, when thou doest well to thyself" Psalm 49:18.

An inspired comment on that is in the book, *Christ Object Lessons*, page 258. This is talking about the rich fool that Jesus told that story about. Do you remember? He had such big crops, he had to decide what to do with them, and instead of sharing them with the poor and needy, he decided to do what? Tear down his barns and build greater. All right.

Commenting on this, I read:

“This man has lived and planned for self...He regards himself as favored above other men, and takes credit to himself for his wise management. He is honored by his fellow townsmen as a man of good judgment and a prosperous citizen. For ‘men will praise thee, when thou doest well to thyself.’ But ‘the wisdom of this world is foolishness with God.’” *Christ Object Lessons*, page 258.

Do not, then, depend merely upon the evaluation of others. Men in the world and even in the church may pat you on the back, if you keep up with the Joneses. Some of them want a good excuse for being just as extravagant as you’re tempted to be, and the more people they can get to spend money on themselves and their homes and their furnishings and their conveniences and their comforts, the easier it is to salve their own conscience.

My dear friends, I pray that God will *disturb* our conscience. I repeat, men are dying on the battlefield. There’s a war on. All hell is turned loose in this conflict, and while the Devil has men out there fighting, he also has fifth columns within the ranks of the army of God, trying to persuade us to spend our time, our effort, our money, our thought, on pleasing ourselves and one another, while men die in need. Our time, our thought, our money—what shall we do about it, friend?

I believe that a serious appraisal of the facts we’ve studied tonight will lead us to scale down the minimum that we’ve thought about. And having food and raiment, be what? And if God gives us more, friends, unless what He gives us more is actually helping us in winning more souls, we’ll want to pass it on to other people. Is that right?

As I studied with you a week ago, we’re what? Debtors. Oh, somebody, friends, is going to take hold of this. Somebody is going to say, If the battle is with my feelings, all right, feelings, you’re to die. I’m going to pummel you. Somebody’s going to say if the battle is with my relatives that are always coaxing me to spend more on myself, I’m going to be a man or a woman for God. I’m going to stand up and be counted and say, Don’t tempt me to squander my Master’s money on just making a show. Too many souls dying.

We can have the conveniences and comforts of life, if that isn’t used like rubber to cover more than it was meant to, dear friends.

Very soon, we’re going to leave the loaded wagons. We’re going to be on the horses. And soon after that, we’ll be walking along on foot. The time is coming, friends, when there’ll be blood on the pathway. I don’t see very much blood on the pathway tonight but I know it’s up the road.

Some people are walking in that blood-stained pathway tonight. Some of our brethren in Africa could tell us about it—some of our native believers over there that have been driven out of their homes, fired at, some of them lost their lives. Some of

our brothers and sisters in Columbia could tell us about it. But as yet, any suffering that we endure is so meager. Am I correct, friends?

But the path ahead is stained with blood. Shall we pull back, lest we share in the suffering? The hands that beckon us are wounded hands, and to think He would have done it for only one—just for me.

Ladies, I wish you'd sing that for me again. I want to hear it again. Wouldn't you like to hear it again? Oh, I want my poor hard heart to be melted. I want my selfish heart to be stirred up. I want my complacent soul to be awakened.

I hardly think I need to say, Now, we don't need to do anything fanatical, but I'll say that. We don't need to get out of a comfortable bed and start sleeping on the floor. As long as we have the comfortable bed, let's use it to get the sleep so we can do better work tomorrow. Do you see what I'm talking about, friend?

There's a world of difference whether we have food and clothing and comfort so we can do better work, or whether we have it just so we can feel more lazy and feel more prosperous and feel more proud. It's all very practical, friend. The war is on.

I'm sorry for my selfishness. I'm sorry for the little things I've let divert me from time to time. By God's grace, I want to look at that face of Jesus and give love for love and surrender for surrender.

Come, ladies, and sing for us, and let my soul be blessed, and let us all here at the feet of Jesus tonight settle it with Him that we're soldiers, not civilians, in this battle.

[Singing.]

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

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

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

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

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

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

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

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

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