

# Decisive Youth

#0875

Study given by W.D. Frazee—November 23, 1962

[Man sings the song “Oh the Way is Long and Weary” is sung by as a solo.]

O the way is long and weary,  
And our bleeding feet are sore;  
Is it far to Canaan’s land?  
Is it far to Canaan’s land?  
In the desert we are longing  
For its shelter more and more.  
Is it far, is it far to Canaan’s land?

We are weary, we are weary;  
Sadly wand’ring thro’ the wilderness,  
And o’er the desert sand;  
We are weary, oh so weary,  
Is it far, is it far to Canaan’s land?

Well, is it far, friends? That’s the question. Was it far back then? Well, if you look at the map, it doesn’t look very far. It isn’t very far in miles. It isn’t very far for a camel. It isn’t even very far for a man from Egypt to Canaan. I wonder why it took so long. That’s what I’d like to study with you tonight.

The inspired apostle Paul says:

“Now all these things happened unto them for ensamples:  
and they are written for our admonition, upon whom the ends  
of the world are come” 1 Corinthians 10:11.

They took 40 years to do what could have been done in a few weeks. But before we even begin to judge them too harshly, it would be well to remind ourselves that we’re just about rounding out three *times* 40 years on *our* trip, and we haven’t seen the waving palm trees yet, have we? nor the grapes, nor the fig trees. The land flowing with milk and honey is still to us as it was to Israel for 40 years—something we have heard about and something toward which we are journeying.

My text tonight is Deuteronomy, the second chapter, verses 2 and 3:

“And the Lord spake unto me saying, Ye have compassed

this mountain long enough: turn you northward" Deuteronomy 2:2-3.

The desert in which they wandered for 40 years was east of Egypt, south of Canaan, and so to turn "northward" meant to turn toward the Promised Land. The Lord says, You've been wandering around here long enough. It's time to turn northward and go into the promised possession.

There's something very interesting, friends, about those 40 years in the desert. Of course, you and I are familiar with the fact that the reason they were there all that time is that they didn't have *faith* enough to go in. Isn't that right? Paul says in Hebrews 3:19 that they could not enter in because of what? [Audience responds: Unbelief.] Unbelief. And yet, back of them were some very great experiences of faith. Had it not taken *faith* to launch the Exodus movement? Had it not taken *faith* to go through the Red Sea? Paul says in Hebrews 11:29, "By faith they passed through the Red Sea..." Yes, they'd had some moments of faith.

The truth of the matter is all during that 40 years in the desert they never went back to Egypt. That's something, shall I say, to give them credit for, isn't it? Yes, they didn't go back to Egypt. Now, it's true they *talked* about it on occasion. Sometimes when they got hungry for a square meal (as they thought of it) they remembered Egypt. And there were other things that caused them to think of Egypt. At one time they seriously said, "Let us appoint a captain and return to Egypt." Do you remember that? But they never did it. That was just talk. Thank God they *stayed* on this side of the Red Sea the whole way! And I say they're to be commended for that.

There are a lot of people today, friends, who have never gone back to Egypt that are still a long way from Canaan. Am I right? I wonder if any of them are here tonight. Why, friends, I rather think that that's the place we *all* are in, don't you? I hope nobody here is planning to go back to *Egypt*—back into the life of sin and worldliness. Certainly we're not interested in having the lung cancer and the stomach ulcers and the brokenness of mind and heart that result from living the fast life, the sinful life of this world, *are we?*

But looking at the experience of Israel, we see that it takes more than passing through the Red Sea by faith to arrive at Canaan. There's an experience in Egypt, there's an experience in the wilderness, but there's an experience beyond Jordan, in the Promised Land.

And friends, would it be wise to remind ourselves that the *only* purpose of the desert experience is to get us from Egypt on to Canaan? You see, one problem that the Israelites had, I suppose, as time lengthened on and year followed year, was that they got *used to* that wilderness life.

Think of the thousands upon thousands upon thousands of people that had never had anything to eat except manna and what they ate of the sacrifices, *children* that could

never remember a time when they didn't look out *every* morning of the six days and see the ground covered with what? [Audience responds: Manna.] With *manna*. That came to be just as natural to them as it would be for us to go out and pick some corn or some sweet potatoes or some strawberries or some tomatoes. Life was that way.

Another thing that became *very* commonplace to them was that over their heads stretched that wonderful cloudy curtain that kept off the sun's rays—kept them, shall I say, from being 'cooked' in that desert heat—and at night, it became a most wonderful camp illuminator. It just gave light to the whole camp. Well, what was that? Paul tells us in 1 Corinthians 10 that it was *Jesus* who was with them in that cloud, wasn't it? Sure. But that cloud came to be to them just as commonplace as any of these clouds we look out here and see today. Do you see what I'm getting at, friends? They got *used* to the wilderness life. When the cloud moved, they moved. When the cloud rested, they rested.

Take the water situation: you remember that early in their trip they ran out of water and they murmured. And Moses cried to God, and God said do what? "Go out here with the elders of Israel and take your rod—the one that smote the waters in Egypt and turned them to blood, the one that divided the Red Sea—take that rod and smite the rock, and the rock will give forth its waters." Did he do it? And ever after that as they went from place to place in the desert, the rocks gushed out the water. Well, they got used to that, just as used to it, friends, just as used to it as we are to this spring up here in the rocks. As I say, there were hundreds of thousands of those people who had never seen anything else, other than that. They were just used to it.

Now, God has been very good to you and me, friends, but you know, He's disappointed when we allow the good things that He's done for us to make us even *begin* to get satisfied to 'settle down' where we are. "This is not your rest," He says. "I have something better for you on the other side of Jordan. I have an experience for you, a life for you, that's 10,000 times better than this wilderness wandering and 100,000 times better than Egypt ever was—a land of figs and vines, a land that flows with milk and honey."

Is it far to Canaan's land? Well, that's the question. Is it far? They could have gone through, I repeat, in a few weeks. They took 40 years.

I want to read you a comment on this whole question in *Selected Messages*, Book 1, pages 68 and 69:

"God did not design that His people, Israel, should wander forty years in the wilderness. He promised to lead them directly to the land of Canaan, and establish them there a holy, healthy, happy people. But those to whom it was first preached, went not in 'because of unbelief' (Hebrews 3:19). Their hearts were filled with murmuring, rebellion, and hatred, and He could not fulfill His covenant with them.

“For forty years did unbelief, murmuring, and rebellion shut out ancient Israel from the land of Canaan. The same sins have delayed the entrance of modern Israel into the heavenly Canaan. In neither case were the promises of God at fault. It is the unbelief, the worldliness, unconsecration, and strife among the Lord’s professed people that have kept us in this world of sin and sorrow so many years” *Selected Messages*, Book 1, pages 68-69.

There it is, dear friends. Do you see why the angel said concerning modern Israel, “Ye have done worse than they?” (See Jeremiah 16:12.) We haven’t any reason for self-congratulation, have we? I want to ask you something, friends. If we’ll wait long enough, don’t you think God will relent and let us go in just about like we are? You don’t think so? [Audience responds: No.] No.

Well, thank God we don’t have to go back to Egypt, but I’ll tell you folks, we can just set our own time for how long we’re going to stay in this wilderness. It’s nice to have the manna and it’s nice to have the pillar of cloud and the pillar of fire, but, oh my, it could be so much nicer to be over Jordan in the land of Canaan, wouldn’t it?

Thank God for all He has done and is doing for us, friends. Let’s not discount it a bit. He’s doing a lot for us individually and as a movement. But remember, I repeat, the whole *purpose* of the desert trip is to take us from Egypt to where? To the wilderness? Oh, no. On to Canaan. What do you say, friends, shall we go? Let’s do that.

Now back to Deuteronomy. Who’s going in? Deuteronomy 1:39. Here are the words of the Lord to Moses, and he repeats them to the great congregation of Israel. He spoke this just a short time before they actually went over Jordan into Canaan:

“Moreover your little ones, which ye said should be a prey, and your children, which in that day had no knowledge between good and evil, they shall go in thither, and unto them will I give it, and they shall possess it” Deuteronomy 1:39.

(Having “no knowledge between good and evil” refers to the time when they came out of Egypt and balked at Kadesh-barnea.) Who went in? [Audience responds: The children.] The children, that’s right. It was another generation. Of that first generation that left Egypt bright with hope, how many went in? Two. Who were they? Caleb and Joshua. But all the rest of those multitudes that went across Jordan into Canaan were of another generation.

And so, I want to say something to the young people and the children here this evening, two things. First: you have it in *your* power to go in, in *your* hands. Do you want to wander around in the wilderness another 20, 30, 40 years, or do you want to go in? What are you planning on? Are you planning to settle down here in this world—get an automobile, get a house—settle down, to live, plan for what *your* children will do and

*your* grandchildren will do? Is that your vision of your life? My dear young friends, in your teens and twenties and thirties, what are you thinking about, anyway? What are you planning for? You have it in your power to go in.

The second thing I would like to call your attention to: if you do it, you'll have to go beyond your fathers. Isn't that clear? You will have to go beyond your fathers. And that's the burden on my heart tonight and that's what I want to talk with you about for a little while.

Oh, what a glorious opportunity you have—to go in! But to do it, you must go beyond your fathers. And somebody, sometime, is going to do that very thing. Sometime there will be a group of people that will say, "Thank God we're not in Egypt, but thank God also we're not going to stay in the wilderness all our lives."

Now, Caleb had that spirit all the time. But there came a time when hundreds and thousands of people were seized with the conviction given them of God, "We are well able to do it," and they went in and did it. Praise the Lord!

The same giants were there that had been there 40 years before—they hadn't shrunk any; they hadn't become pygmies. The same iron chariots were there—they hadn't rusted away. The same fortresses were there, great thick stone walls, "...up to heaven..." the spies said as they looked at them (see Deuteronomy 1:28). (Of course, that was an exaggeration, but they were fortresses.) All those things were there.

But the children of the people that said it couldn't be done, *their* children came along and they said, "Well, if God says it can be done, it can be done. And by God's grace, we'll do it." And they did it.

In Revelation, the 14<sup>th</sup> chapter, verses 1-5, we have a picture of this last generation. And whatever it is, it will be the *last* generation, friends, because God is not going to take a group of people over into Canaan until He *gets* this last generation that measure up to His expectations. And so this picture of the last generation presents them as being "...without fault before the throne of God" (Revelation 14:5). The fourth verse says:

"...These were redeemed from among men, being the firstfruits unto God and to the Lamb" Revelation 14:4.

They get ripe, friends. They don't fall off the tree or fall off the vine before they get ripe. The fourth verse also says they "...follow the Lamb whithersoever He goeth."

In *Great Controversy*, page 464, I read that:

"...There will be, among the people of the Lord, such a revival of primitive godliness as has not been witnessed since apostolic times" *Great Controversy*, page 464.

You know, the Reformation of the 16th century was a wonderful movement. The great Advent movement of the 1840's was a wonderful movement. God greatly blessed the work of men like Martin Luther, John and Charles Wesley, William Miller and those associated with him. But all that is to be exceeded in the wonderful experience that is to come to the people of God who get ready to go in and possess the land down here today. What we have to traverse is not desert sands or mountain rocks. It's an experience in victory over sin, a getting away from the world. Is that right? That's right.

Now, lest the blessing of this meeting be lost in mere generalizations, I would like to pick out three things tonight, three things that have been stumbling blocks to the people of God again and again down through the ages, three things that are stumbling blocks to many today, and three things, therefore, that challenge every young man and every young woman here to go beyond your fathers.

The first is in the control of your appetite, the second is in the control of your affections, and the third is in the control of your passions. If you are successful in those three things, you will be first of all temperate, then sober-minded, and finally, pure.

As an example of perfect self-control of appetite, I give you Daniel, a young man of 18 years of age, torn away from his parents and parental home, and as a captive, thrust into the great heathen center of Babylon and invited to eat from the King's table:

“But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank...” Daniel 1:8.

I wonder, friends, if Daniel in that went a bit *beyond* some of the people that he had known who were older Sabbath keepers down in Judea. I think the inference is clear that he did. He had an exalted conception of his privileges as a son of God. And as he was ushered in to the king's table, he didn't say, “Well, I'll tell you; after all, I know some of the folks down there at the court of the King of Judah, and I think they eat like this when they get a chance. And I've got a chance and I guess I'll eat like this too.” Daniel was stricter than the average Hebrew of that generation. He went *beyond* what many of them were doing. No low standard was sufficient for him. He wanted to be ‘all out’ for God.

It's proverbial that young people have something in them that causes them to seek to be a little different (at least a little, sometimes more), but at least a little different from the older generation that they're associated with.

The challenge I give you tonight, friends, is this: instead of being different by aiming a little *lower* than your parents and teachers, why not, for Jesus' sake, aim *higher*? If you must be different (and God knows you *need* to be), be different not by being *less* strict but by being *more* strict. Daniel did, and that's what it's going to take to get out of this desert and over the Jordan—to be more strict. More strict.

Now, let me hasten to explain, lest somebody get worried, I don't mean fanatical. I'll show you what the difference is, friends. If I'm going along a highway here, and I'm trying to get there as fast as possible, the thing for me to do is get up the road as *far* as possible as *fast* as possible. That's faith. Fanaticism is to get *off* the road over here on this side or on that side. Do you see the difference, friends?

When I say being more strict, I don't mean *inventing* something that God didn't say and add *that* to the requirements. Oh, no. That's fanaticism. But you can never be fanatical by doing what God says. You can never be *extreme* by doing what He says.

So when I say, "Be more strict than perhaps those who have led you and taught you," I simply mean, "Be more exact in carrying out exactly what God has told us to do in the Bible and the Spirit of Prophecy." If you'll read the Bible and the Spirit of Prophecy with that sort of willingness, you will find in these inspired pages things to do that, if you do them, will carry you *beyond* what many around you may be doing.

That was Daniel's spirit. There were only three other young men in that *whole* group that dared to stand with Daniel—different. Four have had their names recorded on earth, and their names are written in heaven, and they'll shine as the stars forever and ever.

So, young men and women, I challenge you, for Jesus' sake, on this matter of the control of appetite: be like Daniel and Hananiah and Mishael and Azariah. Purpose in your heart that you will be *strict* in health reform, and I make no apology for the use of that term. I love health reform, friends. I thank God for all it means to me and for all it means to those who embrace it with loving hearts.

Now, as an example of the control of the affections, I give you Isaac, a young man back in Abraham's camp who grew up with the daughters of the heathen all around him and never once went out with any of them. He never once got involved in an affair. He kept his heart's affections.

He was 40 years old when, under the guidance of the Holy Spirit, his father arranged for a young woman that loved God to be his companion. People lived longer than they live now. Forty years then meant a bit different from what it would mean today. But my point is this: Isaac was no teenaged love-sick dater. Isaac is a beautiful example, for the record as given here in the 24<sup>th</sup> chapter of Genesis is a most a beautiful picture of domestic bliss. Genesis 24:67:

"And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother's death" Genesis 24:67.

To live such a life, my friends, would certainly mark a young man or a young woman as very peculiar today. Very few of your parents and very few of your teachers, have had experiences such as are held up to be the *ideal* in this matter of the bestowal

of the affections. And so this only illustrates my statement tonight that if you're going to reach all that heaven holds out to you, you will have to go beyond your fathers.

And I feel sorry for any young person who tries to use as an alibi or an excuse the fact that *somebody* did so and so and still is not back in Egypt. Why, friends, there were two million Israelites in the wilderness that weren't in Egypt that never got into Canaan. And I repeat, it's going to take something more than keeping out of Egypt to get us into Canaan. God is going to have a pure remnant that reaches His high ideal in this matter of the bestowal of the affections. Will you be one of them or will you just be content to wander in the wilderness? Oh, I pray that God may *stay* your heart with the response to the challenge.

And then there's this matter of the control of the passions, closely linked with the control of the appetite and the control of the affections. As a bright, shining example, I give you Joseph, a young man who, in Egypt (in *Egypt* mind you—that place of darkness where vice was consecrated as a part of religion, there with no helpful influence around him), proved true amidst the most subtle and alluring temptations.

Potiphar's wife laid her trap for him, and she was in a position to use every influence and every art. But there was one thing that Potiphar's wife didn't know, friends. She didn't know the God of heaven, and she didn't know the strength of Joseph's young heart.

Oh, my dear young men, only you and God know whether you have the victory over your passions or not. You and God are the only ones that know. Human beings can't read your inmost mind and soul because *this* battle is fought in the heart. Jesus makes that clear in Matthew 5 in His Sermon on the Mount. The lustful thought precedes the lustful look and that, in turn, precedes the lustful act.

Nearly a hundred years ago, the One who knows sent us a message (and you'll find it in *Testimonies for the Church*, Volume 4, page 95) that in that time there wasn't even one boy in one hundred who was pure-minded. There wasn't one girl in one hundred whose morals were untainted. That's a tremendous statement, friends. Do you see what I mean when I say that if you're going over, you're going to have to go *beyond* what has been?

And the only way we're going to be able to deal successfully with these great temptations of appetite, affection, and passion, is to do something *aggressive* in helping not only ourselves but others to make a great forward move on these points.

I'm going to read a few statements on this point. This isn't on the want-ad page of the newspaper:

"Young men are wanted who will resist the tide of worldliness, and lift a voice of warning against taking the first steps in immorality and vice" *Messages to Young*

*People*, page 24.

Do you know what the first steps are? Well, they're not down in the dives and the gambling dens of the cities, my friends. No. "The *first* steps."

"Young men are wanted who will resist the tide of worldliness, and lift a voice of warning against taking the first steps in immorality and vice" *Ibid*.

My dear young friend, if God has given you victory on these things we're looking at tonight, then by all that is holy, God pleads with you to put your arm around some younger brother and help *him*, because there are plenty around that need your help.

"The church is languishing for the help of young men who will bear a courageous testimony, who will with their ardent zeal stir up the sluggish energies of God's people, and so increase the power of the church in the world" *Ibid*.

Will you do it, young men and young women?

Here's another one in the book, *Temperance*, page 236:

"Are our young men prepared to lift their voices in the cause of temperance and show its bearing upon Christianity? Will they engage in the holy war against appetite and lust?" *Temperance*, page 236.

How about it, young men? Will you enlist in the holy war? The holy war against what? Against appetite and lust, against liquor, against tobacco, against impurity of every kind, of thought, word, and deed; and on the positive side, in favor of full self-control of the appetites and the affections and the passions? It calls this a what? "A holy war." Here is a war that you can engage in, friends, and not be noncombatants. You *shouldn't* be a noncombatant in this. Use the sword of the Spirit, which is the Word of God, and slay every dragon that rears his ugly, filthy head.

Will they engage in the holy war against appetite and lust? Our artificial civilization encourages evils which are destroying sound principles. And the Lord is at the door. Where are the men who will go forth to the work, fully trusting in God, ready to do and to dare? God calls, 'Son, go work today in My vineyard'" *Ibid*.

What will you say to that call? Will you say, "I will"? And remember: every one of these calls to young men is for young women as well.

Here's another one, page 237 of this same book, *Temperance*:

“There is need now of men like Daniel, men who have the self-denial and the courage to be radical temperance reformers” *Ibid*, page 237.

Well! Be what? “Radical temperance reformers.” Now the word ‘radical’ as used there doesn’t mean fanatical or extreme, but I wouldn’t be surprised if someone might *call* you that if you are what this says:

“There is need now of men like Daniel, men who have the self-denial and the courage to be radical temperance reformers. Let every Christian see that his example and influence are on the side of reform” *Ibid*.

Again, in this same book, page 235:

“In this age the young men in our cities should unite as an army, firmly and decidedly to set themselves against every form of selfish, health-destroying indulgence. What a power they might be for good!” *Ibid*, page 235.

Why, friends, I think of the young people in the communities around us, in the great city that lies at our doors here and all these villages and hamlets. What are most of the young people doing? Ah, they’re trying to find a good time in the indulgence of the appetite, in the indulgence of the affections, in the indulgence of the passions. Am I correct? That’s what’s filling the world today.

And remember, God has laid upon you the responsibility, not just to *keep out* of that yourself, but to be out there actively pulling people *out* of that. And if you’ll do it, friends, it’s the best way in the world to be strong for God in these matters yourself. That’s right. That’s right.

You know, I think sometimes we don’t get the right picture on this thing. We suppose that our *great* job must be to just guard ourselves and one another from getting anywhere near the world. Well, friends, we ought not to get *into* the world in the sense of being in its *sin*, but Jesus said:

“I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil” John 17:15.

As I heard one of our General Conference brethren express it once, he said, “The Christian is like a boat in the ocean. It’s all right for the boat to be in the water as long as the water doesn’t get in the boat.” That’s it. And God has given you and me a lifeboat, and He has said, “Pull out there and rescue the people that are drowning in this sea of worldly pleasure, worldly indulgence, indulgence of appetite, liquor, and tobacco

and all the other poisons and this intoxication with this pleasure-mad generation.” God says, “Get out there and find people and *pull* them in.”

But I want to tell you something, friends. We’ll have to have some enthusiasm about the joy and the power of right principles, won’t we? We’ll have to be delivered entirely from any thought that we’re abused or held down by tight rules and regulations in carrying out these principles. Am I right? We’ll have to get delivered from that entirely, because only a fool would stand in a jail and beckon people and say, “Come on in here behind the bars with me.”

And if you’re in jail, you’ll never have very much power trying to get other people in there with you. But if you know that you are free, blessedly free in God, and it is those who are the slaves of these habits that are in prison, *then* you can come and preach deliverance to the captives, the recovery of sight to the blind, the opening to the prison to them that are bound. (See Luke 4:18.)

Oh, young people, *this* is your glorious hour! Will you be content just to wander in the wilderness and be as good, or maybe almost as good, as your fathers? Or will you catch the glorious vision of going on *beyond*, being more *strict* on all these points than those that have passed over the way before you? God is calling you to do it. *You can do it* if you’ll dig into these books and do what they say. Join this army!

Here’s another wonderful statement on it, the book *Fundamentals of Christian Education*, page 292. Why, do you know the purpose of young people getting together in societies? It isn’t just to have a program. Oh, no friends! It isn’t just to entertain one another and instruct one another. It’s to help one another do what we’re studying tonight. Listen while I read it. Speaking of young people who accept the Savior’s call:

“They will enlist in His army, they will become His soldiers, and fight the good fight of faith...They will put every jot of their influence...on the side of Christ...They will feel it to be their duty to form a Christian endeavor society, that they may help every student to see the inconsistency of a course of action that God will not approve” *Fundamentals of Christian Education*, page 292.

Ah, that’s it, friends: just help one another. Help one another? What for? For victory right on these points, of getting away from this world.

This book, *Messages to Young People* that I quoted from a moment ago, has some wonderful thoughts in its very first chapter, beginning on page 15. In the very first paragraph, the Lord’s messenger says:

“I have a deep interest in the youth, and I greatly desire to see them striving to perfect Christian characters...I long to see them helping one another to reach a higher plane of Christian experience” *Messages to Young People*, page 15.

Young people, I want to ask you something. If you see one of your young friends doing something that's contrary to the rules, God's rules, how does it make you feel? Does it make you feel envious and think, "If they can do it, I wonder if I can't do it too?" Does it make you feel so proud and bigoted that you merely say, "Well, I wouldn't do anything like that," and you go on your way like the priest passing that poor fellow by the roadside? How does it make you feel?

You see some of your young friends doing things at times that you know are not in harmony with God's instructions, don't you? What do you do about it? Do you do anything? Do you?

There was a young man, once, that God asked that question of and do you know what the young man answered? "Am I my brother's keeper?" Who was he? Cain. Was he his brother's keeper? Yes, he was, but he wouldn't accept the responsibility.

Oh, my young friends, I long for the time to come when it will be impossible for a young person on this campus, in this church, in this community, to fall without there being two or three young people around him *right away* to help lift him up and help him to go on again toward the kingdom. What do you say, friends? Can that *be*? *Should* it be? *Will* it be?

Now, I'm saying all this for the young people tonight. I hope any of you that are under 80 will feel that it's for you, friends. I mean that seriously because it's going to take all of us to get a people ready for the coming of the Lord, isn't it?

Here's another thought for the young people on page 18 of the same chapter:

"Let the youth remember that here they are to build characters for eternity, and that God requires them to do their best. Let those older in experience watch over the younger ones; and when they see them tempted, take them aside, and pray with them and for them" *Ibid*, page 18

Have you done that? You young people that have gotten at least a glimpse of these things of God, have you taken some other young person aside and prayed with him over these problems? You boys in the elementary school, some of you that know God: have you learned what it means to stand all alone like Daniel and then to reach out and try to get some of the other boys to stand with you like Hananiah, Mishael and Ahasariah did? You girls: have you gotten other girls to pray with you like Esther got the girls with her to pray over that great crisis in Israel?

Oh, this is a call to prayer, friends, not just in a meeting like this. It's a wonderful thing for two or three young people to get out alone under a tree or in one of your rooms, somewhere, two or three of you together, pleading with God for George or for Alice, for Henry or for Mary, pleading with God for some special soul.

If you pray long and earnestly over things like that, friends, whether you realize it or not, that's one of the greatest ways to keep *you* from yielding to those same temptations. If you're gathering information to help somebody quit tobacco and stay quit, it isn't likely that you're going to be puffing away, is it? No. If you're trying to help somebody get away from whiskey and beer, and you're gathering the information and the material from science and from the Bible and the Spirit of Prophecy to help that fellow get *away* from that slavery, it isn't likely that you're going to start in drinking the stuff. So it is with every other temptation. (I use those just as illustrations. There are a hundred others I could mention tonight.) You know, we're told that our weakest points can become our strongest. Isn't that wonderful, friends?

All right, now let's review a little. Where are we? Are we in Egypt? No, we're not in Egypt; we left that. Are we in Canaan? No, we're not there; we haven't gotten there yet. Where are we? We're in the wilderness. Is it far to Canaan's land?

Ah friends, you can't measure it on a map. You can't measure it with a ruler. You can't measure it with a calendar. The measure is the measure of your experience. The generation that left Egypt, most of them died in the desert. But thank God, there were some children back there that grew up and got the vision and went over into Canaan. And God is saying to us today, "Your children shall go in."

Oh, dear children, dear young people, will you accept the glorious privilege? Will you meet the glorious destiny? And I repeat, and oh, I seek to emphasize it as I repeat it: to do it you must go farther. You must go beyond those who went before you. You must be more strict. Your standard must be higher. Your devotion to it must be more intense. Your experience with God must be closer. Your heart must be purer. Your dedication must be without reserve.

God is going to have some young people like that today. In fact, friends, He's getting them right now. You can be one of them. Oh, that God may thrill your soul with the *privilege* of it and with the conviction, "Yes, I can do it. By God's grace, I can do it."

Now, you can't do it without Jesus, of course, friends, for Jesus says "...without Me ye can do..." what? "Nothing" (John 15:5).

But oh, that's only half of it! Paul says in Philippians 4:13:

"I can do all things through Christ which strengtheneth me"  
Philippians 4:13.

Isn't that wonderful? And so tonight, I just hope that somebody, several somebodies, will say, "This is for me, and God helping me, I am going to quit being satisfied with an ordinary experience. I am going to quit trying to whittle things down. I am going to quit trying to be different by being a little less strict. If God is calling me to be different, it's to be *more* strict, not less; to be *more* devoted, not less; to be *more*

particular, not less; to be *more* careful, not less. The way that I must walk will be narrower, not broader. It'll be that narrow way that's only as wide as one Man and that Man is Christ Jesus. And I'm going to keep right in the center of His way, right in the center of His will."

I repeat: that doesn't mean to get off here on some fanatical, off-side thing. It doesn't mean to do something that God never told us about. It just means to do what He says, that's all:

"...Whatsoever He saith unto you, do it" John 2:5.

May we bow our heads:

Precious Jesus, as we think of how Thy loving heart must ache in longing for the great reunion, as we think of the mansions Thou hast gone to prepare standing idle while we wander in this wilderness, we're sorry we've kept Thee waiting.

Oh, we pray that Thou will fill our hearts tonight with the earnest desire to please Thee by moving over Jordan and moving into the palaces prepared by Thy loving hand. Help us to have done, not only with Egypt, but with the delays of the desert. Help us to have done, Our Father, not only with the grosser vices, but with everything that is unlike heaven.

Oh, I pray that just now Thou will speak to every heart here in Thy presence. Bring personal convictions to hearts young and old. And with these convictions, bring a view of Thy dear Self, Thy life's sacrifice for us upon the cross, that we might be completely victorious, completely purified. May there awaken in our souls tonight the assurance that we can be pure by Thy grace, that we can be redeemed by Thy grace, and that we can be like Daniel, like Joseph, like Esther. Oh, I pray that just now Thou wilt do this for us, for Jesus' sake, and I thank Thee. Amen.

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