

Look Away From Darkness To The Light

#0834

Study given by W.D. Frazee—May 28, 1960

Turn, please, with me to Matthew, the 17th chapter, where we will find our text in the 8th verse—Matthew 17:8:

“And when they had lifted up their eyes, they saw no man,
save Jesus only” Matthew 17:8.

Many a sermon has been preached from this text exalting the name of Jesus and pointing out the fact that when our eyes are lifted above the low horizons of this world and fixed upward where our eyes belong, we see no man save Jesus only.

I want to read an inspired comment on this in the book *Acts of the Apostles*, page 64:

“Of the disciples after the transfiguration of Christ it is written that at the close of that wonderful scene ‘they saw no man, save Jesus only.’ ‘Jesus only’—in these words is contained the secret of the life and power that marked the history of the early church” *Acts of the Apostles*, page 64.

So there’s more in these verses than simply the historical fact that at the close of the transfiguration scene no one was there but Jesus. That’s true. That happened literally on the mount. But oh, my friends, that was an object lesson, and the great lesson that God was seeking to teach those disciples was to look to Jesus and Him alone, and He’s seeking to teach us that lesson tonight.

We, too, must lift up our eyes and see no man but Jesus only, and if we’ll do that, we can have the life and the light and the glory that filled and thrilled the hearts of those early disciples.

Now, the opposite of light is darkness. In Ephesians, the sixth chapter, we’re given a view of the conflict in which we must engage in, and the conflict waxes fiercer as we approach its climax and close—Ephesians 6, verse 12:

“For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places” Ephesians 6:12.

The margin says, Against wicked spirits in high or heavenly places. Now, Paul tells us here that we’re wrestling. We’re engaged in a great struggle, a wrestling match, if you please.

You men—did you ever wrestle when you were boys? It's sometimes quite a tussle, isn't it—to know which one is going to get on top and which one's going to *stay* on top. Now, who's on top, friends? Who are you wrestling with? Not with flesh and blood.

By the way, this is a good text to show, friends, that our battle, our strife, our rivalry, is not with human beings, and we should forever set aside any idea that we're to fight and oppose and strive with human beings, but that doesn't mean that there's no contest. That doesn't mean there's no strife. There *is* a strife. There *is* a warfare. Paul says, It's not against flesh and blood, but with whom are we wrestling? Ah, with the rulers of the darkness of this world, against wicked spirits in heavenly places.

I'd like to read this verse for you in some of the other translations. Here is the American Standard Version:

“For our wrestling is not against flesh and blood but against the principalities, against the powers, against the world rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places” Ephesians 6:10 (American Standard Version).

Notice those expressions—the spiritual hosts of wickedness. I'm going to give you some facts in a few minutes to go with this that are right up to the minute, but these verses are right up to the minute. You can be sure of that.

The next I'm going to read is from Weymouth's translation, the New Testament, same verse in each case—Ephesians 6:12:

“For ours is not a conflict with mere flesh and blood but with the despotisms, the empires, the forces that control and govern this dark world—the spiritual hosts of evil arrayed against us in the heavenly warfare” Ephesians 6:12 (Weymouth New Testament) .

And now, from the Twentieth Century New Testament:

“For our struggle is not against enemies of flesh and blood but against the powers of evil, against those that hold sway in the darkness around us and against the spirits of wickedness on high” Ephesians 6:12 (Paraphrase from Twentieth Century New Testament).

In each case, notice the thought of darkness and notice the thought of spiritual beings in that darkness ruling that darkness, pressing that darkness upon us, and we are wrestling against that darkness and against these wicked spirits that are pressing that darkness upon us.

Now, that's how Paul put it nearly 2,000 years ago. Now, let us see how it's put for us in the words of the messenger of the Lord to this movement. In the book, *Early Writings*, page 269, speaking of the remnant people of God right down here just before the outpouring of the latter rain—listen:

“Evil angels crowded around, pressing darkness upon them...” *Early Writings*, page 269.

Does it fit together? Yes, that’s it, friends. The darkness is being pressed upon us, and who is it that’s doing it? That’s what I want you to see. Paul identifies it—wicked spirits in heavenly places, the rulers of the darkness of this world. Here it is echoed:

“Evil angels crowded around, pressing darkness upon them to shut out Jesus from their view...” *Early Writings*, page 269.

Our opening text was:

“...they saw no man, save Jesus only” Matthew 17:8.

But what’s the purpose of this darkness? It’s to shut out Jesus from the view. Do you see? Do you see what the darkness is for? Do you see what the intention of the great enemy and all his devil hosts is?

“Evil angels crowded around, pressing darkness upon them to shut out Jesus from their view, that their eyes might be drawn to the darkness that surrounded them, and thus they be led to distrust God and murmur against Him. Their only safety was in keeping their eyes directed upward” *Early Writings*, page 269.

Is there any safety in this battle? Is there any safety in the pressure of this darkness? Where is it? [Audience: Keeping their eyes directed upward] And that’s the only safety, it says. We don’t need to experiment about this, friends. Experimentation may be fatal. It’s at least very perilous. We can save ourselves and others a world of trouble if we remember there’s just one safe place to look. Where is it? Upward—upward.

And God in His mercy may allow everything else in every other direction to look dark and be dark, friends, so that we’ll learn where there’s safety and security—where there’s light.

“Evil angels crowded around, pressing darkness upon them to shut out Jesus from their view, that their eyes might be drawn to the darkness that surrounded them, and thus they be led to distrust God and murmur against Him. Their only safety was in keeping their eyes directed upward” *Ibid.*

God’s been talking to my heart about some of these things, friends. Since I last met with you, I’ve had some experiences personally that have helped me to realize how weak I am and how much I need and must have the blessing of God, and I’m also taught from time to time—you will understand me, I think, when I say it—how weak my fellow workers are.

Ah, my friends, there is nothing in humanity to depend upon—nothing in humanity to depend upon. That was why Jesus, as He approached the great crisis sought to establish the faith of His disciples in that which could not be shaken.

But you remember that when they got into the crisis at Gethsemane, they all forsook Him and what? And fled. And may I tell you, every one of the 144,000 will sometime in his experience have to stand all alone.

In that book, *Historical Sketches*, which is filled with such precious statements from the servant of the Lord, you will find the clear statement that each one of us will be tried singly—not in groups, but singly. Each one must stand the test for himself. And you may be sure the evil angels will be there, as they were at Gethsemane and as they were at Calvary, pressing what? Darkness. Did they do it on the suffering soul of Jesus? Did they press the darkness? Oh, yes, yes. But He clung by faith to His Father.

Now, we shall never be called upon to go through all He went through. We couldn't. It would crush us. But ah, we shall find some little echo, some slight reflection of that experience, which will enable us to sympathize with Him and to fellowship with Him through eternity, as no others can.

Are you a candidate for that experience? Well, if you are, friends, you must have a preparation for it. None of us could go into it, shall I say, green, unprepared. We must have some preliminary experiences of going through darkness, and thus, God uses—mark it—God uses the very efforts of the evil angels and turns them to good effect, as far as you and I are concerned, if we are willing—if we are willing.

And the lesson is very simple. The train of evil that follows, if we take our eyes off Jesus and look at the darkness, is awful, but if we will simply learn to look upward and fix the eye of faith on Jesus and keep looking there by faith, all the darkness in this world cannot cause us to stumble, my friends. Looking unto Jesus, we're safe.

You know, recently, things are increasing in tempo. Things are moving fast as we near the end. Speaking of these wicked spirits in heavenly places—that means in heavenly, as far as this world is concerned. They're rulers of this world spiritually—these wicked spirits.

I want to call attention to a few things that help us to get a little glimpse of how rapidly they are moving to take over the control of the minds of the people of this world. Now, in the *Life* magazine, the issue of March 7, 1960—that's just a few weeks ago—that face dominates the page. Do you know what it's featuring? The use of hypnosis to cure mental ills, and here's page after page after page on the pathway into the mind.

Now, I'm not going into this tonight. There are some amazing things here, some shocking things, on what can be done and what is being done by the power of hypnosis. I simply call attention to the fact that it merits the attention of being the leading feature in this national magazine just a few weeks ago.

Now, I pick up the *Newsweek* for this week—in fact, you may be surprised when I tell you that the date of this issue is May 23, 1960, and here is what I'm going to read, and it's in the section on medicine. This is in the medical section of the *Newsweek*.

This is an article on a report by Dr. Harold Rosen, the chairman of the American Medical Association's committee on hypnosis. This is what he says:

"When the amateur plays with hypnotism, he is playing with dynamite. It takes only about 25 to 30 minutes to put another into a hypnotic trance, but often it takes a mental hospital or a psychiatrist a year or more to repair the damage done when unconscious fantasies are unleashed through hypnotism. Even among doctors, there are very few with adequate psychiatric training to use hypnosis safely."
Newsweek, May 23, 1960.

This doctor says. He's a psychiatrist at Johns Hopkins University. Now, watch, as I come to something most interesting:

"Hypnosis can be a double-edged sword, wounding the hypnotist as well. Dr Rosen reported cases in which hypnotists with underlying psychiatric troubles became mental patients after trying to help disturbed people through hypnosis. In the past seven years, I have had to arrange closed-ward hospital care for eight hypnotist colleagues. In the same time, I have been asked to see psychiatrically never less than three hypnotist colleagues a month"
Newsweek, May 23, 1960.

Think of it. For seven years, never less than three a month of other doctors that are practicing hypnosis, come to this psychiatrist because of the effect of the hypnotism that they're using on others on themselves, and he's had to arrange for eight of them to go in the closed-ward hospital care—psychiatric institutions.

But now, friends, you will sigh at his conclusions:

"What is the answer to these problems that plague therapeutic hypnotism? Hypnosis must be taught in medical schools with ample time and under close supervision, Dr. Rosen said. These courses should train the hypnotist to know what effect the hypnotic trance will have on the patient"
Newsweek, May 23, 1960.

And this man, remember, is the chairman of the committee on hypnosis of the American Medical Association.

Now, I want to read you something, friends, from a book whose sources go back to the years before this man that I've read from just now was born. The

statement that I'm going to read right now was written just a few years before he was born. You'll find it in *Medical Ministry*, page 110:

"We are to be on guard against Satan's deceptive arts... Men and women are not to study the science of how to take captive the minds of those who associate with them. This is the science that Satan teaches. We are to resist everything of the kind. We are not to tamper with mesmerism and hypnotism—the science of the one who lost his first estate and was cast out of the heavenly courts" *Medical Ministry*, page 110.

Is there a science to hypnotism? Yes, there is, my friends, and don't forget there is. It's a science all right. Where'd it come from? It came from the Devil. And do you know why that Satan introduced that science? Ah, because this is one of the most effective ways that he can do what Ephesians 6 pictures and what *Early Writings* 269 pictures—using his evil angels to press darkness upon men so that they lose sight of Jesus. That's the purpose of it all, friend—that's the purpose of it all.

He's not interested in curing people's ills. He's perfectly willing to make them think they feel better so that he can gain control of the mind. He wants to damn their souls. Oh, friends, what a devil's world we're in—what a devil's world we're in.

Page 112:

"I lift the danger signal...This science may appear to you to be very valuable..." *Medical Ministry*, page 112.

This was written to a physician.

"...but to you and to others it is a fallacy prepared by Satan. It is the charm of the serpent which stings to spiritual death. It covers much that seems wonderful, but it is foreign to the nature and spirit of Christ. This science does not lead to Him who is life and salvation" *Medical Ministry*, page 112.

And then, she quotes that text from Paul to the Corinthians:

"I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ" *Medical Ministry*, page 112.

They tell me that a serpent can hypnotize a bird or a little animal sometimes. Yes. I tell you, friends, I believe there's a diabolical cunning about it all, and I don't propose to look when somebody says, Now, just look at me—just look at me and watch, now, and do what I tell you to do—I don't propose to either look or listen. What do you say, friends? I don't propose to do it at all.

Then, on page 116 in this book:

“We do not ask you to place yourself under the control of any man's mind. The mind cure is the most awful science which has ever been advocated. Every wicked being can use it in carrying through his own evil designs” *Medical Ministry*, page 116.

I have a book which a friend of mine gave me just a short time ago—a scientific book—showing that murders have been committed by people who were hypnotized. Somebody wanted somebody else killed and so they hypnotized somebody and got the hypnotized person to do the work.

“Every wicked being can use it in carrying through his own evil designs. We have no business with any such science. We should be afraid of it. Never should the first principles of it be brought into any institution” *Ibid*.

“Make the Saviour the center of attraction” *Ibid*.

“Christ came to combat the powers of darkness, to break the control which Satan had gained over human minds” *Ibid*.

Well, there you have it, friends. Now, you might wonder why I bring that in. Well, I bring it in because it's a fulfillment of prophecy, and because it shows that we're near the end, and because we need to be on our guard, but I bring it in, friends, for another purpose which you will see. Listen.

Is hypnosis the only way that the Devil presses darkness upon people? Is it? No, no. And I will tell you honestly, I think there are dangers of darkness greater to you and me—greater dangers—than the darkness of hypnotism. I think so. I think that there is darkness closer to us, but the thing that I want you to notice is this—it's the same devils, and shall I say therefore, it's the same darkness.

And if we yield to the darkness and go down that road that leads to hell, what difference does it make whether along the way the word hypnosis is used or whether it isn't? What difference does it make, my friends? Will you tell me? I don't see that it makes any difference at all.

It's darkness that we need to be wary of. If the blind lead the blind, both shall fall into the ditch, and I read you here about this doctor—how he's having to treat these men that are treating the others because they get off—their minds get deranged through that influence which he calls hypnosis and which you and I know is the science of the one that lost his first estate.

Do you know that everybody in this world, friends, is soon going to be under the influence of those dark devils from the pit—everyone except those who are walking in the light with Jesus—and so the contest is between light and darkness.

I'd like to have you think of some other phases of darkness, some other areas of darkness, some other kinds of darkness, some other agencies of darkness, besides hypnosis. For a little while tonight, I'd like to have you think about the darkness of discouragement. Did you ever feel it?

You may know nothing at all about mesmerism or hypnotism, but do you know anything about the darkness of discouragement? Do you know anything about the darkness of disappointment with poor humanity—your own or other people's? Did anybody ever fail you and it just put a great depression upon you? Did anybody ever disappoint you and drive you to despair? Did you ever disappoint yourself and just feel the darkness pressing in? Did you ever have that experience?

I wonder if anybody is having it tonight. I want to tell you, friends, recently, I've experienced some of these things more than before, and I know that what I've read you here in *Early Writings* is right up to the minute—it's what's going on—and it isn't the hypnotism up in Johns Hopkins or some other place that I'm so afraid of tonight—I can keep away from that—God help me. Those devils, friends, that are working those hypnotic trances up there, I can leave alone.

But there are some other devils, and they're not dealing with something that says, Now, you watch me here and when I tell you, then you're going to go to sleep. No, no. What is their method of approach? To lead me to look either at my own faults or the faults of others, either my own weaknesses or the weaknesses of others, until I'm driven to darkness. That's it. That's the plan, and that's the game—that's the game.

Oh, shall we look? Shall we look at that darkness, my friends? Ah, but the Devil says, It's real. Look what they did. Look what they're doing. Yes, it's real, but friends, I had better not look—I had better not look—because if I look, there may be something in the glint of the eye of that serpent that may charm me. There may be something in the hypnotic influence of that devil that may cause me to fix my gaze where I have glanced. I must not look—I must not look.

Volume 5, page 199:

"Many make a serious mistake in their religious life by keeping the attention fixed upon their feelings and thus judging of their advancement or decline. Feelings are not a safe criterion. We are not to look within for evidence of our acceptance with God. We shall find there nothing but that which will discourage us" *Testimonies for the Church, Volume 5, page 199.*

Think of it, friend. If you look within, what will you find?

"We shall find there nothing but that which will discourage us" *Testimonies for the Church, Volume 5, page 199.*

And believe me, if you look inside and find anything different from that, then you *are* hypnotized, then you *are* deceived. You haven't looked deep enough.

You've got on some blinders, some goggles, that the Devil has put on your eyes. If you look inside and get anything like a real view of yourself, it won't encourage you. Is that correct?

"We are not to look within for evidence of our acceptance with God. We shall find there nothing but that which will discourage us" *Testimonies for the Church, Volume 5*, page 199.

Did you ever get discouraged? Well, friends, if you ever got discouraged, I think I can guarantee it was from one of two things—you were either looking at yourself or you were looking at somebody else. Come now, is that right? That's right. You were either looking at yourself or looking at somebody else.

Well, you say, what else is there to look at? Well, that's the point. The disciples in that vision on the mountain finally came to the place where they lifted up their eyes and saw no man save Jesus only, and that's the vision Jesus wants you and me to have tonight—to keep—not some flight of feeling, not some lift of emotion. If it comes along incidentally, it's all right. Nothing wrong with feeling happy and light as a bird, but bless the Lord, friends, we can look upward even if we're flat on our backs. Can't we? Yes, we can—we can.

Paul and Silas in the darkness of the Philippian dungeon at midnight sang praises to God and things began to happen. Which way were they looking? Upward—upward. They were looking by faith.

Stephen, with those stones hitting him, one after the other—as he was being beaten to death by those rocks, he looked up and what did he see? Oh, he testified to those murderers, I see Jesus standing at the right hand of God. He had learned to look upward.

I tell you, we need to grasp this simple yet weighty fact, not only in dealing with our own poor hearts but in dealing with others, my friends. I fear that sometimes some of the New Deal philosophy infects us, some of this social Gospel of this 20th century gets into our system, and we imagine that if we could only solve all the people's financial problems and their health problems and their family problems and their educational problems and their social problems—if we could get all of them in nice, convenient houses, comfortably housed, and get their bills paid and get everybody in there on a good program—that then they could be happy.

Well, friends, I'll just have to be honest. I don't know where we're going to get the money to do it all, and I don't know where we're going to get the people to do it all, but that's only half the story, and it's the smallest half.

Do you know that some of the most miserable, darkened minds in all this world are in bodies that are comfortably housed. They're living not in hovels but in mansions. That's the truth and you know it. Every medical missionary that lives very long comes in contact with people who shouldn't have any problems, as far as this world is concerned, but they're full of problems. What's the answer? Ah, the answer is in what we read here tonight—evil angels are crowding around to press darkness

upon us so that we won't see Jesus. And the answer is simple, very simple, and there's only one answer:

"Look unto me..." Isaiah 45:22.

Jesus says.

"...and be ye saved, all the ends of the earth: for I am God, and there is none else" Isaiah 45:22.

Why, notice here, right at the close of this wonderful chapter on hypnosis and the true and false system of mind cure here in *Medical Ministry*, page 117—right after that paragraph where I read that this mind cure is the most awful science which has ever been advocated and we should be afraid of it, now listen. Then that beautiful invitation in Matthew 11:28 is quoted:

"Come unto Me, all ye that labor and are heavy-laden, and I will give you rest" Matthew 11:28.

Now, watch:

"When in our daily experience we learn His meekness and lowliness, we find rest. There is then no necessity to search for some mysterious science to soothe the sick. We already have the science which gives them real rest—the science of salvation, the science of restoration, the science of a living faith in a living Saviour" *Medical Ministry*, page 117.

You know, I was talking to somebody just the other day, and we looked at a problem together, and I said, You know, if I'd had the training along certain lines that some men have had, I would sit here and analyze this problem for you probably from some psychological or psychoanalyst standpoint, and I would begin to figure out for you and help you figure out for yourself all those angles of the thing and arrive at a reasonable solution of the thing.

And I said, That is *not* what we're going to do. We're going to go deeper than that and simpler than that, right to the heart of the problem, because I want to tell you something, friends, if we can get the minds of people straight without Jesus, we haven't done them any service. If we know some way to scatter the darkness by some sparks of our own kindling, we haven't done any service to people, but when the light of the world passes by:

"...privileges appear in all hardships, order in confusion, the success and wisdom of God in that which has seemed to be a failure" *Testimonies for the Church, Volume 7*, page 271.

Oh, tonight, I just pray that Jesus will help us to see how simple it is to turn our eyes away from the darkness around us, and God knows it's real, friends—no use to argue about that—to turn our eyes away from that darkness and fix our eyes

by faith upon Jesus, the Son of God. He's in the sanctuary, He's in the most holy place, and:

"...God is light, and in him is no darkness at all" 1 John 1:5.

The glory from that holy place is shining down through the open portals, and if we'll look where Stephen looked, we'll see what he saw. Shall we look? What do you say, friends? God be praised—God be praised.

"The LORD is my light and my salvation; whom shall I fear?
the LORD is the strength of my life; of whom shall I be afraid?
When the wicked, even mine enemies and my foes, came
upon me to eat up my flesh, they stumbled and fell. Though
an host should encamp against me, my heart shall not fear:
though war should rise against me, in this will I be confident.
One thing have I desired of the LORD, that will I seek after;
that I may dwell in the house of the LORD all the days of my
life, to behold the beauty of the Lord..." Psalm 27:1-4.

Oh, friend, shall we look? Do you look? What do you see? Let's talk it over. Who has a word that you want to say right now, right to the point? God impress each heart what He wants you to say.

[Testimony meeting.]

[Comments made by Elder Frazee during testimony meeting.]

It's full of darkness.

"For, behold, the darkness shall cover the earth, and gross darkness the people..." Isaiah 60:2.

Isn't that what the Bible says? And you can get out there with your broom and you can sweep, and you can get out there with your flashlights and turn your flashlight on the darkness, but when you get all through, the world is still full of darkness—darkness so dark. Our only hope—what did it say there? Keeping our eyes what? Directed upward. That's it.

...to despair and to doubt with the same demon power that's back of this hypnotic influence. What do you say, friends? If we will, if we'll do that, then instead of trying to fight it and oppose it, in the sense of getting rid of it, we'll simply turn our eyes in another direction and rejoice in being delivered from it and looking unto Jesus.

...who are having this experience of special struggle, special darkness being pressed upon them, but as we compare notes, we can see that, as we go through the valley of the shadow of death, like Christian did in *Pilgrim's Progress*, there are some other people going through the valley, too—there are some other people going through the valley.

...how to live with it, is that right—to live in a world that is dark, and our safety is in keeping our eyes where? Directed upward—fixed on Jesus. It's that simple. I tell you, it just seems to me, if I could remember what I've studied tonight, it would be a wonderful thing. I propose to remember it. What do you say?

I was just thinking of it as different ones of you were talking. Suppose now, night is coming on, it's been bright, but I see that it begins to get a little dark, and I think, My, if this keeps on, this is going to be bad.

And so I begin to try to do something about it. But, lo and behold, it gets how? Darker, darker. Oh, my friends, I say it reverently, and I mean to be reverent about it all, but even if we pray, would it still be dark tonight outside? Would it? Yes, I believe it would, friends.

You know, the great purpose of prayer is to get us into harmony with God's thinking, and God has not proposed or made any plans that His people shall go along day after day and never have any darkness around them. He hasn't made that plan at all.

But He has planned that we can live in the light by looking upward. There can be a shaft of light from the mercy seat down to where I am, and it can give me light enough to take the next step I need to take. And as far as my feelings are concerned, that doesn't make any difference. Is that right?

...and I could take another meeting but some of you wouldn't be here—on this thought—and if I would leave this tonight where I've left it, it would be incomplete. There's a very important thing to take home with you.

What we've studied so far tonight is just half of it, and do you know what the other half is? Along with turning from the darkness and looking to Jesus, we need to reach out and lay hold of somebody else and help that person.

Now, I want to read you a statement or two here from page 107 of *Christian Service*:

“For the disheartened there is a sure remedy—faith, prayer, work... Are you tempted to give way to feelings of anxious foreboding or utter despondency... Have faith in God... There is but one genuine cure for spiritual laziness, and that is work—working for souls who need your help... This is the recipe that Christ has prescribed for the fainthearted, doubting, trembling soul. Let the sorrowful ones, who walk mournfully before the Lord, arise and help some one who needs help” *Christian Service*, page 107.

Now, do you know why I want to leave this with you tonight? Unless you get hold of this, you'll imagine that if you'll only turn away from the darkness around you and pray long enough, that something wonderful may happen. Maybe it will, friends, but if it will, it's to send you out to work, and if it doesn't happen, go to work anyway.

Maybe you'll find the blessing where the man found the treasure. Where was it? In the field.

Listen:

"It is those who are not engaged in this unselfish labor who have a sickly experience, and become worn out with struggling, doubting, murmuring, sinning, and repenting, until they lose all sense as to what constitutes genuine religion. They feel that they cannot go back to the world, and so they hang on the skirts of Zion, having petty jealousies, envyings, disappointments, and remorse. They are full of fault finding, and feed upon the mistakes and errors of their brethren. They have only a hopeless, faithless, sunless experience in their religious life" *Christian Service*, page 107.

What's the matter with them? They don't go to work—they don't go to work. They're in darkness, and I want to tell you something, friends, people like that—they might pray, and you might pray for them, you might get the whole church to pray for them, but they must do just what this is talking about—they must deliberately take hold of themselves and go to work for other souls more needy than themselves, and the darkness will disappear as they take an interest in others.

But here, I found on 179 what the problem is:

"I want to say to many, You are waiting for some one to carry you to the vineyard and set you to work, or to bring the vineyard to you, that you may experience no inconvenience in labor. You will wait in vain" *Christian Service*, page 179.

I've noticed that some of the folks here on the place have made it possible for people to get strawberries. How? Why, they told them where the strawberries are. They've even had little stakes out there and little ropes or string, and said, Now, if you want strawberries, there they are. Do what? Go pick them—go pick them.

Well now, if you'll just carry me out there—no, no—or if you'll just bring the strawberries to me—no, no.

"You are waiting for some one to carry you to the vineyard and set you to work, or to bring the vineyard to you, that you may experience no inconvenience in labor. You will wait in vain" *Christian Service*, page 179.

Ah, dear ones, with this lesson tonight of looking to Jesus and turning from the darkness around us, the faults of others, and the weaknesses of others, and looking to Jesus, let's remember that the climax of that all is reached in, having had a view of Jesus, now, we do what? We seize hold of others and begin to help them in working—forget about our own darkness and discouragement in laying hold of others.

Oh, dear ones, will you do that? Will you go from this meeting tonight and put yourself to work. Don't wait for somebody else to put you to work.

Now, if you actually need some territory and don't know where it is, come and ask Brother Boyken. He'll help you find some, and if he can't I will. But oh, closer than you realize may be a soul that's waiting for your help. Will you give yourself to God to do this work? Will you, friends?

Brother Boyken, I wish we could sing another little song—Hark 'Tis the Shepherd's Voice I Hear. Play it in F for me, will you, sister.

[Singing.]

Hark! 'tis the Shepherd's voice I hear,
Out in the desert dark and drear,
Calling the sheep who've gone astray,
Far from the Shepherd's fold away.

Bring them in, bring them in,
Bring them in from the fields of sin,
Bring them in, bring them in,
Bring the wanderers to Jesus.

I want to make this call, friends. If there's somebody here tonight—while we sing this second stanza, if there's somebody here tonight that believes that your problem has been that you've allowed your own sorrows or your own doubt or your own darkness or your own busy-ness or anything to keep you from the work that Jesus wants you to do in being burdened about others, and you feel that that's your problem, and tonight you're going to hear the call of the Shepherd and link arms with Him to go and work for others, I want you to kneel down while we sing this second stanza, and you and God settle that. Will you do that.

Who'll go and help the Shepherd kind,
Help Him the wandering ones to find,
Who'll bring them back into the fold,
Where they'll be sheltered from the cold.

Bring them in, bring them in,
Bring them in from the fields of sin,
Bring them in, bring them in,
Bring the wanderers to Jesus.

Out in the desert hear their cry,
Out on the mountain wild and high,
Hark! 'tis the Master speaks to Thee,
Go, find My sheep where'er they be.

Bring them in, bring them in,
Bring them in from the fields of sin,
Bring them in, bring them in,
Bring the wanderers to Jesus.

Is there another soul that Jesus is calling on this or some other point—if He's speaking to your heart and you want to seek Him right now, just kneel where you are, and so, if you can't kneel, bow your head.

Oh, friends, this is the hour—this is the hour to turn the eyes from self, from the weaknesses and faults and failings and disappointments of others—I mean their disappointment, friends—and to fix the eye on Jesus and then link arms with Him to find the lost—this is it—this is it.

Shall we all seek God together? I wish we could have three short prayers right to the point. I'm going to ask Dr. Jacobs to pray, and Brother McClure, and Brother Boyken to close.

[Dr. Jacobs prayed.]

Brother McClure: Our loving, heavenly Father, we thank Thee for the blessing to our hearts tonight. Bless each one of us bowed before Thee, we pray. Help them to solve the problems in their own hearts by looking to Jesus.

Oh, gracious Father, we pray that Thou wouldst grant us a real outpouring of Thy Spirit that we might have power and strength to carry out the resolutions and the desires of our hearts. Lord, may we reach a helping hand to others. We ask it in Jesus' name.

Brother Boyken: Our Father in heaven, we choose this evening to deliberately link ourselves with Thee, to go forth with Thee day by day to seek and save the lost. We choose to look to Thee where we last found help and to determine that we will keep our eyes there, helping others along the way, too.

Make us cheerful in spite of the darkness. Make us happy and loving to others in spite of their coldness to us. Make us love Thee despite the fact that sometimes we do not see Thee. For Jesus' sake, amen.

Elder Frazee: Dear Father, as we're kneeling here and we're all united together, we pray that just now Thou wilt put in each open heart a burden for some special soul and that you'll help us to go from this place with a Spirit to help others and to watch for the leadings of Thy Spirit to lift others. To this, we surrender ourselves in Jesus' wonderful name, amen.

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