

God's Road to Miracles

1 of 2

#0996

Study Given by W. D. Frazee

Do you like to see miracles? Would you like to see some more? Tonight I'm going to study with you about the road to miracles. There are several people here tonight on the road; some of them know it, and some of them *don't* know it. But of course, you can be on the road to Chattanooga and never get there, can't you? And when we get over on the other side, it's going to be interesting to see how sometimes we came so *close* to a miracle and stopped short of it.

Do you know how close the children of Israel were to a miracle before the Red Sea opened? Just this close. And if they had turned back before those rolling waves, they would have missed what? The miracle.

Do you know how close the priests were to a miracle when Jordan opened before anything happened? They put their feet in the water. That's how close they got to a miracle before anything happened. The road to miracles...

Well, my text is Isaiah 55:8–9. I can tell you this, friends—it takes miracles to convert souls; it takes a miracle to heal many of the diseases that the human family is afflicted with today. And as sin increases and diseases increase, both in number and virulence, it's going to take more and more of the miracle-working power of God to break through. Then besides that, there are other miracles we need: financial miracles to get some more institutions going; miracles in solving problems as the world gets *filled up* with them. But we serve a miracle-working God, don't we?

[Audience responds] Amen.

All right, now we're going to read our text, Isaiah 55:8–9. What's my subject tonight? The road to miracles. Do you want to travel it? Do you really?

“For My thoughts are not your thoughts, neither are your ways My ways, saith the LORD. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts” Isaiah 55:8–9.

God is saying to us, “My way of doing things is *not* your way.” So if we want miracles, I mean *God-given* miracles, we must learn to follow *God's* road. We must learn to travel *His* way.

I wonder if He likes to do things in a wonderful way. Oh, yes. He's anxious to. I was reading something in this marvelous book, *Education*, over here in this chapter on faith and prayer, page 256, after reciting one experience after the other in which God reached down His hand in *ancient* times and helped the prophets and apostles—took Peter out of prison, worked miracles for Paul and all the rest. Notice:

“These things were not written merely that we might read and wonder...” *Education*, page 256.

Not some stories like Jack and the Beanstalk or Alice in Wonderland, nothing like this. They're not *fairytale*s. They're not just something to get excited about and say, “Oh, isn't that wonderful!” No.

“These things were not written merely that we might read and wonder, but that the same faith which wrought in God's servants of old might work in us. In no less marked a manner than He wrought then will He work now wherever there are hearts of faith to be channels of His power” *Ibid*.

Does the God who opened the Red Sea and parted the Jordan, *does* He want to do wonderful things for His people today? Does He? Or have miracles gone out of style with God? No. “...In no less marked a manner than He wrought then will He work now wherever there are hearts of faith to be channels of His power.” Well, then if we don't have the miracles, it's because we don't have what? Enough faith or the right *kind* of faith. The road to miracles... The road to miracles...

You know, in this medical missionary work, especially, we need miracles. Today I was looking at this statement in *Counsels on Health*, page 242:

“We have none too many sanitariums. There is in our world a great field for true medical missionary work. Our sanitariums are to be as lights shining amid the moral darkness. In them the sick and suffering are to behold the miracle-working power of Christ as revealed in the lives of the workers” *Counsels on Health*, page 242.

Are there are to be miracles worked in our sanitariums? Are there? That's what this says. Well, thank God, friends, I've *seen* some miracles, in other sanitariums and in *this* one. I could tell you about some of them tonight, but I'm talking about the road to the miracles ahead. Friends, all the miracles that you and I have seen are but the *beginning* of the wonderful things that God wants to do.

But we will have to travel *His* road because our text says that *our* ways are not *His* ways. *His* thoughts are not the way we think. We've got to learn to think the way *God* thinks, which means that we need to get our minds *what?* Changed.

Would you be willing to have your mind changed? Would you really? Ah friends, if that can happen here tonight, some people are going to go out of this chapel, and there are some things that they've been doing for 5, 10, 20, 30, 40, 50, 60 years that they are *never* going to do again. You say, "What's that?" Well, I've got a suggestion over on the other side of that poster which we'll turn around presently, but I want to get a few more facts before you.

Oh, I want to see the mighty power of God in miracles working, not *occasionally*, but as it happened in the book of Acts. Do you remember? Just one chapter after the other—the mighty, miracle-working power of God. It *can* happen. It's *going to* happen. The Loud Cry is coming. The Latter Rain is going to fall. But you and I have to travel the road that *God* has outlined.

Now let me suggest this to you as you study the Bible record. Miracles are not to keep us from hard work. Miracles are not a substitute for sacrifice. Miracles are not to keep us from having to think through hard problems.

I suppose if there's any book in the Bible full of miracles, it's the book of Acts. But did they have any problems? Well, you'd think that we were having problems here if several of the leaders were put in *jail*, wouldn't you? Wouldn't you? And you'd think we had *really* gotten into problems if several of them lost their lives, if one was stoned and another was beheaded, and others met violent deaths because of their witness for Christ. Is that what happened in the book of Acts? What happened to Stephen? Stoned. What happened to James? Beheaded. What happened to Peter and John? Put in prison, more than once, and beaten. Came home with their backs bleeding and called the company together and with *joy*, told of their experience.

Miracles cost something, friends. Miracles are not some magic carpet on which we ride to fairyland. Study through the Bible, and you'll find that wherever there are many miracles, there are many problems. If the miracles are more than ordinary, the problems are greater than usual.

For 40 years, Moses was out there in the desert learning God's ways as he herded sheep and observed the things of nature. One day he saw a bush burning, but it was not consumed. That was a miracle.

As he drew near, he heard the voice of God, and as the result of that interview, Moses was commissioned to go on a miracle-working program for the *next* 40 years of his life. The equipment he took with him was, a what?

[Audience responds] A rod.

A rod, a shepherd's staff.

I wonder if we dare face it, friends. Would it be too bad if we got so much equipment that we didn't *need* miracles? Would it? Would it be too bad if we got so much equipment, so many facilities, that we were busy all the time using the equipment

and the facilities and didn't have time to seek God for miracles? Would that be too bad? Oh friends, I'd rather have Moses' staff and Moses' faith than *all* the equipment in this world. Do you agree with me?

"Well," we say, "Then why do we *have* equipment and facilities?"

Because God told us to, friends. The same God who told Moses to take his staff told us to build sanitariums and to have hydrotherapy treatments and to have these trails and these gardens and these baths and these other facilities. He *told* us to do that. Is that right? If we'll do what He *told* us to, He is ready to work miracles.

But friends, it's possible to have a staff and still have no miracles, is that right? And it's possible to have *all* these facilities and achieve only *ordinary* results.

We need the mighty, miracle-working power of God working *in* and *through* the people that hold the staff, the people that use these facilities. God wants *you* to be a miracle-worker.

"And God hath set some in the church, first apostles,
secondarily prophets, thirdly teachers, after that miracles..."
1 Corinthians 12:28.

Yes, God never *intended* that the gift of miracle-working should be absent from His church.

The road to miracles... How do you get there? Well friends, the lesson that God has been burning deep into my soul in recent days is this simple fact, and you can read it in the history of Bible miracles again and again—miracles come *only* when we have reached the limit of our resources. That's when God works a miracle.

God didn't work a miracle as long as the children of Israel were walking along on the ground. He didn't work any miracle; he didn't *need* to. But when they got to that body of water, the Red Sea, there was no bridge there. There were no boats there. And so God worked a miracle. But they had to go how far? To the *limit* of their resources.

Again, some days later, they ran out of food. *When* did God send the manna? While they still had plenty to eat? No. No. They had to go as far as the bread lasted. Is that right? What a foolish thing to do! Would you get out into a desert, friends, and use up your last food and still keep marching *away from* the grocery store? That's what *they* did, didn't they? And as the result, God worked a what? A miracle.

Again, they ran out of water. What would *you* do if you were the leader of Two million people, and you knew the country, and you saw that cloud that was leading Israel? You're the *visible* leader and in that cloud is the *invisible* Leader, and you watch that cloud, and it winds around those canyon,s and finally you see it leading to a spring of water, and you hear the people shout, "Water! Water!" And you know it's a bitter spring.

You've been there with your sheep. That's what Moses experienced. Do you suppose that was the only place in *all* that country to get water? No. Sheep would have starved to death and died from thirst if that had been so. Why on earth did God in that cloud lead them to the bitter spring? And when you know the answer to that, you will have learned something about the road to miracles.

If you study the map of Egypt and Sinai, you'll find, going back now, that they didn't *have* to go across the Red Sea to get there. If they had *stayed* on the road that they had started out from Egypt on, they would have crossed up above where the Red Sea was. But that cloud, as it started out leading them in a certain direction, which would have missed the Red Sea, it began to turn and backtrack and go off here and then turn around and go back and lead them down to that Red Sea. Study the map and the commentary, and you'll see what I mean. My point is God *deliberately* led them into a situation where, unless they had a miracle, they were sunk.

This is the same thing He did back at the spring of Marah. There they are with the bitter water. And those *thousands* of people that are so thirsty, they say, "We can't drink this water!" They couldn't. The Bible says they couldn't. It was bitter. And then God did what? He worked a miracle. Moses cried to Him. The people cried to Moses, and Moses cried to the Lord.

Well, the whole Exodus movement was that way, friends, one miracle after the other. And before you and I get through, we're going to be living by the miracle-working power of God. But remember, I say again, miracles come only when men who are seeking to follow God go to the *limit* of their resources.

Now, another thing that God wants if He is going to work miracles, He wants faith. One of the great faith chapters of the Bible is Hebrews 11. There it tells about all those wonderful things that happened through faith. And faith is believing God.

In spite of the fact that those thousands of people saw those mighty miracles at the Red Sea, the changing of the bitter spring, the water from the rock, and the manna from the skies, when they finally got up to the borders of the promised land, they sent the spies in. Ten of the spies came back and said, "We can't do it. We *do not have* enough equipment, and we *do not have* a large enough army. We need *more* material, *better* weapons, and *stronger* workers, and more of them, because the people that we've seen are giants. They have cities walled up to heaven. They have great iron chariots." They said, "We are not able to overcome them. We are not able to go in."

But there were two men that said they could. What were their names?

[Audience responds] Caleb and Joshua.

Caleb and Joshua. How many here tonight can tell me even *one* of the names of the other ten? May I see your hands? They're all forgotten; they died that day.

It's a wonderful thing to have faith, friends, but faith is not believing that the light

is on in this room. Faith is not believing that this is a book. You can see that. Faith is the evidence of things *not* seen. You know what the evidence is? God says so, and I believe it.

Do you know why Caleb and Joshua believed that they could take those giant filled cities that the other ten said they couldn't? Do you know why Caleb and Joshua believed they could? Who had said so? *God* had said so. Did it finally get done? How long afterward? Forty years, 38 to be exact. It happened. Those same cities were *still* there. The giants and their descendants were *still* there, the iron chariots... Nothing had changed. But some men of *faith* went over Jordan and took every one of those cities. Is that right? Will it happen again?

Remember, miracles are not a substitute for hard work. They are not a way to get out of problems. It calls for faith to believe that God can do the *impossible*.

Now may I ask you this question: if miracles happen *beyond* our resources, what must *we* do before we can reach the *point* of miracles? What must we do? Now let me ask the question again, for I don't want you to *miss* this. If miracles are something that happen *beyond* our resources, what must *we* do before we can reach the *point* of miracles? We must *use up* our resources, is that right? We must go to the limit of our resources.

I found a little statement on this about 40 years ago. It encouraged another young man and me to attempt something that looked impossible. I want to share it with you. It came back to me this week as I was thinking of this subject. *Gospel Workers*, page 267:

“Those who are endeavoring to build up the work in new territory will often find themselves in great need of better facilities. Their work will seem to be hindered for a lack of these facilities. But let them not lose their faith and courage. Often they are obliged to go to the limit of their resources”
Gospel Workers, page 267.

Now, if I have ten dollars in my pocket, and that's all I have in the world, what's the limit of my resources? Nine dollars and ninety-nine cents, plus one penny, is that right? That's the limit of my resources financially.

Here the Lord is talking about certain workers that He calls to do a certain work, and it says, “often they are obliged...” What does ‘obliged’ here mean? They *have to*, that is, if they're going to *do* anything. “Often, they are obliged to go to the limit of their resources.”

Somebody says, “I wouldn't like that. I'm afraid I'd get ulcers over that.”

Well, then you won't have miracles. You can have *security*. The world is full of it today, isn't it? Or *is* it? They *talk* about it anyway. But if you want miracles, if you want

the mighty power of God, you must be willing to go to what? The limit of your what?
Resources.

Now it's interesting the different ways in which we are tested on this point. Some people can do that with their money and still be quite happy, but it bothers them no end if they don't have enough people to help them in their department or their home or whatever they are attempting to do.

I wonder how *you're* tested. God forbid that we should ever have to *scale down* the work to the point where we can handle it without miracles.

Do you know how much there would be on this campus now if miracles hadn't happened *every one* of the 29 years we've been here? There wouldn't be very much, friends. There wouldn't be very much. Just about every building on this place is a miracle. The other night when we had our Thanksgiving program, I told you some of the miracles about the present sanitarium building. Brother Atherton, Brother Saylor, and Brother Callahan and the others can tell you one wonderful miracle after the other about this *new* sanitarium building, and I know some that they don't know too about that new building. There's going to be some more too. New department heads, would you like some miracles in your department? New home heads, would you like some miracles in your home? Or would you rather hammer away, *your way*, to get the work done?

What did our first text say? "For My thoughts are not your thoughts, neither are your ways My ways, saith the Lord." Don't you think it would be nice if we'd put down *our ways* and take up *His ways*? And God's way, my dear friends, is to lead us into situations where we will either show our *faith* or our unbelief; where we will either *accept* the assignment with joy and praise God for the trial, and cheerfully go about doing what we can with the little we have, or else, we'll start complaining, complaining either about God or about our brethren or about the weather or about circumstances, and wonder when "they," whoever "they" is, are going to do something about the problem that we're facing. There are men and women here tonight who, if they are willing to quit complaining about the kind of thing we're studying, they are going to see mighty miracles.

Oh friends, you know if I'd preach about the mark of the beast tonight, some people could say, "Amen. Amen. Amen." I'm not talking about the mark of the beast tonight. I'm talking about something very close to home. I'm talking about what is *blocking* us from seeing miracles. Do you know what it is? It's *complaining* about circumstances. It's being unwilling to do what we can with the little God places in our hands without murmuring, without blaming, with joy and with confidence, *expecting* something to get done with the little we have.

How do you react in your home when a problem comes up? Do you begin to find somebody to blame, or do you just begin to find somebody to bail you out?

When Harry Truman was president of the United States, [tape skips here] He had a little sign on his desk in the White House. It said, "The buck stops here." You've heard of that expression, *passing the buck*, haven't you. When it got up to the president of the United States, it had to stop. It had to stop.

Do you know what God is looking for? God is looking for people at [tape skips here] every level of administration in this institution, and every level of administration in the community, and in your home, who will take the situation as it comes to them and do what they can with what they have without one word of complaining or blaming anybody. If you do this, you are going to see some mighty miracles. If you don't, you won't. This is the road to miracles.

...So one of the boys made this for me this week. And unless you're colorblind, you'll know the difference between this and this, don't you? What's red for?

[Audience responds] Stop.

Stop. And green is for *go*. All right, I'm going to give you A and B to *go* if you want the road to miracles, but if you insist on C and D, then there's only one signal for you, and that's *stop*. That's all. It's that simple.

And A means *accept* the situation, the assignment, the circumstance. *Accept* the number of helpers that God provides you. And if you don't accept the *money* that God provides and the *helpers* that God provides and the *problems* that God provides, and if you won't accept, do you know what you *will* do? You'll complain. You'll do one or the other. If you *accept* them as permitted by God, there's nothing to complain about, and if you *complain*, then you're not accepting it. That's it.

Do you know what the B is? It's *believe*. And D is doubt. If you *believe* the promise of God, then you'll go right ahead. You'll *go*! Put your foot on the gas and *go*! And if there's a giant in the way, he'd better get out or get what Goliath got! If there's a Red Sea in the way, it will have to part. If Jordan is rolling, God is going to stop it. Why? Because *somebody* has had a heart of faith to joyfully, cheerfully, take up the problem and go ahead with it, not complaining, not doubting, but accepting and believing. It's that simple, friends.

You know one reason that the Lord impressed my heart with this, this week is because I needed it so much. A number of things happened this week that have just made me feel like complaining. But my little wife prayed for me that I wouldn't. Isn't it wonderful to have a wife that prays for you, that you'll plow your way through problems instead of getting down under them?

Well friends, I'm just a poor, weak, human being like two or three of the rest of you here, and so I didn't ride on the high places of the earth all week. I was down in the valley sometimes. But I *got* something. I got what I am giving you tonight. It's fresh manna. It didn't come out of the deep freeze. This is present truth, to *this* man. And friends, I've made up my mind, God helping me, that I'm going to do just what I'm telling

you tonight. Not matter how many problems roll in on me from every direction, I'm going to *accept* the assignment. I'm not going to complain. And if any of you hear me, please remind me of what the preacher said tonight. [Laughter]

But more than that... You know, it's *one* thing to accept it, but to accept it with a groan, "Oh, all right, if that's what I have to do, I'll do it. But oh my, I wonder why they rolled so many loads upon me and why they don't give me more help, and why they take the help I've got." [Laughter]

No, we're not only to *accept* the assignment but we are also to *believe*. Believe what? The promise of God. Why friends, our brothers and sisters, friends and neighbors, people in the world and in the church and to the ends of the earth, they're poor, little, weak folks *just like* you and I are, aren't they? What a *shame*, what a shame to depend upon poor humanity to solve our problems.

The reason the Exodus movement succeeded is this: there was at least *one man* there that knew where to go when trouble came up. Who was that man? Moses. And over and over again, when it seemed the *whole congregation* was going to revolt and go back to Egypt, Moses did what? He fell on his face and cried to God, and God did what? Miracles.

Do you want to see miracles? You can have a miracle in your home. You can have a miracle in your department. You can have a miracle where you work. The young man that's sitting right here tonight was telling me not long ago about the place where he works and all the talk of the men around him. It isn't helpful to say that, to put it very mildly. What you want is a *miracle*, isn't it, my brother? That's right. And you can have it. To *accept* the assignment and *believe* the promise of God and *silence* every complaining thought, and *don't* doubt. *Don't* doubt. Remember, if you accept, you won't complain, and if you believe, you won't doubt. If you *do* complain, you're not accepting. If you *do* doubt, you are not believing. They're just as far apart as green and red, friends, farther. Oh, that God may give us hearts of faith. What do you say?

[Audience responds] Amen.

Now the Devil doesn't like what I'm giving you tonight, but I'm not going to make peace with him over it. A preacher friend of mine when I was a young man used to say this, and some of you will smile when I repeat what he said, but I'm not saying it to make you *smile*. I'm saying it to make you *think*. When he gave a straight message, sometimes he would say, "Now if there's somebody who got their feelings hurt by what I've said tonight, if they will come up afterward and tell me, I'll forgive them."

Oh friends, I pray that we *will* get our feelings hurt, and hurt so *bad* that we will want to get rid of them at the cross of Christ. Do you know the greatest miracle in the history of the ages? It was the resurrection of Jesus Christ. And it was preceded by the greatest *trial*, the greatest *problem*, the greatest *difficulty*, the greatest *darkness* of eternity—Gethsemane and Calvary.

Do you want miracles? Do you really? Will you pay the price? Will you drink of the cup and be baptized with the baptism? *Testimonies for the Church, Volume 7, page 272:*

“He works through those who discern mercy in misery, gain in the loss of all things. 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 failure” *Testimonies for the Church, Volume 7, page 272.*

And the Devil is telling some practical-minded man here tonight, “That sounds good, but you can’t put it in the cash register.” And just for that, I’m going to read it again, friends.

Christ “...works through those who discern mercy in misery, gain in the loss of all things.” Those are the people that Christ works through, people that have got faith to see, in the loss of all things, *gain*, and to see mercy in misery. Christ “...works through those who discern mercy in misery...” Works *what?* What are we studying? Miracles. Did Christ work miracles when He was here? When He went back to Heaven, did He keep on working miracles through His disciples? Jesus demonstrated what we are studying here tonight. He didn’t say, “Well, if you can give me a core of well-trained workers who never make mistakes, I’ll show you some things we can do.”

Study the helpers that Jesus had. How many of *you* would undertake to run a medical missionary program with them? Would you like to have Peter, always talking out of turn? Or would you send him home and say to the committee on the distribution of labor, “Send me somebody else.” And Thomas, what was *his* problem? He was *slow*. We can’t have *slow* people around. Give us somebody that can *jump*. Thomas was what? Slow. And Judas was a what? A thief. Of course, nobody but Jesus knew it. In fact, Judas would have been voted ‘the one most likely to succeed’ if there had been a Gallop poll back then.

I say, how many of you would undertake to carry on a successful medical missionary program with the people that Jesus had as His helpers? But Christ knew what He was doing. One reason He selected those people was to give comfort to you and me down here today that He can use *us*, and He can use the people that He sends to help us. Brethren and sisters, let’s have hearts of faith. What do you say?

Will you be willing to confess your complaining and not defend yourself? Would you be willing to humble your heart and say to God and to one another, “Forgive me for my blaming. Forgive me for my criticizing and complaining and trying to throw the blame on this one and that one... Why we’re not doing what...” Will you put all that aside and humble your heart and get down at Calvary?

Oh friends, I hear the sound of abundance of rain. I see that little cloud. God is about to do a work that will thrill our souls. But it won’t be to keep us from hard work. It

won't be to fix us so all we have to do is just sit there and watch marvelous things happen while we clap our little hands.

Oh, no. We may have to go to prison. We may have to take care of *twice* as many patients with *half* as many helpers as we've got tonight. But *somewhere* God is going to find hearts of faith that will be willing to undertake more and more with less and less material resources. And if we become so well-equipped and well-staffed here that we can't learn these lessons, God may have to send us the beautiful valley or some *other* valley, a *dark* valley, to learn what Moses learned in Midian and what he demonstrated through 40 years of leading that people.

Jesus "...works through those who discern mercy and misery, gain in the loss of all things. When the Light of the world passes by, privileges appear in all hardships, order in confusion..."

Somebody may be saying, "There must be a lot of order, then, what *I'm in*."
[Laughter]

Did you ever see one of these 'dark light' exhibitions where they have either some stones or some letters or something on it, and they put a certain light on it, and it all glows up? How many of you have ever seen anything like that? Yes, but it all depends on the light, whether you see it or not. This is what *this* is talking about. "When the Light of the world passes by..." Who's the Light of the world? Jesus. "When the Light of the world passes by, privileges appear in all hardships..." Can you see a privilege in a hardship?

"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 failure" *Ibid*.

You students, if your home head gets sick, can you get breakfast? Can you do it even *before* the home head gets sick? If two or three people in your home get sick, can you *cope* with that, or does your mind go *somewhere* else that *somebody* else is going to absorb that problem? I challenge every one of you, even the youngest student, get in the habit of taking your problems first of all to God. You may need to counsel with other people about certain things, but *counseling* is not a substitute for seeking God for miracles, and if it becomes that, then it's a bad thing.

Counseling is for the purpose of inviting others to help you find God's road to miracles, and good counsel is not to keep you from bearing burdens. Good counsel is not to keep you from suffering hardships.

Do you remember when Paul was on the way up to Jerusalem, that trip where he knew he was headed for prison and death? He got good counsel from a number of people who wept and said, "Paul, don't go up to Jerusalem."

It was good counsel, but Paul had faith. He *deliberately* set his face to go to hardships because he knew God was calling him.

The lives of many are too soft. We want everything all prepared and arranged so it runs like clockwork. This is the computer age, and except when the computers get fouled up, things move along in that mechanical way. Friends, I'd rather be a live man and have problems with God than be a part of the greatest computer on this planet, what do you say? Oh, that God may give us the *joy* of sharing with Jesus in the *go* program.

Well now, this subject is so important, I'm going to have another night on it, next Friday night, so I'm going to stop right here, I think.

Now I want to ask you a question I asked earlier: if miracles are beyond our resources, what must we do before we can reach the point of miracles? We must go to the limit of our resources. If our resources are money, so the supplies. If our resources are strength, wisdom, energy, whatever we have, oh let us be willing to get out on a limb with God. Let us be willing to go into the Red Sea at His command. Let us be willing with humble, loving hearts, to say, "Lord, I'll just do what I can to solve the problem You put in my hands. I won't complain, I won't blame, and I won't doubt. I'll *accept* the assignment, and I'll *believe*... Now, if we do that, friends, we must accept the consequences. We must accept the consequences.

Peter went on this program. One night he was asleep there in prison, ready to be executed on the morrow, sleeping safely in the arms of Jesus. But the angel of God came in that dark night and did what? Opened the prison doors and took him out. That was a what? A miracle. Peter had gone to the limit of his resources. But some years later, Peter was in prison, and he was taken out and crucified. Do you remember that? That wasn't a miracle, was it. And yet, dear friends, it was a greater miracle than the rescue. It was the miracle of *love*.

And don't miss this last point. When you and I go on the road to miracles, we must be willing to accept the consequences as God allows them. We must be willing to sacrifice *anything* for the glory of God and the honor of His cause. We must be willing to *drown* in the water if God calls us into it. If He sees fit to work a miracle and let us *walk* upon the water, all right, but if He sees fit to let us *drown*, all right.

You remember what Shadrach, Meshach, and Abednego said as they stood before that golden image while all the world bowed down? Nebuchadnezzar roared at them and pointed to the furnace and said, "I'll give you one more chance. You either bow down this time when the music plays, or you go in there. You'll get roasted." What did they say? "We don't need time. Our God whom we serve is able to deliver us. But whether He does or not, we won't worship the image."

This is the point. You and I must be willing to suffer *anything* that God allows in the path of faith and obedience, and when we do that, God will work *every* miracle that's necessary to get done what *He* wants done. If that involves being failures for Him,

being martyrs, being burned at the stake, going to prison, being executed, that's all right. Like John the Baptist, we're expendable. Like Paul, like Peter, we're expendable. But oh, the mighty miracles that God worked for those heroes of faith! And He's going to do the same today.

I wonder, brethren, can we have the mikes along the sides? Thank you. Is there somebody here that would like to give a testimony tonight? You folks that came up and spoke last Friday night, or the Friday night before from this platform, you may *listen* tonight. We're going to have the mikes for some folks that didn't get up here. Some folks can speak better from up here at the platform, but there *are* people that can speak a lot better right from the pew so the men are going to bring the mike to you if you'll stand up. If you got hold of something tonight, and this is not a general testimony meeting, this is a *response* to what we've studied tonight. If the arrow reached your heart, and you want to respond to the message of the Lord to your soul, *this* is your opportunity.

[Testimony service]

[After several testimonies, Elder Frazee begins singing, "The Windows of Heaven are Open" and the audience joins him.]

But remember folks, the only way you get to Canaan from Egypt is through a *long* series of miracles through the desert. Is that right? A long road, the road to miracles.

[More testimonies follow]

If you're going to see whether it works or not, I'll tell you, it *won't*. Do you remember the man down at the foot of the mountain that said to Jesus, "If Thou canst do anything, have compassion and help us" and Jesus said to him, "If thou canst believe..." All things are possible to him that *believeth*.

[Recording ended in progress]

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W. D. Frazee Sermons
435 Lifestyle Lane, Wildwood, GA 30757
1-800-WDF-1840 / 706-820-9755
www.WDFsermons.org
support@WDFsermons.org