

Problems (1958)

#0205

Study Given by W. D. Frazee—December 19, 1958

We welcome all of you to this vesper service. As the opening text of our study this evening, let us turn to Jeremiah 33:3.

“Call unto Me, and I will answer thee, and show thee great and mighty things, which thou knowest not”
Jeremiah 33:3.

The margin for mighty things says hidden things.

“Call unto Me, and I will answer thee, and show thee great and mighty things [hidden things], which thou knowest not” Jeremiah 33:3.

When we get into a situation and we don't know the answer, we usually speak of it as a problem. That word 'problem' is getting to be quite a word these days. It's used to cover a great many things, and there are a great many problems to be covered. Nearly everybody has a problem. Some have many problems; some seem to have nothing but problems.

I want to study problems with you a bit tonight. This text is a promise, and it suggests that the answer to our problems lies in God.

“Call unto Me, and I will answer thee, and show thee great and mighty things, which thou knowest not”
Jeremiah 33:3.

The setting of this text is interesting. Jeremiah was in a problem; the first verse says so. Jeremiah was shut up still in the court of the prison; he was in jail. Any of you in jail? Most of us haven't had that problem yet, but we'll have it pretty soon. The reason we haven't had it yet is that's what's called graduate work. We need to get our preparatory work in order to be ready for that kind of problem. But Jeremiah was taking graduate work, and he was in the University of the Prison, and he was shut up there. In that setting, the Lord gave him this message.

“Thus saith the LORD the maker thereof, the LORD that formed it, to establish it; the LORD is his name; Call unto Me, and I will answer thee, and show thee great and mighty things, which thou knowest not” Jeremiah 33:3.

That's encouraging. So whatever your problem tonight, dear friends, God's Word to you is: "Call unto Me and I will answer thee."

Somebody says: "But that's the trouble, I prayed and prayed and I don't seem to get anywhere." Well there's a text on that too:

"Wherefore have we fasted, say they, and thou see not? wherefore have we afflicted our soul, and thou takest no knowledge?" Isaiah 58:3.

Here are some people that were praying, praying even to the point of fasting. You know, it has been a human trait, when men cannot persuade God to do something, to try to do something extra to impress God. Many heathen religions have various rites and ceremonies designed to get the attention of the gods. People perform long pilgrimages, or lie on beds of spikes, or flog themselves, or go without food, or in other ways afflict the body. Certainly, they think that when they have done things like that, God ought to listen. He wouldn't listen ordinarily, He certainly ought to listen when I go all day or all week without food—that really ought to get His attention, and get an answer.

These people still weren't getting an answer, and the chapter suggests the reason. We won't look at that just now. The point is that even in Bible times, there were people that were trying to get God to solve their problems, and yet it seemed that they didn't get an answer.

Now, in commenting on this chapter of Isaiah 58, which as I say we'll notice some things in it a bit later on, *Ministry of Healing* says:

"But God answers prayer for those who place themselves in the channel of His blessings" *Ministry of Healing*, page 256.

Who does God answer prayer for? Those that "place themselves in the channel of His blessings." Suppose I'm up in the hollow here and I'm thirsty, and I wish so much that I had a drink. Where can I get one? Well, the spring is flowing up there, and if I go over there, there's water from the rock, isn't there? Yes. But you know, I could die of thirst within a stone's throw of that if I insist on it?

God wants us to pray to Him for many things, and about many things. One of the great purposes of prayer is to help us to find where the channel of His blessing is.

You remember that when they got to Mara out there in the desert, they found the water was bitter. The people complained to Moses, but Moses did what? He cried to the Lord. And when Moses cried to the Lord, what did God do? He showed him a tree. Where had the tree been all the while? Right there. Moses didn't have to go back to Egypt to get that tree, nor the water. Neither did he have to go on over into Canaan to

find some peculiar herb and bring back. The tree was right there, but it was shown to Moses in answer to what? Prayer.

The point is that the prayer itself didn't change the waters at all, did it? No, they were just as bitter after Moses had finished praying as they were when he started praying. But in answer to his prayer, Moses was given the solution to the problem. God said, "Moses, there's the tree right there. Cut it down and put it into the waters, and they'll be made sweet." Did it work? Yes, and we are told that it was Christ Himself that put into that tree the properties that sweeten the waters. Don't ask me to explain all that because I can't, but I believe it just the same as if I *could* explain it.

The point is that as I'm reading here, God answers prayer for those who place themselves in the channel of His blessings. Tonight I want to find, and help you find, and have us all find together, the least common denominator of all these problems. In finding it, we shall find the solution to these problems.

There is a great foundation principle that underlies the great mass of problems in the world today. There is a solution, which if we learn it, will handle oh, so many of them. I shall not argue the point as to whether it's 100 percent; I shall just say the great majority. So that'll save our time from arguing about some exceptional cases.

Most of the problems, I say, are based upon a fundamental, common denominator, and they have a common solution. Shall I tell you what that common denominator is? Perhaps before I do, we'll read a few more texts.

I want you to turn over with me to 1 Kings 17. Now here was a woman that had a problem. It was a material problem—it was a problem that dealt with money or the things that money can buy. It was a problem that dealt with food. It was a problem that dealt with living or starving to death—a very practical problem, a three-dimensional problem, a problem that involved the life of herself and her son. Everything about this picture is discouraging. The woman was a widow, she had a little boy, apparently not old enough to help with any solution, he just added to the problem because he was one more mouth to feed, and it was a time of famine. Everybody was having problems. Now on top of it, here comes a man from a long distance who says he's a prophet of God, and he wants to be feed. That was compounding the problem, wasn't it?

Now with that setting, let's just read the story.

"So he arose and went to Zarephath. And when he came to the gate of the city, behold, the widow woman was there gathering of sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink. And as she was going to fetch it, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand. And she said, As the LORD thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little

oil in a cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die” 1 Kings 17:10–12.

Now I want to ask you something, are any of you facing material problems? Problems that have to do with money or the things that money could buy if you had the money? Are any of you facing that kind of problem? Listen, let me ask you something: Which has the harder problem, you or this widow? Now just look at it and tell me. Is there anybody here that has a financial problem or a material problem that’s as bad as she had? I doubt it. But if you do, it’s all right. Listen to the way this got worked out.

At any rate, she told her story, and she told it straight and truthfully. She said, “All I have left in the house is just a little bit of meal and a little bit of oil, and that’s all—that’s the last. I was just getting ready to make a little fire, fix this up, my son and I are going to eat that, and after that we’re going to die; there’s no more to be had anywhere.

“And Elijah said unto her, Fear not; go and do as thou hast said: but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son”
1 Kings 17:13.

Would you call that a solution, friends?

“For thus saith the LORD God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the LORD sendeth rain upon the earth” 1 Kings 17:14.

Now, do you know what God was after, friends? God was after the solution of the basic problem. The basic problem is not meal nor oil nor money to buy them; that isn’t the basic problem. And it isn’t your basic problem if you’re confronted with finances or lack of them, or any material problem, and that isn’t the basic problem. Do you know what the basic problem is? Well, I’ll tell you what it is. It’s self. Some people spell it with four letters, S-E-L-F. You can spell it with one letter; you know what one that is, don’t you? I. That’s the way Lucifer spelled it. A good many others have been spelling it that way. That’s the basic problem, not just with material things but with physical things, with mental things, with spiritual things. All those problems, or I should say many of them, the basic root problem is self—I.

Of course, there is only one answer to that problem, and that is instead of feeding self, and pampering self, and ministering to self, and catering to self, and petting self, and sympathizing with self, and pitying self is to just turn that thing clear around and be out-going. Be thinking of others.

It’s all here in one wonderful sentence in this little book *Fundamentals of Christian Education*, and this is one of the fundamentals:

“Those who would be over comers must be drawn out of themselves” *Fundamentals of Christian Education*, page 207.

“Drawn out of themselves.” Last month, down in Florida, on the beach, I picked up a shell. Low and behold, pretty soon a crab put his little pinchers out of there. Well, Dr. Harmer and I did a little surgery on that thing. I say surgery; part of it was unintentional. The fellow stuck his pinchers out, and I got hold and started to pull. Do you know what happened? I pulled him out. Dr. Harmer helped me, and we finally got the whole thing pulled clear out; he was drawn clear out. Then we had an empty shell. That’s what I wanted was an empty shell, I didn’t want that living crab in there.

Did you know you had a crab in you? Well, if you don’t know it, ask your roommate. Those who would be overcomers must be *drawn out* of themselves. But that’s only the first part of the sentence:

“And the only thing which will accomplish this great work is to become intensely interested in the salvation of others” *Ibid*.

That seems to make it pretty clear, doesn’t it? Maybe I better read it again. This is one of those great and mighty things which thou knowest not, that God wants to show us if we call on Him.

“Those who would be over comers must be drawn out of themselves. And the only thing which will accomplish this great work is to become intensely interested in the salvation of others” *Ibid*.

Lord, that’s what I want to happen, and if You help me get all my problems solved, I’ll promise you I’ll do that very thing. But the expression has been used so often, it’s almost tripe that some people get the cart before the horse. If we’re trying to get God to solve all our problems so that then after that we can go and work for Him, we have the cart before the horse.

Let’s go back to the widow. Before I do that, however, I want to prove what I’ve just said:

“Our heavenly Father has a thousand ways to provide for us of which we know nothing. Those who accept the one principle of making the service of God supreme, will find perplexities vanish and a plain path before their feet” *Ministry of Healing*, page 481.

Isn’t that wonderful? You know as I was meditating on these things, my mind went to that matchless passage in Isaiah 55, where the Lord says: “My ways are not

your ways, and your thoughts aren't My thoughts." I don't look at things Jesus says the way you do. I have a different angle to approach things from.

I don't suppose any of us would have the audacity to go up to a poor widow that had enough left only for a piece of a meal and suggest to her that the solution of her problem was in feeding us first. I don't suppose that we would ever *think* of such a thing. Anybody that would be heartless enough to do it wouldn't be interested in solving her problem.

The idea of doing *that* as the way to get her problem solved, I say would never occur probably to a human being, but it did to God. He sent His prophet for miles and miles and miles on purpose to get there at the particular time when that was the last thing she had in the house. He could have sent Elijah a week before, and she might have said, "Well, I don't have very much, it looks like it'll only last a week, but I'll share what I have with you." But no, no. God saw to it that the prophet got there when all there was, was just a little meal and a little oil. Just enough for one last meal, and the prophet said, "Please feed me first." God said that's the way to get your problem solved.

Back to the Bible:

"For thus saith the LORD God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the LORD sends rain upon the earth. And she went and did according to the saying of Elijah: and she, and he, and her house, did eat many days" 1 Kings 17:14–15.

Poor woman with her simple faith. Eating out of that barrel, it was almost empty and that curse that was almost spent. But do you know there are some people that would have developed ulcers sometime during that year? Or high blood pressure, or a nervous breakdown? The idea of living under a situation in which every day you didn't whether you were going to have enough for the next day or not. It worked all right in that case. It was based on faith—simple obedience to God's Word.

Now I want to ask you, friends: Was that widow drawn out of herself? Was the very solution that was given to her was one that in its very nature called for her to think of others instead of herself? Sure, you see that. That's the whole lesson of it.

Let's take another one. Let's go over to John 6. I love these wonderful Bible stories, don't you? John 6, then we'll go to Matthew 14 also because Matthew tells some things that John doesn't, and John tells some things that Matthew doesn't. That's all right.

"When Jesus then lifted up His eyes, and saw a great company come unto Him, he saith unto Philip,

Whence shall we buy bread, that these may eat?
And this He said to prove him: for He Himself knew
what He would do" John 6:5–6.

What did Jesus raise the question for? To prove Philip and the other disciples too. Jesus knew what He was going to do about it, but He tried to get them under the burden of the problem, don't you see.

Matthew 14:15. Notice the disciple's solution to the problem. Very interesting.

"...when it was evening, His disciples came to Him, saying,
This is a desert place, and the time is now past; send the
multitude away, that they may go into the villages, and buy
themselves victuals" Matthew 14:15.

They had the problem solved. What was their solution to the problem? Well, let the people solve their own problem. Send them away, so that they can go into the villages and buy themselves victuals. The 16th verse:

"But Jesus said unto them, They need not depart; give ye them
to eat" Matthew 14:16.

How the Lord threw the problem back on them and made it *their* problem.

"And they say unto him, We have here but five loaves, and
two fishes" Matthew 14:17.

They thought that they were out from under the problem again now. First, they tried to get rid of it by suggesting *where* it ought to be taken care of. And now they're seeking to get rid of it by proving that they can't do it. "We have here but five loaves and two fishes."

"He said bring them hither to Me" Matthew 14:18.

I can fancy some of them saying, Judas in his heart at least, saying, "Wait a minute. What are we going to eat? There goes all there is around here. The little boy might have given it to the Master, and the Master might have let us have a bite. But here He thinks He's going to feed others with it."

Now, I want to ask you something; before they got through that afternoon, did they all have something to eat? Yes. But who ate last? The disciples and Jesus. Did they have enough? Yes. That's proved by the fact that when they got through, they collected how much? Twelve baskets full of fragments, the remnants, leftovers. In other words, everybody had all they wanted, and there were 12 baskets full to prove it. So Jesus and His disciples ate, but they ate when? They ate last.

When did the widow eat? She ate last. Do you see what Jesus is getting at? Do you have a problem? Well, there's somebody else who has a problem. And if you will get out of yourself and take hold of the problem somebody else that needs help more and worse than you do, God will see to it that in that very experience you'll find the solution of your own problem. Did the widow do that way? Did it work? Did it work that way with the disciples on this occasion? Was there enough?

I want to tell you something, friends. If the widow would have said: "No, I'm sorry, you'll have to go to some home where they have more than I do. All we've got is just enough for ourselves and not even that," would her statement have come to pass? Would it have *proved* that she didn't have enough? Yes. And she would have starved to death saying, "It's a good thing I didn't give to that man that came by because we hadn't even enough for ourselves, and here we are starving to death." She would have proved to her own satisfaction that, that wouldn't work.

Suppose the disciples instead of bringing that bread to Jesus, had gotten it somehow from the boy and had said, "Look here, we've got to eat, and there's hardly enough here for us—there isn't, but we'll at least get a little—so we're going to go off here in a corner and eat some." Would they have proved to their own satisfaction that there wasn't even enough for them, let alone the multitude? Sure, didn't they?

Oh dear ones, when they let God do it His way, and His way is not our way, they were drawn out of their selves. We're told that they felt a thrill of joy as they distributed that food to the multitude—just see them going from one to another, how happy they must have been passing out that bread to the hungry—50 here, 100 yonder. And we're told that the bread multiplied in *their* hands as well as in the hands of the Master. It multiplied in His hand as He broke it, it multiplied in their baskets as they distributed it. Oh, what a thrill of joy! Then with all of them served and eating, Jesus and the disciples sat down and ate of the heaven-blessed food. That is God's way to solve problems, friends. That is God's way to solve problems.

Ah, but I'm afraid that in some heart, the question may come: "But would God do that for me?" I shall always remember an experience that I witness or participated in some years ago. I'd been holding meetings in a certain city, and I came back to it a number of years later. While there, I met a woman who used to come to the meetings; in fact, she'd been a Sabbath keeper. When I met her on this occasion, she told me she hadn't been keeping the Sabbath. As I talked with her about it, she said that the reason was that she had to make a living for herself and her children. And I said to her, "Sister, don't you know that the Lord sent the manna and fed the children of Israel for 40 years in the wilderness?"

"Yes."

"Don't you know He opened the Red Sea?"

"Yes."

And then she said, listen, she said, “Yes, but God wouldn’t do anything like that for me.”

I looked at her and I thought, and I said, “Sister, that’s right. The Lord wouldn’t do anything like that for *you*. Do you know why?” I said, “You’d never let yourself get to the place where He’d need to do something like that.”

When do miracles happen? The hour of man's extremity is the hour of God's opportunity. Oh, for a living acting faith that’ll venture out with God to the limit of human resources and use—watch the point—the *last* that we have to help others, rather than to selfishly take care of our wants, our desires, our wishes. Do you see, friends? Do you see?

Now let’s go to Isaiah 58, that’s that chapter where we found some people that were praying and they were so anxious about it that they even doing what? Fasting. Yet, they complained that God didn’t do what? He didn’t hear them, He didn’t answer; they still had their problem. Then the Lord tells them what the answer is. He says if you really want to fast in a way to please Me, in the sixth verse, He says:

“...undo the heavy burdens, let the oppressed go free and break every yoke” Isaiah 58:6.

Now watch—seventh verse:

“...deal thy bread to the hungry...” Isaiah 58:6.

Whose bread? Thy bread, just what the widow did for Elijah.

“...bring the poor that are cast out to thy house? when thou see the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily” Isaiah 58:8.

What do you infer from that as to one of the things they were praying about? They must have been praying for *health* because God says, then you’re going to get some health. When? When you start to feed the hungry and clothe the naked and bring poor people to your house, then you’re going to find some help.

Isn’t that interesting? You wouldn’t think that poor, weak, sick people could take anybody to their house, would you? You’d think that the answer would be to relieve them of all their burdens—watch this—get them to someplace where everybody would wait on them, and take care of them, and build them up and get them well and strong, and *then* let them start in this welfare program.

You'd think that would be the answer, wouldn't you? Probably that's the way the "New Deal" would figure it out, the Social Security agency. But God says, "My ways aren't your ways, and your thoughts aren't My thoughts."

Now, why is this? Why does God do it this way? Well, I'll tell you why, friend. Because we're back to this least common denominator of most human problems, and what is it? It's self. It's the biggest thing that makes us sick is selfishness. You notice I'm not trying to take in 100 percent of the territory tonight. If there's anybody that wants to squeeze out of it, I'll give you some room. I won't press you on it. But somebody's going to get some help here tonight. There's somebody going to say "Well, I can see; I can see what's the matter with my problem. I've got a focal infection." The focus is *self*.

Notice, the way to get help on it isn't just to pray and weep about it, friends. What did I read here?

"God answers prayer for those who place themselves in the channel of His blessings" *Ministry of Healing*, page 256.

The way to get interested in others is to *do* something for others. It's true if you're interested in others, you'll do something for them. But it's also true that in the very doing, the interest grows— isn't it? Haven't we all experienced it? Yes. Oh, thank God for the privilege of service, what do you say?

Did you know that's the greatest reason for medical missionary work? Did you know that's why the Devil is forever interested in brands of so-called medical missionary work that work away from service? Service where it's just a sort of machine and human beings that become cogs in a great machine. God is interested in a medical missionary program where you and I are brought in close contact with people that help them, and where helping them *costs* us either in money or time or inconvenience, or all of it put together—that's the best type of medical missionary work. Why? Because it draws on our selfishness, just like Dr. Harmer and I worked on that crab to get him out of that shell, you understand.

Oh, friend. Shall I read it again in *Fundamentals*, page 207?

"Those who would be over comers must be drawn out of themselves. And the only thing which will accomplish this great work is to become intensely interested in the salvation of others" *Fundamentals of Christian Education*, page 207.

So God says: feed the hungry, clothe the naked, bring the poor to your house, and when you do this, your life will break forth as the morning; thine health shall spring forth speedily. The whole chapter is wonderful—read it. It's for us.

Listen, here's the divine comment in *Ministry of Healing*, page 256:

“One of the surest hindrances to the recovery of the sick is the centering of attention upon themselves. Many invalids feel that everyone should give them sympathy and help, when what they need is to have their attention turned away from themselves, to think of and care for others”
Ministry of Healing, page 256.

Oh friends, how are you going to get rid of that crab in you? There's only one way. Nobody's going to come along like we did and pull it out—no, no. It's got to be drawn out, and the only thing which will accomplish this great work is to become intensely interested in others.

Here is the poor invalid lying in bed, thinking of self, being waited on hand and foot, and wishing he could be waited on more, you understand. Poor hearts, I feel sorry for anybody in that condition. I've been in bed enough to know it's no happy place to be, friends. No place that a person would choose to be.

I recognize that there are some people that are in bed, and it isn't because they're selfish either. I'm just taking in part of the territory tonight. I'm saying to you that there are some people who could get well if they could get hold of what I'm studying tonight. I am saying to you that there are *many* people who could get well if they could get hold of what we're studying tonight. I am saying to you that there are *multitudes* of people that could get well—well and happy—if they could just take hold of Isaiah 58.

I read it here:

“The fifty-eight chapter of Isaiah is a prescription for maladies of the body and of the soul. If we desire health and the true joy of life we must put into practice the rules given in this scripture” *Ministry of Healing*, page 256.

Oh, let us thank God for a program of medical missionary work which includes getting the people we're trying to help into the channel of helping others. Everybody we're waiting on, we should try to find some way to get them to wait on somebody else. Now let's use some good sense about it, but oh, let's think about it, for this is the channel of blessing.

Now you can apply it to the spiritual problems as well. Before I leave this physical problem, I must tell you about a little experience I heard of not long ago which illustrates again what I'm speaking of in this matter of the common denominator of selfishness.

There was a woman who was up in Chicago, visiting up there, and as she was walking along the street right here at the corner, two cars ran together, and there was a terrible smash up. She got up there and there were two or three bodies lying there and

some blood running and so forth. Of course, people came running. Well, she was telling about it to some friends the next day, and you know what she said? She said: "Not long before that, I'd had a home nursing course—Red Cross, first aid. So I remembered what I had learned, and I went over and sat down on the curb and put my head between my knees because that's the way to keep from fainting."

The point is, she didn't see anything funny about what she had said. Who was she thinking about? Her self. It's possible to be a nurse and be thinking about yourself.

You know, we're going into some terrible catastrophes in just a little while? Germany and Japan had them in the last war. And don't think, friends, that this land of light that's been favored for all these years is going to escape. What are we going to think about when troubles are all around us, 10 times, 100 times more than they are now? Is the thing we're going to think about, "Oh, how can I get out away from all this and be where nothing is ever going to touch me?"

Do you know that right now if there were some chance to get a place so far removed from the needs and sorrows and problems of humanity, that those things would never touch you; there are more people than we would like to think that call themselves medical missionaries that would be standing in line to get a few acres in that location.

You say, "Well, Brother Frazee, I thought we were supposed to get in retired places." You remember our study on Enoch's outpost not long ago? Enoch got in retired locations all right, but they were within traveling distance of the cities of where the *need* was, where the *sin* was, where the *sorrow* was.

Oh friends, the plan of salvation is not something in which you and I simply selfishly insulate ourselves and isolate ourselves from the needs, and sorrows, and worries, and sicknesses of others. Oh, no. Our Lord Jesus left the courts of glory where all was bliss, and He came down and pitched His tent by the tents of men. He came into this pest house of a world, this lazar house of sin and woe, and Himself took our infirmities, and bare our sicknesses. While as the result He was a man of sorrows and acquainted with grief, yet my dear friends, thank God, as the result also He was anointed with the oil of gladness above His [inaudible word].

If you and I want to find the solution of our problems whether they're material, physical, mental, spiritual; whether our problem is lack of money or lack of health, or whether we're restless and discontented, and wherever we go we want to go somewhere else, or whether it's a spiritual problem that try as we may, we can't find peace and joy in God; I say to you, friends, the thing we're studying tonight may throw some light upon it, and I offer it to you in that spirit.

"Those who would be over comers must be drawn out of themselves. And the only thing which will accomplish this great work is to become intensely interested in the salvation

of others" *Fundamentals of Christian Education*, page 207.

I'm so glad, therefore, that God has offered to let us link up with Him in this *great* work of helping others and blessing others, aren't you, friends? We don't deserve it. We're awkward, even our best efforts are blundering. We do a lot of things the wrong way. But I thank God, He lets us help. Aren't you glad He lets us help? I'm so glad He personally and through His human agents, He's always ready to help us do it better. He could send the angels down to do it all—to feed the hungry, to put the fomentations on, and give the hot-foot baths, to pray with people and answer their questions from the Bible, to cook for people, teach them how to cook, and just sit down and visit with people and pray for and with them—the angels could come and do it.

But ah, dear ones, you and I would miss such a precious experience. I'm so glad He's invited us to do it. And none are excluded. No matter how weak we are, no matter how young or how old, no matter how inexperienced, there's something we could do.

How can we do it? The first thing is just to kneel down at the feet of Jesus and say, "Lord, here am I, send me. What wilt Thou have me to do, Lord?" And then, remember that it says the Lord Jesus accepts, oh so gladly, every human agency that is surrendered to Him. Did He accept the five loaves and two fishes that the little boy gave him? Did He use them? Will He use us and what we have? Yes He will, friends, in a way that will draw us out of ourselves and get us intensely interested in the salvation of others.

May I suggest that we do that very thing tonight? Just calmly, but earnestly give ourselves fully to the Master and say, "Dear Lord, it's just one thing I want—I want to please You. I want to make you happy. I want to live for others. I want to forget about myself. I want to think about the problems of others. Lord, just take me and use what I have, and give me whatever I need to help others." And as we do that, friends, Jesus will accept us.

Group Prayer Session Follows

The only thing which will accomplish this great work is what? Not pulling at the crab. You can pull all day long. It's to become intensely interested in the salvation of others.

I was talking with some students the last place where I held a week of prayer. The question was up about how to forget self. I said to them, "Well now, how *do* you forget something anyway? I said, "Suppose I would like to give you something to forget. We'll pick out a number and say 5,117. I'd say now I want you to forget that number 5,117." Just how would you go about to forget it? When you saw one another, would you say: "Remember, Brother Frazee wants to forget that number 5,117; have you forgotten it yet?" And I wouldn't want to be irreverent, friends, but I said, "Suppose that you made it a matter of prayer and say 'Lord help me to forget 5,117, and every day

you'd go to God and pray about that.” How long would you have to pray to get that prayer answered? Do you see what I'm getting at, friends?

The Bible says to overcome evil with good. And the way to forget something is to get so interested in something else that it never even comes to your mind. We're not to go around burdened and moaning because we're so selfish. We'll never get unselfish that way.

“...God answers prayer for those who place themselves in the channel of His blessings” *Ministry of Healing*, page 256.

That's the thing. Thank God for the *practical* way to help ourselves and help others on this thing. Aren't you glad? All right.

[Tape skips]

Dear Heavenly Father the language of this song expresses the dedication of our hearts: “Here am I Lord, send me.” May it be true for every one. Are there any that don't know how to fit in, help them to come and find out.

Lord, if there's a troubled heart here that's facing an unusual problem that needs unusual help, help them to know that there's a balm in Gilead, and a physician there. Help them to know that the God who talked to Jeremiah in prison, shut up in jail, and said:

“Call unto Me, and I will answer thee, and show thee great and mighty things, which thou knowest not”
Jeremiah 33:3.

Help them to know that Thou dost love them as much as you did Jeremiah, and You're here and now ready to help them.

We thank Thee for the cross of Jesus that makes it possible. So tonight, we all express our love and gratitude to Thee for letting us share with Thee in this loving service. Amen.

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