

Looking for and Hastening

#0678

Study Given by W. D. Frazee—January 4, 1963

I'm sure we're all looking forward to a special blessing. As we look back over the old year, we have much to thank the Lord for. But in many ways, the most important year of our lives may well be this coming year, 1963.

Those of you who are in touch with the news will remember that in recent days one of the things that has been making the headlines is the coming back or coming over to Florida 1,113 ransomed prisoners.

Some months ago, in fact, back in 1961, some of the Cuban people who were not satisfied with the communistic rule of Fidel Castro felt that the time had come to launch an invasion. I'm sure none of us know all that entered into the thing, but at any rate, they didn't get the support in some quarters that they thought they would, and the invasion proved a great disappointment. And hundreds of them were taken prisoners.

Some of them suffered a great deal in the prisons there in Cuba; others were treated fairly well, apparently. One man, one of the outstanding leaders of the invasion, was held for a number of weeks in a little cell six by nine without any clothes and without any opportunity to speak to anyone at all. No way to get out of the cell. There were others that suffered in various ways.

And meanwhile, their friends and relatives here in the United States, particularly in Florida, were doing all they could to stir up sentiment about some way to get them released. And there were some men here in America up in Washington and New York and other places that got interested in it, and finally, a committee was set up and they began to explore possibilities.

It seemed that this man Fidel Castro, that is the leader in Cuba at the present time, it seemed that he was perfectly willing to trade these prisoners for some things he needed more than prisoners. He had an idea of turning it into a good thing for him and his nation financially. And without going into the long, long weeks and months of negotiations, just to sum it all up, \$53 million in cash or supplies of various kinds, medicines, medical supplies, baby food, \$53 million in cash and materials was gathered together to turn over to Fidel Castro so that he would let these 1,113 men come out of prison.

Well, the day before Christmas, they started arriving down there in Florida. They flew in. And relatives and friends were gathered there at the airport to meet them, and it was an occasion of tumult and rejoicing. You can imagine.

The one who was to speak some words of welcome walked up to the first airplane, but before they could get more than about two words out of their mouth,

why there was a tumult of expressions of thanksgiving and praise and appreciation. And they stepped on American soil and were, of course, quickly in the embraces of their loved ones and happy to be free.

You know, as I looked at the picture here and read the description, I thought, "What a picture of a homecoming. What a picture of those who are ransomed from this world being home in the city of God and knowing they're safe."

Then, I thought of this ransom, \$53 million. That's quite a bit of money even in these days, friends, \$53 million. If you'd stop to think of how long it would take to just count that, just counting a dollar at a time, not counting pennies, just counting the dollars. It'd take a long time to count \$53 million, wouldn't it? Yes.

But I'll say this, friends. If somebody I love was one of those 1,113 men, if it was my father or my brother, I'd approve the cost, would you? Would you think it was worth it? Yes. You wouldn't complain that it was a lot of money; that too much was spent to get them, would you? No. There is something about love that has a great deal of effect upon the values that people put on things.

There was another thing that impressed me very much in the same story. Not only did Castro let these prisoners go, but he let some of the people that weren't in jail go. Some of the Cubans down there that were dissatisfied with his government, the word got around that they could go, provided they would turn their property over to the government.

And so, right at this same time when these prisoners were coming, there were dozens and scores and hundreds of these people that walked out with nothing.

One old woman who arrived (apparently a woman who had had something in Cuba), she said, "They took the coat off my back and the ring off my finger."

Do you suppose she stayed there to keep her ring? No. But I've heard of people that would miss heaven rather than give up a ring. It seems pitiful, doesn't it, friends? Yes.

Another man said, "I turned the key in the lock of my \$30,000 waterfront home" (his name is Garcia Rey), "I turned the key in the lock of my \$30,000 waterfront home, handed the key to the police, and went to the ship. I came without a penny in my pocket."

I don't know how much he was worth, but at least he had a \$30,000 home. I don't know how much money he left in the bank, but I know he left it all; he didn't bring a penny.

Well, why would a man do that? Why on earth would a man go off and leave a \$30,000 home and his money in the bank and all his furniture, his automobile, just leave it all, and go on board the ship without a penny in his pocket and come over here? He must have been crazy, wasn't he?

"No," you say, "he had good sense."

And isn't it amazing, dear friends, millions of people here in America tonight will applaud his action?

And yet, if God should ask them for one-tenth of that, they'd say, "Oh my, I couldn't afford that, I couldn't afford that."

I rather think, friends, that if we ever leave this world, we're going to leave about as much in it as that man left in Cuba. I rather think we will. And I don't think we'll worry about it any more than he did. There was something that was moving him, something to get away from and something to go to. I wonder if there's something moving us.

I think of Dear Antonio from the mountains of Chiapas. Some of you met him here some weeks ago. Speaking in one of our large city churches, he paused in his narrative telling the story of his life and the work down there among the Indians in Chiapas.

And looking at the people, he said, "You folks don't want to go to heaven."

He says, "You have everything here."

He says, "My people want to go to heaven."

And I've been down there where Antonio lives, and I've seen the way some of those dear people live. And I know what he means.

But I thank the Lord, dear friends, it's possible for you and me, even like this man over in Cuba that had the \$30,000 home, it's possible for us whether we live in huts in the mountains or in waterfront mansions, it's possible for us alike to see a vision of something that's worth leaving everything for and going on a journey, going on a mission.

And that brings me to my text tonight which is 2 Peter the 3rd chapter. We'll begin reading with the 9th verse. The text that I want you to note especially is the 12th:

"The Lord is not slack concerning His promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance" 2 Peter 3:9.

That's why God lengthens things out. That's why He's still waiting, isn't it?

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved,

what manner of persons ought ye to be in all holy conversation and godliness” 2 Peter 3:10–11.

Now, I’m going to read the margin on the 12th verse:

“Looking for and hasting the coming of the day of God...”
2 Peter 3:12 [marginal reading].

“Looking for and hasting the coming of the day of God...”
2 Peter 3:12 [marginal reading].

Does it mean that you and I can actually bring the coming of the Lord more quickly? Exactly so.

Now, if we have power to hasten it, we also have power to delay it, don’t we? And I think we’ve had a part in demonstrating that, friends.

I’ve been meditating on this as I’ve thought of the beginning of this year, 1963. You know, friends, the beginning of every new year, while it ought to give us a great deal of joy and thanksgiving that God still lives and that we still live, it ought to bring a pang of sorrow to our hearts. Do you know why? Because, as the Lord’s messenger says:

“The disappointment of Christ is beyond description”
Review and Herald, December 15, 1904.

“The disappointment of Christ is beyond description” *Ibid*.

If you’d been among those groups of Cuban refugees down there in Miami that had been waiting, waiting, waiting, waiting weeks and months for the arrival of their loved ones, you’d have just a little picture of what I mean. They waited what seemed to them a *long* time for their loved ones to come.

Jesus has been waiting a long time for His loved ones to come. Here in this prison-house of a world, they’re held, and Jesus longs for the homecoming. And the pitiful thing is, friends, it isn’t lack of the ransom. That’s already been provided. But the pitiful thing is that the prisoners are not as anxious to get out of this world as those prisoners were to get out of their jails.

I wonder if things are too easy for us in this jail. I wonder if things are too comfortable for us in this world. If we were stripped and put in a cell and kept in solitary confinement for several weeks, we probably would long for heaven with a yearning desire that few of us have ever experienced.

You know, during the time when the plagues are falling, there is going to come a prayer from the church here in this world. Did you ever read it?

Revelation the 14th chapter and the 15th verse:

“...Crying with a loud voice to Him that sat on the cloud...” Revelation 14:15.

That’s Jesus.

“...Thrust in Thy sickle, and reap: for the time is come for Thee to reap; for the harvest of the earth is ripe”
Revelation 14:15.

Jesus is coming in answer to that prayer of His church. When we want Him to come the way He wants to come, He’ll come and come quickly. But Jesus is not coming to tear us away from our possessions. He’s not coming to pull us away from our idols. He’s not coming to urge reluctant feet to board the space trip to the New Jerusalem. No. Christ is waiting with longing desire for you and me to want what He wants, to long for what He longs for. That’s reunion [a paraphrase of *Christ Object Lessons*, page 69].

In that last prayer recorded in John 17, He said:

“Father, I will that they also, whom Thou hast given Me, be with Me where I am...” John 17:24.

He wants us there. And as those thousands of eyes peered skyward watching for those planes as they flew over from Cuba with those ransomed prisoners, so Jesus and the angels of heaven are looking with the deepest interest, the most intense longing for the day when the ransomed ones will come home from this world.

Would you like to have Him come? Would you?

These words have been ringing in my ears for several days now. They were penned by Marjorie Lewis Lloyd that some of you know, one of the poets of the advent movement.

“I look about on the storm without,
That breaks o’er a weary world;
And I think as I watch the winds that blow,
‘Tis time for the Master to come, I know;
I wish He would come tonight,

For the road is long, it has lost its song,
And its last dim lights burn low;
But I think of the Master’s promise to come,
And I know that the waiting is almost done;
I wish He would come tonight.”
[Unknown title by Marjorie Lewis Lloyd.]

Would you like to have Him come tonight?

Now, let's turn to the text that tells us when He will come. We've already read here it's our privilege to hasten His coming. Let's turn to Matthew 24:14, or you don't need to turn to that one, do you? Why, no. Every lover of the advent hope knows that. Let's repeat it:

"And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" Matthew 24:14.

Oh, *when* will the end come? When the work is done. When this Gospel of the kingdom has been preached, proclaimed, published, witnessed in all the world, then shall what come? "The end come."

The end of what? Ah, that's what I'd like to have you think about for a little bit, the end. The end of war, the end of famine, the end of sickness, the end of pain, the end of crime, the end of wretchedness, the end of disappointment, the end of everything that is unlovely, and the beginning, the ushering in of everything that's desirable, never to end. All that is wrapped up in that expression:

"...And then shall the end come" Matthew 24:14.

You know, every now and then, as we go out in nature, we see some tragedy. We see some little bird in pain as some larger bird or some animal devours it. We see some creature in anguish. We witness the sad and futile searchings of some mother bird or some mother animal for a baby that's been lost or taken; it's dead and gone. What does it all mean?

Ah, friends, you remember that expression Paul gives us in Romans 8:

"...That the whole creation groaneth and travaileth in pain..." Romans 8:22.

What for?

"...For the manifestation of the sons of God" Romans 8:19.

All nature is in pain, my friends. Millions of people are in pain tonight. Millions of animals, millions of birds, millions of creatures are suffering in one way or another every moment of every hour of every day. And it's been so for hundreds and thousands of years now. And there's no way to stop it except this verse we've read.

Then, and not till then:

"... *Then* shall the end come" Matthew 24:14.

But that'll stop it, and it'll stop it for eternity.

Well-meaning people (and they certainly deserve our sympathy and cooperation) establish societies for the prevention of cruelty to animals. But my dear friends, they have an endless task. Well-meaning people establish societies,

leagues, campaigns to try to put an end to war. Certainly friends, we wish them well, but they have a futile job. There is one answer and only one answer to all those problems. That's the coming of Jesus.

“...Then shall the end come” Matthew 24:14.

The end of all these things that we'd like to get rid of. There's no other answer, but this is the answer.

But friends, there's something far deeper, and higher, and wider, and longer than all that, in that expression:

“...And then shall the end come” Matthew 24:14.

I want to read you now, what to me is the most sublime statement in all the 50 volumes of the Spirit of Prophecy, the book *Education*, page 263:

“Those who think of the result of hastening or hindering the Gospel think of it in relation to themselves and to the world. Few think of its relation to God. Few give thought to the suffering that sin has caused our Creator. All heaven suffered in Christ's agony; but that suffering did not begin or end with His manifestation in humanity. The cross is a revelation to our dull senses of the pain that, from its very inception, sin has brought to the heart of God. Every departure from the right, every deed of cruelty, every failure of humanity to reach His ideal, brings grief to Him” *Education*, page 263.

Ah, what a vista that opens up. What a vast panorama of sorrow and pain that began when sin began and that can never stop till sin is stopped.

When the first sin was committed, the pain of that first sin reached the heart of God and stabbed Him as with a sword—a sword that killed and yet He must keep on living. Infinite love must bear the sorrow and the pain and the shame and the agony and the woe of year after year, generation after generation, age after age of sin and its sad results.

And Jesus hung on a wooden cross for six hours to help you and me to see something of what He and His Father *had* suffered and *would* suffer for 6,000 years. The pain didn't start when they drove the nails through His hands, and it didn't stop when they put Him in the tomb. It started before the foundation of the world. And that's why it says He's:

“...The Lamb slain from the foundation of the world”
Revelation 13:8.

Few think about it, it says. Few understand what sin has cost God and *is* costing God; few think about it. And therefore, few realize what the end of it all is going to mean to Him.

Oh, what a wonderful relief from pain and agony awaits God when the last sin has been blotted out, and the last evidence of sin removed from this universe, and His banished are all brought home, and the universe is in peace and love again.

Did you ever stand or kneel by the bedside of somebody you loved that was in pain? How did *you* feel? You suffered too, didn't you? And if you'll tell me how much you loved the loved one, I'll tell you how much you suffered. If you loved them a little, you suffered a little. If you loved them a great deal, you suffered a great deal.

Listen, as I read from *Desire of Ages*, 823:

"Christ feels the woes of every sufferer. When evil spirits rend a human frame, Christ feels the curse. When fever is burning up the life current, He feels the agony"
Desire of Ages, page 823.

He feels it all. And as I read that, I hear a cry from 25 years ago. Yes, from nearly a quarter of a century, there comes echoing down the corridors of memory's halls the cry that I heard in the great Charity Hospital in New Orleans. I was making a visit there to a sick person. And there, there are dozens and scores and hundreds of patients.

And as I walked down the hall to meet this sick person, from way down the hall in the other direction, I heard this cry, "Oh Allie, come and get me out of this place. Oh Allie, come and get me out of this place."

I've never forgotten that cry. I don't know what was the matter with the poor man. I don't know what he hoped to accomplish by being taken out. I just know, friends, it was a cry of agony such as I can never forget.

And any who have ministered long to the sick have deeply impressed upon the brain cells experiences of pain and woe and anguish and agony that God in His providence permits to come to us that we may catch just a little glimpse of what He's seeing, what He's feeling, what He's suffering all the time, all the time.

And I say to you, friends, these things will either make us calloused or they will make us tender. We'll either become hardhearted or we'll become merciful and tenderhearted and deep feeling.

Turning back to *Education*, 263:

"As the 'whole creation groaneth and travaileth in pain together,' the heart of the infinite Father is pained in sympathy. Our world is a vast lazarus house, a scene of misery that we dare not allow even our thoughts to dwell upon. Did we realize it as it is, the burden would be too terrible. Yet God feels it all. In order to destroy sin and its results He gave His best Beloved..."
Education, page 263.

Now, listen:

“...and He has put it in our power, through cooperation with Him, to bring this scene of misery to an end”
Education, pages 263–264.

Oh, friends, can it be true? That’s what it says, and it’s true.

“...He has put it in our power, through cooperation with Him, to bring this scene of misery to an end” *Ibid.*

Then it quotes the text that we quoted a moment ago, Matthew 24:14.

Is that why you were born? Yes. Is that why we’re here tonight? That’s it. This is the meaning of life, dear friends.

Isn’t it a shame that the ones who know or *could* know what we’re studying tonight, so many are busy with anything and everything except the *one* thing that will get the prisoners home and put an end to it all?

If I were languishing in prison, I’d think the excuses were very cheap of people who said that what they were doing instead of coming and doing something about getting me out of prison, the things they were doing were not bad things, they weren’t bad things.

So many things going on in the world today that if the Holy Spirit begins to touch them, some sensitive heart cries out, “I don’t see anything wrong with that. I don’t see why I shouldn’t take this course, and carry on this career, and do that, and do the other thing. I can’t see what’s wrong with that amusement or this book.

Well friends, if somebody you loved *really well* were in prison, and *you* had the opportunity of ransoming them, some of those things would lose their appeal oh so fast, wouldn’t they?

Of course, it isn’t anybody we know very well or love very much that’s in that position is it? That’s the tragedy of it, friends. Our best friend is on the cross. He gave everything to ransom us. But we’ll need to give a little something to ransom Him, friends.

Two thousand years ago, they sneered at Him and asked Him why He didn’t come down from the cross. And there are those today who, if they even got a glimpse of what we’re studying tonight, would say, “Well, why should He worry. He has everything.”

They don’t understand. But you and I understand a little, don’t we? I’ll tell you how we can understand it more. Start doing something about it. There is only one passion for a blood-bought soul, friends. And that is the passion, to bring to an end the suffering of Jesus Christ; to bring to an end the pain that’s tearing at His heart. That’s the only thing to live for.

Some of you can remember when the Lindbergh baby was kidnapped. Any of you remember that? Oh, yes. What did Lindbergh do? Ah, friends, he got in that airplane, and he just went up and down, up and down, back and forth, following every possible clue. It was a painful story.

I wonder if anybody had to labor with him to give up certain extravagances during that time.

I wonder if anybody had to say to him, "Well, Colonel Lindbergh, I hear you were invited over to a certain dance or a certain party, but I really think it would have a better influence under the circumstances if you didn't go."

Do you suppose he thoughtfully rubbed his chin and said, "Well, under the circumstances, maybe it would have a better influence if I stayed away"?

Do you think anything like that happened? Just one thing he had to live for.

"Ah," somebody says, "but I wouldn't want to live like that."

Do you mean to say, my friends, you will pass by on the other side? Do you mean to say that you will close your eyes to Calvary? And close your ears to the pain and agony and anguish of this world?

And the plea of the Savior, "Inasmuch as ye did it not to one of the least of these, ye did it not to me" [a paraphrase of Matthew 25:40].

Do you mean that you will join the godless world and say, "Let us eat, drink, and be merry, for tomorrow we die, and who cares what happens to earth's three billion souls"?

You can have one experience or the other, but you can't have both, my friends. And we're rapidly approaching the hour when there'll be no middle class. Every soul soon will be heart to heart with Jesus in this yearning desire to put an end to all this tragedy, or else they will be beyond the reach of either man or God.

What can we do about it, friends? There are two things we can do about it, and that's what I want you to think about now, as we focus upon the very practical thing.

The very first thing we can do, we can give up sin. And instead of arguing with God when He talks to us about something, we just put it right down fast. Give up sin. That's what's hurting God. Why not give it up, friend? I can't control what some other people do about hurting Him, but I can control what I do, can't I? And believe me, friends, if He loves me as much as He says He does, just for one soul to quit would bring Him, oh, a world of comfort, wouldn't it?

"...There is joy in heaven over one sinner that repenteth"
Signs of the Times, January 19, 1892.

Let's take some new steps in getting away from sin and the world and getting close to Him this year. Let's start out tonight this first Sabbath of the new year. What do you say, friends? Let's be very practical about it.

How about the way we keep the Sabbath? Could we please Him by being more careful about the edges of the Sabbath or the hours in between the edges? Think about it. See if there are some new steps He'd like to have us take.

What about our diet? Let me say very frankly, friends, we cannot please Him by mere mortification of the flesh. We won't add anything to His joy or detract anything from His pain by bringing pain or malnutrition to ourselves. We need caution, some of us along that line, but some of us need a world of encouragement to control our appetites and get closer to God's ideal in the matter of diet.

These things that I'm suggesting are personal matters that must be settled between the soul and Christ. But once we get the setting, the background, friends, we'll be anxious to come close to the Savior.

What about our personal devotion and our family worship? Is there a family represented here tonight that's not having the family altar? Fathers and mothers, husbands and wives, parents and children, are you praying together? Are you learning to solve problems on your knees instead of just talking or just thinking? The mercy seat is the place to come to find mercy, and that's what we need, friends.

What about dress? As the world is getting more immodest, would it be a good thing for God's children to get more modest? Or shall we follow the world even if we follow a few inches behind the world?

Oh, this view, friends, of what's holding up things will help us with many details. We can't settle it for other people. You can't control how other people wear *their* hair, but you can control, in fact, you *do* control how you wear yours. And if we think of Jesus on the cross, and Jesus in the sanctuary holding up His wounded hands as He bears the weight of the sins of the world, we'll want to be dressed from head to foot in a way that represents Him, my friends, not Paris or Hollywood.

It grieves me when I see how the fashions of this world have made their inroads among the saints of God. It grieves me to see how readily we echo the world, reflect the world. How quick the trends introduced by the world find their way in. It ought not so to be. The bride of Christ needs no help from the beauty shops of this world to get ready for her Bridegroom. The children of God need no help from the stylists of this world to appear in the court of heaven.

Such thoughts as we are thinking tonight, friends, will not lead us to be slovenly, far from it, nor sloppy, nor untidy, nor careless, far from it, a million miles from it. Jesus is ready to teach you individually how to take some new steps away from the world and toward heaven. On your knees is the place to find the answer.

I think of those Cuban refugees. I think of that man that left his \$30,000 home; came without a penny, but he was happy, happy to get away. I'm wondering if there are any tests that God would like to bring to any of us tonight in the matter of

our money, our property, our possessions. I wonder if we have everything on the altar to be used as He shall direct. I wonder if there are any steps of carefulness in tithe paying, or offerings, or use of our funds that God wants to talk to us about. I wonder if there's any money that's being spent not for whiskey or tobacco, but just for things that we *could* get along without if we knew that the money would get Jesus out of pain quicker.

Is there a way to turn our money into ransom? Oh, yes.

“...This Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come” Matthew 24:14.

This view of life will teach us to use our money carefully, to provide the food we need and the clothes we need, but not to waste a nickel of it, my friend. *All* of it can be used as ransom funds to help bring the end more quickly.

And then, the other thing I'd like to have us think about, friends, besides giving up ourselves, is devoting the life to win others.

Brother Wilson was talking to us a few moments ago about this matter of witnessing, but effectual witnessing for Christ and soul-winning is something that cannot be done as a hobby. It must be a life burden and a life passion.

The One who knows has told us that the lives of too many are too easy. They're too easy on themselves. When Jesus came to this world, there was one thing that drove Him all the time—to win souls, to win souls.

Now, I would like to ask you this first Sabbath evening of the new year to put your life into soul-winning. Not just for an occasional afternoon, but for every day in the week, every day in the year, and on through. For some of you, it will mean deliberately dashing your dreams. For some of you may have had dreams of some career or some plan that you wanted to carry out in which you thought you could be a good Christian and still do this, that, or the other thing.

But now, as you see what the real meaning of life is, you see that your Lord would like to have you devote your life to helping Him get all the souls gathered in as fast as possible. For as soon as it's done, He's coming, and that'll bring the end of all the earth's woe and misery.

Will you devote the life to soul-winning? And if you will, I would like to have you be very concrete and practical and specific tonight. And I would like to ask you here tonight to ask God to give you some souls (at least one) to begin to pray for. Not just in a general way, not in a casual way, but in a very earnest way.

You know, the other day I had an experience that I thank the Lord for. There's a man that I've been praying for, for several years. From time to time, I try to get in touch with him, sometimes with no success. But I keep praying for him. I prayed for him hundreds of times, I suppose thousands of times.

But the other day I got a Christmas card from him, and he said, “The year I spent in your home I will never forget. It was the happiest time of my life.”

And then, he said, “Keep on praying for me, keep on praying for me.”

Do you think that helped me to keep on praying for him? When the unsundered soul himself urges us on to keep praying for him, ah friends, God wants to encourage us to pray and keep on praying.

So, I ask you tonight, in giving your life to Jesus for this new year, make a prayer list of one or two or three, or however many souls you can carry. Don’t make it so long that you get wearied with it; that it ceases to lose its meaning.

And then, the second thing is what Brother Wilson called your attention to the other night and mentioned tonight. Have a little prayer band with somebody else. I can guarantee, friends, if you’ll do those two things, you’ll have some souls for Jesus, and you can help bring an end to all this tragedy.

The Savior’s promise is very clear on this little prayer band. It’s in Matthew 18:19. It says:

“...If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of My Father which is in heaven” Matthew 18:19.

And echoing that, we have the words of the Lord’s messenger in *Volume 7*, page 21:

“Why do not believers feel a more earnest concern for those who are out of Christ? Why do not two or three meet together and plead with God for the salvation of some special one, and then for still another?”
Testimonies for the Church, Volume 7, page 21.

And the echo of that question rings down these aisles and through these rows of seats tonight, “Why?” Why indeed? Why should we not do it?”

It’s so simple. I know you all can’t give Bible studies. You who can, be up and at it, friends. I know you all can’t preach—you who can, be up and at it.

But there’s something that I know that every one of you here tonight can do. You can do these two things I’ve asked you to do for Jesus. Giving the life to soul-winning, you can have a prayer list and begin to pray every day for those one or two or three, or half a dozen souls that God has laid on your heart. You can put that list down before God and plead with God over those souls. Every one of you can do that.

And the second thing you can do, you can seek out a prayer partner who will get down with you and put one of his names down, and you put one of your names down, and the two of you together agree to pray for those two names.

And as you work and pray in Christ's name, Jesus says your prayers will be answered, and the numbers will increase [a paraphrase of *Testimonies for the Church*, Volume 7, page 21].

Ah friends, I have given you the very simplest thing all this world tonight in soul-winning, but it's the heart and core of the whole program of evangelism. Shall we do something about it for His sake—the One that we wish would come and would come soon?

As you think about it, let me read to you again those two stanzas I read from Sister Lloyd and then the rest of the verses she puts with them.

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