

# Wilt Thou Be Made Whole?

#0679

Study Given by W. D. Frazee—January 11, 1963

[Singing, a duet of Elder Frazee and Pastor Boykin]

I want some manna. Don't you? Is there going to be some at that long table? Did somebody see it? Yes. The Lord's messenger saw the manna on the table. We want Jesus to share it with us. But does He have some for us tonight? Thank the Lord. The fifth chapter of John:

"After this there was a feast of the Jews; and Jesus went up to Jerusalem. Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had. And a certain man was there, which had an infirmity thirty and eight years. When Jesus saw him lie, and knew that he had been now a long time in that case, He saith unto him, Wilt thou be made whole? The impotent man answered Him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steps down before me. Jesus saith unto him, Rise, take up thy bed, and walk. And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath" John 5:1–9.

A wonderful story, isn't it, friends, of a wonderful experience? A wonderful Savior, a wonderful Healer, did a wonderful work!

You see the picture, there's the pool, from time to time, there is agitation. It was commonly believed that it was supernatural and that there was healing in it (*The Desire of Ages*, page 201). The point is, the people, believing in it, had come. There they lay, waiting for the moving of the waters.

Oh, how many today who are sick in body, sick in mind, and sick in soul; who are looking for something to happen that is going to fix them up. Some think they can get it out of a bottle. Some think they can get it out of a hypodermic needle. Some think they can get it through consultation with a human being. Some think they can get it through reading certain things, or through certain diets, or through certain exercises. Far more than back then, today, there's a multitude of impotent folk who are weak and sick, waiting for the moving of the water.

I wonder if there is someone like that here tonight who says, “Yes, that is me. I need help. I’ve got a sick stomach. I’ve got a weak heart.”

Or, maybe the difficulty is in the spirit. I wonder if there is somebody here tonight, dear friends, who is not sure of your relationship with God. There’s a burden of sin upon your soul, a burden of anxiety, a burden of care. I wonder if there is someone here tonight who has been that condition in a physical or spiritual infirmity as long as this poor man was that Jesus especially focused His attention on.

How long had he been that way? 38 years. Doubtless he was considered a hopeless case. Doubtless he was as far as men could evaluate the matter. But thank God, friends, to the great Physician there are no hopeless cases. Let’s please settle that right here this minute, friends. To the Great Physician, there are no hopeless cases.

You’ll notice that Jesus raised two points. First, He said, “Would you like to be well?” We might almost say that was an unnecessary question. But friends, Jesus never asks any unnecessary questions. Jesus drew from him his heart’s desire in order that He might awaken his spirit to the thought of the possibility of receiving the fulfillment of that desire. You know that it’s the Holy Spirit that prompts our prayers if they mean anything. So Jesus was working to bring to the surface the life longing of that poor sufferer.

Would he like to be well? Ah, indeed he would. But he said, “Sir, there is nobody that cares for me.” It was the truth. There was no relative there, no friend, no neighbor watching over him hour by hour:

Sir, I have no man, when the water is troubled, to put me into the pool” John 5:7.

He had been there day after day, month after month, waiting for the moving of the water, but all in vain. He was nearer death than when he came.

Now, what does Jesus do? Ah, Jesus doesn’t even discuss the pool, my friends. Jesus didn’t waste a moment on that subject. Rather friends, He encouraged him to exercise faith in the *immediate* help that was there for him in the person and presence of Jesus. For all earth’s ills, there is one divine remedy. It is in the person of Jesus.

We are told that Our Savior’s words, “Come unto Me, and I will give you rest,” is a prescription for all physical and spiritual ills. Christ is indeed the answer. How quickly the man’s faith took hold. When Jesus said, “Rise, take up thy bed and walk,” *immediately* his will responded.

As he willed to walk, the Holy Spirit energized those withered muscles, those unused nerves. As he *willed* to walk, the mighty power of the Spirit of God enabled him to walk, and he did walk. What a joyful Sabbath walk he had!

It is Sabbath again, and again the great Healer is present to point to Himself as the one who has the answer to our particular needs. Tonight some souls are going to get help. Tonight, some souls are going to be relieved, healed, saved. I wonder if there is someone here tonight who says, "oh, I'm like that poor man. I must have help. I have been waiting and hoping that this thing would heal me, or this person would help me, but I see my only hope is in Jesus."

I want to ask specifically right now, is there somebody here tonight who says, "Oh, I know God has sent me to this meeting to get help, for I must have help. I want prayer that Jesus will reveal Himself to me and bless me and help me and strengthen me, right here in this meeting tonight. If there's somebody like that here tonight, would you raise your hand, friend? I want to see you. Yes, yes. Thank the Lord for everyone. Well friends, I know that there's help for us. I hope that as we go from point to point tonight that the Spirit of God will bless every one of you.

May we bow our heads just now? Oh dear Lord, You've seen every one of these hands—precious hands reaching out for the help that Jesus is waiting and longing to give. In a very special way, come in and speak peace and hope and courage to everyone. Bring forgiveness, bring healing, bring deliverance. And oh, fill this chapel tonight with the Spirit of God, and help us to get hold of something tonight that shall never leave us. For Christ's sake, amen.

Now, I want to ask you a question, friends. And I want you to think about this. Suppose you had been an acquaintance with this man at the pool. Suppose you had from time to time been in the habit of dropping in to see how he is faring. You'd seen him there from week to week. Every time you go by the pool of Bethesda, you see him there. There he lies, there he lies. One morning you come by and look around and say, "Where is that man?" People say, "I don't know where he is. He left here yesterday."

He did! How did he get away?

"Why, he walked."

He walked! Where is he?

"I don't know."

What would you do? You would make inquiry, wouldn't you? And you would hear the story. How thrilled your soul would be with his deliverance! How glad you would be to grasp his hand and hear from his own lips of the healing power of the great Physician. Do you suppose he told people? Why, of course he did.

But now I want to ask you another question, friends. Suppose after a few weeks you're passing by the pool of Bethesda, and you see that man lying there again. What would you think?

Suppose you say to him, "Friend, I thought you were walking."

“Yes, I walked.”

What happened?

“Well, I don’t know. I just seemed to lose out.”

What are you doing now?

“Well, I’m waiting for the moving of the waters again.”

I wonder if anything like that has ever happened, friends,? Oftener than I wish it did. And the pitiful thing is that thousands of people have gotten used to that level of the Christian experience: sinning and repenting, sinning and repenting, sinning and repenting.

I want to deal with some simple and practical things for a few minutes tonight, friends. I want to ask, “Why do we come to Jesus, and what do we expect Jesus to do for people?” I want to ask you whether He does it or not.

Let me make it very clear so that nobody misunderstands, for I find that the Devil is always ready to take advantage. Let me make it very clear that the Scriptures do not teach that people can have something happen to them all at once that makes it unnecessary for them to ever need help again for the rest of their lives. We do not believe in instantaneous sanctification. The Scriptures do not teach it.

We are sanctified by a lifetime of Christian experience. The language of the converted soul will always be, “Deeper yet, deeper yet, deeper yet. More and more and more and more.” Let me make it very clear that no matter how great the blessing you have received today, there is a richer blessing tomorrow. No matter how your need is met today, there is a greater need to be met tomorrow. Paul makes it very clear:

“Not as though I had already attained, either were already perfect: but I follow after...” Philippians 3:12.

I want to reach the thing that God has set before me. I want to reach that standard of perfection in Christ Jesus.

I am not seeking in any way to discourage the longing of the soul for more and more and more of the Savior’s blessing, a deeper work of grace day by day. That is, shall I say, normal. In fact, if one lacked that—if one had the type of satisfaction, in which he said, “Well, I already have everything, Jesus has done everything for me, and there is nothing left to do.” Instead of proving he had a deep Christian experience it would show he had a very shallow one if he had any at all.

But now, having made that clear, I come to the point which is the thing I am most anxious God will help us see, dear friends. The fact that God has something more to do for us tomorrow shouldn’t keep us from doubting today what He did for us yesterday. It shouldn’t mean we lose today what He did for us yesterday. Not at all.

You remember in Bunyan's allegory, Christian set out from the city of Destruction to go to the Celestial City. He had many experiences along the way. He got bogged down for a while in the Slough of Despond, but thank the Lord He got out of that and went on his way. He went through the Wicked Gate after some discouraging and diverting experiences, and he finally toiled up the Hill of Difficulty after being afraid of the lions there you remember. He went down the hill on the other side and met Apollyon and had a battle there. He suffered some injuries, but he got through. He went through the Valley of the Shadow of Death and had some real battles there with the little imps that got onto his shoulder and whispered into his ears certain things which distressed him.

In company with a fellow pilgrim, at one point, he got clear out of the path and over into the enemy's ground and was taken by Giant Despair as a captive and locked up in Doubting Castle. For several days and nights, they were tormented. Finally, in the middle of the night, he said to his fellow, "What a fool I am to lie in this dungeon when I could just as well be out breathing the fresh air of heaven. I have a key here in my breast, Promise by name, which will I'm sure open any lock in Doubting Castle."

And of course, Hopeful said, "If that is what you have, get busy and let's use it and get out of here." They got out and went on their way. Well, thus it went, various experiences.

My point is this, my friends. Suppose that somewhere along the journey from the city of Destruction to the Celestial City you accosted Christian and said, "Where are you going?"

Suppose he said, "Well, I don't know. I wish I was going to Heaven. I hope I am, but I don't know."

Where's your home?

"Well, my home is in the City of Destruction of this world. I'm trying to be a Christian, but I don't know whether it works or not. I don't know whether I have hold of the Lord or not. I don't know whether the Lord has hold of me or not. I don't know if I have made any progress or not."

What would you think of that sort of testimony, my friends? What would you think of that sort of experience? I say to you, it is a pitiful thing to be waiting for the moving of the waters, and for the Savior to come and lay His dear hands upon us and lift us up and send us on our way walking, and then come back in a few days and lie there as paralyzed as ever, waiting for the moving of the waters.

My brethren, these things ought not so to be. We are to have an experience with God, and shall I say, nail that down. Clinch it. That's settled. We know God did something for us at that point, and we go on. If tomorrow we find we need something more done for us, fine. Let's call on the Great Physician, and let God deliver us from that sin, that temptation, that doubt, that discouragement to which we are exposed at that time. But let us not deny the experience God has given us, and

let us not drift back, slip back, fall back into the experience of defeat which we had before. Do you see what I mean, dear friends? That is most important.

Did you ever hear a phonograph record being played in which, for some reason or another, the needle kept going around in the same groove? Is it enjoyable, isn't it? Or, is it?

You know, Jesus is very merciful and very patient. I don't think we make Him impatient, but sometimes we make Him very weary. Very weary when we ask Him to do the same thing over and over and over and over and over again. And bending over us, He says to us, as He said to that poor sufferer, "Wilt thou be made whole?"

Would you like to get the help that lasts? Would you like to get an experience that sticks? We expect people to do that with some things.

Suppose a man comes in, and he has a package of cigarettes in his pocket. I give a call and invite people to come and lay their idols on the altar. This man comes and puts his package of cigarettes right down here. Suppose next Friday night I give another call, and he brings a package of cigarettes again and puts them down. Suppose at the next vesper service we give the call, and again and again, he pulls a package of cigarettes out of his pocket and puts it down at the altar.

Suppose that keeps up every vesper service for six months. Twenty-six weeks, week after week. Every Friday night, as regular as can be, the man comes and puts the package of cigarettes down. We might say as it's written in the Book, "Where is the Lord God of Elijah? Where is the power of God anyway? Can't God save that poor man from going back to the cigarettes?"

I want to ask a question. Don't need to stand if you don't want to. But if there's anybody here tonight who knows that God can deliver people from cigarettes because He delivered you, will you stand right where you are right now?

[The sound of people in the congregation standing]

Now, please remain standing just a moment. Brother Barker, how long did you use cigarettes? Twelve years. How long has it been since you used one? Five years. Who delivered you? The Lord delivered you. You used them for twelve years, and you've been without them for five years. Do you believe the Lord is going to keep you for the rest of your life? Do you think you can keep yourself?

Has God changed you, and are you glad to bear witness to it? Praise His name, praise His name.

Brother James, how long did you use tobacco?

[Brother James] Twelve and a half years, cigars and tobacco.

[Elder Frazee] Well, how long have you been without it now?

[Brother James] Probably four years.

[Elder Frazee] Four year, does the anchor hold? Do you expect God to keep on delivering you?

[Brother James] Yes, sir!

[Elder Frazee] I want to ask the audience a question. Do you think that it's all right for these men to bear witness like that? Or, do you think that they ought to say, "Well now, listen, knowing human nature as I do, I don't know. I may be smoking tomorrow."

Do you think that that is what they are supposed to say? Do you friends. Well, wouldn't it be boastful if they should say, "I know that God has delivered me"? Wouldn't it be risky for them to claim that they are going to be victorious? What about it?

Or, is there a different way God deals with the tobacco question from the way He deals with evil temper and criticism and doubt and discouragement and darkness and foolishness and pride and worldly dress and a lot of other things?

Brother Moxley, how long did you use tobacco?

[Brother Moxley] About ten years

[Elder Frazee] Ten years. How long has it been without it?

[Brother Moxley] About forty.

[Elder Frazee] Forty years! Really? Forty years! Can the grace of God then hold a man for 40 years? Yes.

Well now, I'm not going to take the time of the rest of you, dear people. Thank you all for standing, and you may be seated. Thank you for the testimonies.

Now, you expected that on the tobacco question. I wonder if there is power in Jesus Christ to deliver men from other things. Or, whether we've got to get help to help tonight and by another Friday night be right back into the same rut of doubt or discouragement—sinning and repenting, sinning and repenting. Brothers and sisters, I say we have encompassed this mountain long enough. What do you say?

Don't misunderstand me. I'm not trying to get anyone into some fanatical, extreme idea that all of a sudden, they are going to reach the place where they can claim perfection of the flesh. No. But I say to you, dear friends, there is deliverance in Jesus Christ such as many here have not fully entered into. And I *long* to see us enter in by the grace of God.

We will enter in on other things just like these souls have entered in on the tobacco question. We sense our need, and we cry to God for help. We believe in His help and exercise faith, and go and do what God says, believing in the saving grace of Jesus Christ. Let's do it. What do you say?

Now, I want to ask another question. Suppose you'd hear me give a call here tonight. For everybody who wants to be delivered from tobacco? Several people should come up. What would you think if these people who have just now stood up and told their experience if you should see *them* coming up and kneeling here and praying for deliverance from tobacco?

I think that we need to carefully weigh every call and invitation that's given, my friends. I gave a call in a meeting not too long ago. After the meeting, someone said to me, "I wonder if it might not have helped some folks if some of us had set a good example and come forward?"

I explained something to him, and this brother thanked me very much for explaining it. He said, "I have a great deal to learn."

I said that we should never answer an invitation merely to set an example for somebody else. Of course, there are various kinds of invitations and calls. If I should ask how many here tonight would like to do better, how many should answer that invitation? Everybody. If I should give an invitation for everybody who feels the need of drawing closer to Jesus, how many of you could come forward? I hope every one of you could and would. There are general invitations. But my dear friends, there ought to be something that marks the difference between an unconverted, defeated individual and a born-again Christian that is rejoicing in the grace of God. There ought to be something, what do you say?

So I ask you a question tonight. Do you know that Jesus has forgiven your sins? Do you know that Jesus has heard your cry and pardoned your transgressions? Do you know that Jesus has come into your heart and that He's a mighty Savior to save you from sin? I don't mean you have any perfection of your own to boast of. You never will have. But ah, do you know that the One who bent over that paralytic has come to you and said, "Will you be made whole?" And you've said, "Yes." And He said, "I am the Lord that heals thee and saves thee. Arise and walk" Can you say, "Yes, I know I my Jesus has come into my heart and is doing things for me. I know that there is a deeper work that needs to be done, and I'm asking Him to do it day by day, but that doesn't deny the fact that He has done a great work in your soul. I know He forgives sin. I know I am His child. I know that I'm under the blood, the precious blood, and you know you are accepted."

Is that the privilege of everyone?

Why do people lose Him? That's what I want to study with you for just a few minutes right now—what happens, friends, what happens. And may I tell you that one of the biggest reasons that people do not hold it is because they do not get busy at *once* getting other people into the same experience. That's it, that's it. I want to read you a little statement here from the book *Christian Service*:

"It is in working for others that they will keep their own souls alive" *Christian Service*, page 22.

"It is in working for others that they will keep their own souls alive" *Ibid*.



Will you say that with me?

“It is in working for others that they will keep their own souls alive” *Ibid*.

Once again:

“It is in working for others that they will keep their own souls alive” *Ibid*

How will you keep alive? Working for others. Now don't misunderstand me. Working for others will not *make* you alive. Oh, no. Only the miracle-working power of Jesus reaching down and saying what He said to that poor sufferer will save you. But when Jesus has come into your heart and done something for you, the way to *keep* that is, what? It is to start working for others right away, right away.

Instead of running a medical missionary institute here for the training of soul winners, suppose we were down on an ocean beach somewhere running a training program for lifeguards. Suppose we had fifty people enrolled in that school for lifeguards. But suppose we had to admit that quite a number of the students were getting drowned every week, and we had to get out there and give them artificial respiration just to save them. And that was happening over and over and over and over and over again. What would you think of that program?

Well, you would either think there was something wrong with the program or something wrong with the students. Wouldn't you? That's right. And the fellow who is out there drowning again and again and again, has to be pulled in and laid out on the beach and be worked on him to get the water out of his lungs, and give him artificial respiration, and finally he gasps and starts to breathe again. Then we say, “Oh, I'm so glad he is alive!” How many times do you think we ought to go through that, dear friends? Do you think that we ought to do that once a week? I'm afraid some people think it ought to be done once a day.

God have mercy upon us and show us that there is something better in Christian experience than that. Certainly, if we are drowning, we ought to cry out for help. And if a person has been drowned a hundred times and is going down he had better cry for help and someone who loves Jesus and loves that person had better plunge in and get him and bring him out. But friends, we ought not to think that is the program, for it isn't.

We ought not to encourage it in ourselves or one another. We ought not to let souls drown in sight of land and help. No, no, no. We ought to plunge in and get them out. But somewhere along the line, lifeguards ought to get beyond that. What do you say?

What are you anyway? Are you a lifeguard? Are you in training to be a lifeguard?

“Throw out the lifeline across the dark waves.  
There is a brother whom someone should save;

Somebody's brother! Oh, who then will dare  
To thrown out the lifeline, his peril to share?"  
Ella Fitzgerald "Throw Out the Lifeline."

Out with the lifeboat, away then, way! But I want to tell you something, friends. If we are going out there on those billows with a lifeboat, I want somebody who can *swim* to be in the boat. What do you say? Are we training medical missionary soul-winners, or are we training people who have to be given artificial respiration over and over and over again?

That is putting it plainly, isn't it, friends? I think it ought to. I think we ought to understand that the purpose of these studies in these meetings is not to just keep us where we can get just enough help to last us until somebody gets us a push in the lungs, you know.

Oh, there is something better for us! There's a balm in Gilead, and there's a Physician there. God has laid help upon One Who is mighty. But listen, no matter how much help you get, if you do not get busy working for souls, you're going to get weak, friends, and it will all have to be done over again.

Don't let anyone misunderstand what I'm giving here tonight. Don't let anyone get discouraged in coming to the altar a hundred and fifty times if you need to get help. There are some people who quit tobacco once, and that's it, but there are some people who will quit tobacco again and again and again and again. Am I correct?

Some of you men and women who stood up awhile ago, maybe you've quite the very first time—maybe you didn't.

I have a box I call my trophy box. In it, I have an old pipe that a railroad engineer gave me. I have a plug of tobacco a hotel clerk gave me. I have a number of packages of cigarettes.

I was talking to a very dear friend of mine who 35 years ago gave me his package of cigarettes. I was talking with him many years afterward, after he has he became a teacher in one of our colleges. I spoke to him about that package of cigarettes he had given me 25 years before. He said, "Yes, Brother Frazee, but that was not the last one." But thank God, friends, it was *near* the last one.

I repeat, I do not want to discourage anyone from going and getting help, no matter how many times you have to get it. The thing I'm trying to get at is not to stop trying to get help. It is encouraging you to believe you can get some help that lasts. That's what I am trying to get at.

There are some people who are sick, and the only way they can get going is to get a shot of something every few days. Well, if the only way I can keep going is to get some kind of vitamin or endocrine shot of some kind, I had better keep going, hadn't I? Certainly. But oh, if there's some way to get help on the tobacco question or temper question or doubt question or discouragement question so we do not have to keep going over and over and over again on that, wouldn't that be fine, friends?

I repeat, how are we going to do it? How are you going to keep alive? What did we read here?

“It is in working for others that they will keep their own souls alive” *Christian Service*, page 22.

Say it again with me.

“It is in working for others that they will keep their own souls alive” *Ibid*.

I wonder how long we have to wait after we’re converted before we do that? Friends, we do not have to wait one day.

I bring in to the witness chair on that point the man who had was a demoniac—who had the devils in him, over there on the shore of Galilee. You remember that the Lord Jesus healed him one morning. The man had been out there just full of devils, and Jesus healed him. Then what did the man say? Why, he said, “Dear Jesus, I want to go with You. I feel safe with You. If I am with You and I should get into difficulty, I can run to You, and I know You’ll help me. There is so much I need to learn. I’d like to take some classes with You. I’d like to get a good course with You.”

Did Jesus have some men in training with Him? Yes. There was nothing wrong with his request. Those men who sat in training with Jesus certainly needed the training. But Jesus, on this particular occasion with this particular man, Jesus said, “No. You don’t come with me. You go home.” And we’re told that it was a heathen home. “You go home and tell your friends, and show them what great things God has done for you.”

Friends, what an assignment! And what a pity to lose the glory of it and the power of it and the strength of it just because there are 50 or a 100 of us together. Isn’t it too bad? Oh, if there is some weak, paralyzed, or some devil-possessed person here tonight, I pray that in God’s name you may find deliverance, and go from this chapel tonight with the *firm* determination in your heart to witness to others—beginning tonight, beginning tonight.

If your tongue has been dumb, pray God it will be loosened, as Zacharias’ was. If you are paralyzed so you cannot get up and witness, pray God you’ll have strength to stand like that paralytic did at the pool of Bethesda. There is power in Jesus. And if you witness in public and in private, God will help you, friends, in public and in private.

Get into this thing as a lifeguard, a lifeguard. I wonder if anyone thinks they’re just training material to work on. I wonder if there anybody who thinks your part of the total picture is to drown out there so somebody can have the experience of going out and rescuing you and pulling you in and working over you.

Ah friends, there are plenty of people who need that without our furnishing any laboratory material. We do not have to have any play-like thing. We don't have to put on any show. We don't have to have any gymnastics in this thing merely for exercise.

There are souls, hundreds of them, thousands of them going down. Every one of us should be busy, not in giving one another artificial respiration, but in getting out and pulling the lost out of the briny deep and bringing them home to safety. What do you say, brethren and sisters? Will you do it, or will you take up the time and absorb the energies of God's workers to pull you out again and again and again and again and again and again?

Somebody says, "But Brother Frazee, isn't that what the ministers and workers and elders and deacons and Sabbath School teachers and home heads are for, is to help us poor folks who fall over and over and over and over again?"

The best answer I can give you is what I read. I want to read it again, and I want you all to see it with me:

"It is in working for others that they will keep their own souls alive" *Christian Service*, page 22.

Will you say it with me?

"It is in working for others that they will keep their own souls alive" *Ibid.*

There was a time when every one of you who are walking around tonight couldn't walk. You don't remember that, don't you? No, you don't remember it. Because, earlier than you can remember, somebody got you out of that crib. Somebody encouraged you to walk. Of course, you promptly did what? Fell down. But they didn't say, "Well, bless his little heart. I guess he can't walk. I guess we are going to have to care for him all his life."

There are a few people like that, friends. Somebody has to look after them, morning noon, and night all the while. Somebody has to feed them and do other things for them. They can't do anything for themselves. We pity people like that, but we certainly don't want to emulate them, do we? And certainly, friends—listen—medical missionaries, ministers, physicians, nurses, Bible workers, teachers, fathers, and mothers in Israel—do we want to make spiritual invalids, spiritual paralytics?

Do we want to so hover over people and minister to them in such a way that they become all together dependent upon human help to even keep them alive for a few hours or days? Nine out of ten of them with the right kind of management and training and instruction could become lifeguards, out pulling in the people who are drowning, pulling them in by the dozens and scores.

Tell me, old people and younger ones, do you want to be weaklings, or do you want to be giants for God? Which will you do? It's up to you. It's up to you. Oh, I say God has men and women who are ready to help you when you are ready to

stumble. But I hope, oh I hope that the picture you get is not lying in the cradle and having your meals served to you, and everything done for you. Let us be up and about our Father's business, what do you say?

"Ah," but somebody says, "I don't think I can help others until I get past these things myself."

Listen friends, where is your faith? What would you think of that man that Jesus took away from the pool of Bethesda and sent walking if he had said, "Well, I had better not tell anybody about this until I have waited a year and see if I can still walk." Do you think he did that way? Why no friends! No, no, no.

Do you remember how those ten men who Jesus healed of leprosy were healed? They came and called on Him for help, and Jesus said, "Go on your way to the priest." As they went, what happened? They were healed. They had to show their faith. But I want to tell you something, friends, what did one of them do? He came back and gave testimony. The other nine went on. Elder W. C. White told me he heard his mother say that the leprosy came back on the other nine. That's right, the leprosy came back on the other nine.

That's in harmony with the way things work, friends. I want to say to you, when Jesus does something for you, if you are not out thanking God publicly and privately, every change you get, it may come back on you—your disease and your failure. You may say, "Well, it doesn't seem to work with me." But some other soul who has plunged right into working for souls, and telling others what God has done for him, goes on his way victorious. It can be for *you*. Oh, I pray that the potential of this group can get turned loose on the outside world that's going down in sin instead of so much time spent in, you know, nursing one another, nursing one another.

We are running a school for missionary nurses here. But it would be too bad if just about all the students were so sick all the time that they had to be the patients in the beds. Wouldn't it? There ought to be something about the program—I mean this very literally in a physical sense as well as in a spiritual—there ought to be something about the program that takes people and transforms them from having to be helped all the while, and they can spend their time helping others. What do you say, friends? Would you like to?

You folks who have had to be fished out again and again and again and again, would you like to come to the place where you can say, "Thank God, brother Frazee, from now on, I am a lifeguard!"

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