

Busy Here and There

#0682

Study Given by W. D. Frazee—September 13, 1963

There were some things laid upon my heart, and in connection with them, the words and melody of the little song that I used to hear the Jensen girls sing some time ago came back to me. And since they're here, I asked them to sing. I think you will get the sweet and precious message in these lines, and this will introduce that which I believe the Lord would like to have us study tonight.

“Long ago, in old Judea, By the shores of Galilee,
Jesus spake unto the fishers, ‘Leave your nets and follow Me.’
Still there comes the blessed story, Pealing through the ages dim;
Who of you will leave your pleasures, Take your cross, and follow Him?

Now, no more in old Judea, Jesus walketh by the sea;
But He calleth, ever calleth, ‘Who will come and follow Me?’
Come to Jesus—time may tarnish Many a dream of beauty fair;
What He offers fadeth never—life eternal over there.

Over there, beyond death's billows, Eyes of faith can plainly see
The bright mansions where He promised All His followers should be.
Let us heed the Gospel story, Pealing through the ages dim;
‘Jesus loves you! Died to save you! Give up all and follow Him.’”
“Long Ago in Old Judea,” by M.J. Bittle

What was it Jesus said to those fishers?

“Follow me, and I will...” Matthew 4:19.

Do what?

“...make you fishers of men” Matthew 4:19.

What a complicated program we make out of the effort to do it sometimes.
How simple Jesus made it.

“Follow me, and I will make you fishers of men”
Matthew 4:19.

Will there be some people today that do that? Oh, yes. Revelation 14,
verse 4:

“...These are they which follow the Lamb whithersoever
He goeth...” Revelation 14:4.

First, they follow Him here, and then they follow Him hereafter.

Well, it's that work of soul-winning which Jesus invited James and John, and Peter and Andrew, and Matthew and the rest to follow Him in that I want to study with you for a little while tonight. For I feel that we have a most wonderful opportunity.

And let me say, dear friends, this isn't just a general study. I have certain very specific things in mind dealing with this specific group right here tonight. I'm sure our visitors will get a blessing as they open their hearts, but I hope that our faculty and students will understand that I am dealing specifically with a great opportunity on the one hand and a great problem on the other, which I see right now here.

Any who are visiting, the fact that God brought you here to hear this is evidence that there's something He wants *you* to get out of it, too.

The text is 1 Kings the 20th chapter verses 39–40.

Paul says:

“For whatsoever things were written aforetime were written for...” Romans 15:4.

What?

“...our learning, that we through patience and comfort of the Scriptures might have hope” Romans 15:4.

I'm so thankful for these Old Testament Scriptures. What a flood of light they shed upon God's plan for our lives.

1 Kings 20 verses 39–40:

“And as the king passed by, he...” 1 Kings 20:39.

That is, this man.

“...cried unto the king: and he said, Thy servant went out into the midst of the battle; and, behold, a man turned aside, and brought a man unto me, and said, Keep this man: if by any means he be missing, then shall thy life be for his life, or else thou shalt pay a talent of silver” 1 Kings 20:39.

Roughly equal to a thousand dollars.

“If this man escapes, then your life goes for his, or else a thousand dollars.”

“And as thy servant was busy here and there, he was gone...” 1 Kings 20:40.

The prisoner escaped.

“...And the king of Israel said unto him, So shall thy judgment be; thyself hast decided it” 1 Kings 20:40.

Who decides our judgment, friends? We decide it, that’s right, we do, just like this man. Did he understand the commission that was given him? Why yes, he’s telling the king about it.

Now, this wasn’t a lazy man. Far from it, he was a very active man. There are lazy people. But when war is on, they’re looking for something way back behind the lines. But this man, it says, was where?

“...Thy servant went out into the midst of the battle...”
1 Kings 20:39.

Moffatt translates it “in the thick of the fight.” So, he was brave, and he was active.

But somebody who apparently had the authority to do it, turned to him in the midst of the battle and said, “Right now, your job is to take this prisoner and guard him. Don’t let *him* get away.”

Now, we’re not told many things that we might be interested in in the story. Was this a specially valuable prisoner? Was it a captain or a colonel? Whatever the reason, he was to be especially guarded, carefully guarded.

And to impress it on his mind, he was told, “If you let this man get away, then your life is for his, or else you must pay and pay dearly.”

And the man himself, in telling about it, said, “Well, I was busy here and there and all of a sudden he was gone.”

“Where’d he go?”

“I don’t know. That’s the trouble. I don’t know.”

Well, the king said, “You’ve already told me what’s going to happen to *you*. That’s all settled. It’s either your life or a talent of silver.”

Moffatt translates it:

“...If for any reason he is missing, it shall be your life for his, or else...” 1 Kings 20:39.

“...If for any reason...” 1 Kings 20:39.

It doesn't make any difference what the reason is.

Now, I looked up the scriptural index, and I couldn't find any comment on this text. I looked up in the *SDA Bible Commentary*, and I couldn't find any Ellen G. White statements on this at all. But I went to my files, and I picked out a manuscript that's already getting yellow with age. It's a personal testimony that Sister White wrote to her son, James Edson White when he was laboring down here in the southern field.

And my heart is moved as I see written across the top of this copy in the handwriting of Elder W. C. White, Sister White's son, the words "Copy for W. D. Frazee."

And here I find the only place that I know of in the Spirit of Prophecy writings where this particular text is commented on. And the fact that it was written to her son down here in the southern field appeals to my heart tonight as you and I are seeking to labor for souls.

Listen. I'll read the setting of it a little that you may get the thought:

"I beg of you to take heed to the warning, lest you be placed with the indolent servant who hid his talent in the earth. A working church will be a living church. But while many are listeners, there are others who may go forth from our churches, not in their own strength, but in the strength of the Lord of Israel. Those who will not disseminate the light that God gives them will not have increased light. God will not give idlers His rich grace to feed upon. 'If any would not work, neither should he eat'" *Letter 80, 1894.*

That's a good one for the nutrition class, Dr. Sharpenberg.

And that's an interesting spiritual lesson from the text that Paul is speaking there. But now, that's the setting that introduces what I'm coming to here:

"Shall the members of the church come up to the judgment unprepared because they have no sheaves to bring to the Master? One and another will say, While I was busy here and there he was gone. Who was gone? Some soul was gone away from your influence where he can never more be reached, he was dropped into the grave unprepared. Every one has talents of value to use in winning souls to Christ" *Ibid.*

So I'd like to study that with you a little. First, do you notice that there's something involved in this matter that has to do with being prepared or unprepared for the judgment?

The king of Israel said to this man that told the story:

“So shall thy judgment be; thyself hast decided it”
1 Kings 20:39:41.

This comment says:

“Shall the members of the church come up to the judgment unprepared because they have no sheaves to bring to the Master?” *Letter 80*, 1894.

Will a sheaveless soul be ready for the judgment? Apparently not.

“One and another will say, While I was busy here and there he was gone. Who was gone? Some soul was gone away from your influence where he can never more be reached...” *Ibid.*

Now, I want to turn to something else that I have in my files. This too was given to me by Elder W. C. White in a compilation on the city work. You can find what I’m going to read now in the bound articles of the Ellen G. White articles in the *Review and Herald*, for this is from the *Review and Herald* of December 20, 1906, in an article that the servant of the Lord wrote.

She wrote this article at a time when special meetings were being held in Oakland and San Francisco. And she was appealing to our people to participate in the soul-winning endeavors. She talked to them about it, both in Oakland and in San Francisco, and published these things in the *Review*.

In this article, she quoted from instructions she had given to the church in New York City when Elder Haskell was holding meetings there a few months before. She also quoted from instructions she had given to the Los Angeles church when Elder Simpson was holding meetings down there the previous year.

And here are some of the statements:

“Let the believers living near the place where you are holding meetings, share the burden of the work. They should feel it a duty and a privilege to help make the meetings a success. God is pleased by efforts to set them at work” *Review and Herald*, December 20, 1906.

Now, if I make an effort to help everybody here have a part in this soul-winning work, how will God feel about it? He’ll be pleased.

“God is pleased by efforts to set them at work. He desires every church member to labor as His helping hand, seeking by loving ministry to win souls to Christ” *Ibid.*

That was written concerning the work in New York City when Elder Haskell was holding meetings there.

Now, in this same article, as I say, she quoted from the instruction given just a few months before to the Los Angeles church when evangelistic meetings were being held there:

“Let the Los Angeles church have special seasons of prayer daily for the work that is being done. The blessing of the Lord will come to the church members who thus participate in the work, gathering in small groups daily to pray for its success... Let not the church members think that efforts should be put forth for them by the one who is impressed to labor for those who have been neglected... When such an effort is made as has been made... in Los Angeles, let the members of the church clear the King’s highway... Let them show that they are in perfect harmony. Let them be on hand at the meetings...” *Ibid.*

What does “on hand” mean?

“...on hand at the meetings” *Ibid.*

It not only means to be present, but it means to be available for what? For service, for everything that needs to be done—helping take up the offering, helping to see that the windows are open and that they’re closed, helping to see that the lights are turned on and off, and all those things, but something infinity more important, although those things are important.

But now, watch:

“Let them be on hand at the meetings, armed and equipped for service, ready to talk with any one who may be interested. Let them pray and work for the lost sheep” *Ibid.*

Now, you know, dear ones, we probably feel sorry for this man we’ve read about here in the Bible. We might even feel to condemn him a little. But at least he was there where the battle was going on, wasn’t he? Wasn’t he? If he hadn’t been, he wouldn’t even have been assigned a man to watch, would he?

“This is Los Angeles’ opportunity” *Ibid.*

You can put in another name there instead of Los Angeles.

“In this time, when God’s message of warning is being so clearly proclaimed in these cities, every believer should carefully study and take heed to the words of counsel written by Paul to Timothy... As the church members do their part faithfully, the Lord will lead and guide his chosen ministers, and strengthen them for their important work. In much prayer let us all unite in holding up their

hands, and in drawing bright beams from the heavenly sanctuary. We are soul-hungry to see the work advancing as it should" *Ibid*.

Well, what do you say to that, dear friends? That was written 57 years ago. But I believe it's meat in due season. What do you say? All right.

Now, with that, I want to put *Volume 6*, page 68, because it emphasizes this very thing that we have called attention to of the great opportunity in speaking to people after the meeting.

"Observe those in the congregation who seem to be interested, and speak to them after the service. A few words spoken in private will often do more good than the whole discourse has done" *Testimonies for the Church, Volume 6*, page 68.

Now, suppose Brother Jones or Sister Smith that God has planned for you to be the one that's going to talk to Mr. Brown or Mrs. Brown, one of these nights down there at the meeting.

I want to ask you a question. If the speaker of the evening were not there, would you be surprised? Suppose we'd all come there to meeting and we'd sit there, and the song service would be held, and quarter of eight come and go, and eight o'clock come and go, and quarter past eight come and go.

And somebody would say, "Well, I wonder where Brother Frazee is. Does anybody know?"

"Did he ask anybody else to take the service?"

"Wonder where he is. Maybe he got hit with an automobile."

Wouldn't you think that?

But suppose the next day somebody sees me and says, "Why Brother Frazee, you're all right, are you?"

"Yes."

"Well, everybody was expecting you down at Trenton last night."

"Oh, yes, that's right. But you know, there were a number of things that came up, and I didn't get there."

You wouldn't expect that, would you? Well, I hope that doesn't happen, friends. If it does, you pray for me and labor for me, will you, for I shall need it.

But now, watch, I have just read something that says that some of you can do something in a few minutes after the meeting more important than I can do in 30 or

40 or 50 minutes preaching the message. Is that what I read? Maybe I better read it again just to check up:

“Observe those in the congregation who seem to be interested, and speak to them after the service. A few words spoken in private will often do more good than the whole discourse has done” *Ibid*.

Isn't that wonderful? Now, if you want something still more wonderful, in the book *Evangelism*, page 285, you will find a statement just like the one that I've read from *Volume 6* except that it says:

“*Five words* spoken to them privately will do more than the whole discourse has done” *Evangelism*, page 285.

Five words, so you don't have to be an orator. Oh, how wonderfully simple and how simply wonderful are the plans of God. What do you say, friends?

Now, let's go back to our Bible text:

“...Thy servant went out into the midst of the battle...”
1 Kings 20:39.

Into the thick of the fight.

“...and, behold, a man turned aside, and brought a man unto me, and said, Keep this man: if by any means he be missing, then shall thy life be for his life, or else thou shalt pay a talent of silver. And as thy servant was busy here and there, he was gone...” 1 Kings 20:39–40.

And what did I read here?

“Who was gone? Some soul was gone away from your influence where he can never more be reached...”
Letter 80, 1894.

Now friends, that has already happened in some cases, and if it had already happened in *every* case, I wouldn't be giving you this study tonight, for it would be useless. Thank God, friends, there's still an opportunity to get some soul, but some are gone where we can never reach them. We can mourn over them, but while we're mourning, we should be reaching out for the one that is placed in our hands.

I wonder who this officer is who's assigning prisoners to guards. I believe that's Jesus by His Holy Spirit, friends. He may use human agents to do it sometimes, but more often than that, He is impressing human hearts with the need of other human hearts.

So, our first job is to be in the midst of the battle, and our second is to be watching for the assignment of the Holy Spirit, to be listening for the commission

from Jesus, "There's your man. Do you see him? There on the fifth seat next to the aisle. Watch him. He's your man."

"There is your soul; see that lady back there near the back, see how she's listening. Have a word with her."

Or it may be somebody that God wants you to lay hold of that's not yet at the meeting because this battlefield is bigger than the evangelistic meeting hall, isn't it? Yes, yes, much bigger. There'll be a hundred different ways that the lesson we're studying tonight can be applied in your life.

And remember, you who are visiting, God brought *you* here to hear this message for some purpose. There's some soul that God wants *you* to guide and guard and keep.

And every teacher on this faculty, every student on this campus, every member of the church in this community, brother, sister, friend, I appeal to you, "Have you heard the Captain as He's placed a soul in your hands? On your heart?"

That's His business, and that's your business, *that* is your business.

Now, what was the problem with this soldier? He was busy, busy here and there. May I suggest a few plans that the enemy uses to try to divert us from our work, distract us so that the prisoner gets away that we're supposed to guard and keep? One way he tries to do it, dear friends, is to let criticism come against us.

But when criticism came against Nehemiah, his answer was what?

"...I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?" Nehemiah 6:3.

Thank God, friends, if we'll keep at our work of winning souls for Jesus, God will take care of criticism. That applies to the work as a whole, it applies to the church as a whole, it applies to the institution that God is connected with, and it applies to you and me personally.

God forbid that we should be busy, so busy in vindicating our reputation, defending ourselves from accusations, that the soul that we might have won for Christ slips away and is lost. Wouldn't that be a tragedy, friends?

And wouldn't it be a shame in the judgment when God says, "Where is that soul?"

That I have to say, "Well, dear Lord, you know, so many stories were circulated about me, and so many problems came up that I just had to take time off to handle all that, and that's why the soul slipped away."

Will the judge accept that alibi? I don't think so, friends, I don't think so.

Now, I want to ask you this question. If it would be a tragedy for a soul to be lost because I was spending my time answering criticism, wouldn't it be a compounded tragedy if souls were lost because I had been diverted by criticizing? That I myself was in the work of criticizing? And that'll certainly distract me and divert me from the work of soul-winning, won't it?

And if the Devil sees that I will fall for that sort of thing, that I will bite that sort of bait, he will furnish me with enough things that I think need to be criticized and found fault with to keep me so busy my mouth will be so busy biting on that bait that there'll be no room in the mouth for the words of God that might win a soul, you understand. Won't that be too bad?

Now, dear ones, the Lord knows there are faults enough all around us. If we choose to spend our time in noticing them and commenting on them, we'll have precious little time left to win souls. God keep us from it. What do you say, friends? Yes.

There's another thing in an entirely different direction that I want to point out because this man says he was busy, what? "Here and there," it wasn't just one thing.

Here's a caution that came to the Battle Creek church. You can read it in *Volume 8*, page 48. This came from way down in Australia where the servant of God was trying in toil and sacrifice to lay the foundations of a pioneer work. And she was writing back to a center.

And my dear friends, I am thinking very definitely and specifically of our little faculty and student body and worker group right here tonight as I read this. And if you think I'm out of place, I want you to come and labor with me. I want to be right. I don't want to be extreme, but I'm burdened, friends. I see a danger. I think souls can be lost because we're busy here and there. And I'm going to read this. It came to Battle Creek:

"I wish to remind my brethren of the cautions and warnings that have been given me in reference to constantly investing means in Battle Creek in order to make a little more room or to make things more convenient... While our brethren in America feel at liberty to invest means in buildings which time will reveal that they would do just as well and even better without, thousands of dollars are thus absorbed that the Lord called for to be used in 'regions beyond.' I have presented the warnings and the caution, as the word of the Lord; but my heart has been made sad to see that, notwithstanding all these, means has been swallowed up to satisfy these supposed wants..." *Testimonies for the Church, Volume 8*, page 48.

"...supposed wants..." *Ibid.*

Now, I want to ask you something, friends. Were they building bowling alleys? Race tracks? Why, no. They were building additional facilities to do what? To do the work of the Lord.

“Well,” you say, “Brother Frazee, I don’t think we’re anywhere *near* that danger. There’s a lot more that we’ve got to build. A lot of improvements we have to make.”

I wouldn’t be surprised that it’s true that there are some more buildings we have to build. I wouldn’t be surprised that there are a number of improvements that we must make to our facilities. I don’t question that, friends.

But I want to tell you something. We need to be very careful lest we spend one dollar unnecessarily in display, or in the effort just to make things, as this says, a little more convenient or to have a little more room.

I fear that we’re in great danger of equating the ability to do this with the approbation of the Lord; that we suppose that the money and the opportunity to have things more convenient, more comfortable, that means God is blessing us, God is blessing us, God is blessing us. And all we need to do is to look down that road and see where it has led other institutions and other groups.

Now of course, we wouldn’t go as far as some people have gone, would we? Not today, we won’t. No danger because we *can’t*. We do not have the wherewithal.

But my dear friends, when I think of the sacrifice that it took in the early years of this place to lay the foundations of this work, I must say I thank God that we still have some pioneer places going where students *can* get out (if they have to get outside of this country), there are places where students can go out of and learn firsthand the experiences of grappling with primitive conditions, and sacrificial opportunities.

Let us not be too sure that every plan to make things more comfortable and more covenant is inspired from above.

Now, I don’t want to be fanatical, and I don’t want anybody else to be. I don’t want to be extreme. God keep us from extremists and extremism, friends. Just study this in *Volume 8*, though, will you please? Because that man that lost his prisoner, he might have been busy building a prison when the prisoner escaped, for all I know. He might have had wonderful plans of what he was going to do. But he was busy here and there, and the man that he’d been told to work for was what? Gone, gone.

And here is the great truth that God wants every one of us to be impressed anew with, and that is this, friends. Everything else we do is secondary to the immediate job of winning and holding a soul for Christ, personally. And if we’re too busy to do that, we’re too busy.

And the fact that that too busyness is in connection with the work of God only makes the danger more subtle and more perilous, and therefore more to be guarded against.

We shall not need to watch to keep people from playing cards and drinking liquor on this campus, will we? We don't have to put things like that in our bulletin, do we? Oh, God help us that that danger may *never* come. No, our danger is the danger of this man in—the midst of the battle so much to do, so many things that we see need to be done, that the soul that needs help right now may miss it.

What do you say, friends, that we let our moderation be known? That we be temperate in all things, and that we let no busyness keep us from the business of soul-winning.

For I read in *Messages to Young People*, 227:

“The work above all work—the business above all others which should draw and engage the energies of the soul—is the work of saving souls for whom Christ has died”
Messages to Young People, page 227.

Let's do it.

You know, a word further on this thing of spending a lot of time and money and having things a little more comfortable and a little more covenant, a friend of mine was telling me about a friend of his that he had visited.

And as they went in the living room, this friend of my friend said to him, “See that chair over there in the corner? That cost me \$5,000.”

And, of course, my friend gasped as he was expected to.

“Yes,” he said, “that cost me \$5,000.”

“Well, how come?”

“Well,” he said, “I'll tell you. Some months ago, my wife and I talked it over, and we decided we needed a new chair. So, we got the new chair, and that's it over there in the corner.”

“But,” he said, “after we'd had the chair and put it in there, my wife looked around, and she said, ‘Why, you know, husband, the drapes don't look right since that chair is there.’ So, we had to have drapes that would go with the chair.”

“But when the drapes and the chair got fixed up, the rug didn't look right.”

And so on around the room in the house, until finally \$5,000 went out. I was about to say, it went down the drain.

Do you see what I mean, friends? Now, it isn't for me to judge any individual, but it is for me as a watchman to give the trumpet a certain sound. That's my job, friends. What each soul does with it, that's with you.

Your money is yours. Your time is yours, not mine. Did I say it's yours? Oh, my friends, it belongs to God. It's been bought with the precious blood of Jesus and, while God keep us from the sloppy thinking or acting, and while I pray that God may help us to come up and bring this place and every part of it up to the standard of cleanliness and order and good taste and efficiency that He's called for, oh, in the very experience of doing that wouldn't it be a shame if we would repeat the failure of Battle Creek? Wouldn't it, friends?

And I can tell you this. The greatest peril in getting in the ditch over on this side is when we see the ditch over there and are backing away from it and pulling as hard as we can to get away from it. And if we see the ditch of inefficiency and sloth, the ditch of lack of order or cleanliness, the ditch of lack of taste, and we're trying to get away from that, let's beware, friends, there's another ditch over here.

You remember that as we get near the end, we're going to learn to do more and more with less and less. The work of God is not going to be finished with millions of dollars of equipment piled up, no. I recognize that God is using millions of dollars worth of materials and equipment now, but we'll not have that when the last moment in the day of salvation ticks off on the clock, will we? What will we do? Ah, we are told that this work will finish in sacrifice far beyond that which started it.

And I must leave it with each of you, and I pray that we shall not judge one another or judge others in other places. That's not our work. That'll divert us. What's our job? Soul-winning.

And do you know, friends, it's amazing how soul-winning is the great key to all these problems? If you're busy enough with soul-winning, you don't want to spend time criticizing others. If you're busy enough with soul-winning, you don't want to spend any time or money unnecessarily on the adornment of either bodies or houses. You're even willing to put up with some inconveniences. What for? Oh, that soul, that soul, that soul.

Now in closing, I want to notice what can be the most important lesson of all in our little study tonight. What was it that man was supposed to do with that prisoner? Keep him. Do you know what it takes to keep a prisoner? It takes force. It takes force. The prisoner wants to do what? Get away. It takes watchful force, doesn't it?

That man, the soldier, was supposed to guard that prisoner, keep his eye on him; keep his hand on him. It took force to get him; it would take force to hold him, continuous force, is that right?

Do you know what it takes in the Christian soldier to get a Christian prisoner? Ah, it takes force, my friends, far greater than the force of human armies. It takes the great force of love. It takes that to get the prisoner, and it takes that to hold him.

But either one of these powers to be effective must be continuous. Did you ever see one of these great magnets operate that lays hold of a great pile of scrap iron and lifts it up? Yes, that magnet will be put down there, and it'll just lay hold of, oh, hundreds of pounds of material and lift it up.

And then with the crane that's put across over here. And then what happens? What makes it drop? Oh, they turn off that magnetic power, don't they? Friends, that's what's going to happen to the soul that you're visiting. That's what's going to happen to the soul that comes to the meeting, and you or somebody that's substituting for you is not there. That's what's going to happen to anybody that God has put on your list and on your heart if the current is turned off. And what's the current? Love.

Do you know that most of what God gives us to do in His work for and with people is just to get us in contact with them so we can love them? That's one of the big reasons He gave us medical missionary work. That's the reason He deliberately planned time-consuming treatments, things that take time.

And in this very hour when human ingenuity is being harnessed to the task of finding all sorts of mechanical things that can be done so, so many man-hours don't have to be used up in work for patients, God is calling you and me back to simple medical missionary methods that will necessitate prolonged contact with patients.

Doesn't health education take a time? Doesn't hydrotherapy take time? Do you know any way to give a hydrotherapy treatment in two minutes? Does massage take time? The right kind of bedside nursing takes time, friend.

But remember, that's not time lost. It's meant to be that way, provided the magnetic force is on—love, the electric current of the soul, flowing from the great dynamo—the heart of God. And *you* can be the channel through which that wonderful love lays hold of people.

In the nearly 40 years I've been in evangelism, I've seen many workers come and go. I've seen many people learn Bible work. I've worked with many Bible workers and younger ministers. And I want to tell you something, friends. I've seen Bible workers that weren't nearly so skillful in the argument that would produce far more people for baptism because they just loved the people. And they were there in the homes with them, and they just kept loving them. And some of the dear people, just couldn't resist. That's the thing.

All right, dear ones, I leave it with your heart tonight. Has He given you anybody to keep? Well, if you'll go into the midst of the battle, He will. That's right. There's somebody to lay on your heart, and more than one perhaps.

Has He in the midst of the battle said to you, "Keep this man, this boy, this girl, this man, this woman?" Has He said that to you?

It'll be a wonderful thing when He comes, and the judgment is set, to be able to say, "Here I am, Lord, and the ones You gave me."

Jesus said in that last prayer in Gethsemane or on the borders of Gethsemane, John 17:

“...Those that thou gavest Me I have kept...” John 17:12.

Thank God.

“...Those that Thou gavest Me I have kept...” John 17:12.

Shall we bow our heads?

Precious Lord, rightly interpret to our hearts the things we have read and studied from Thy Word tonight. Keep us from missing the point by some diverting thought suggested by the enemy. We know he's here to distract and misconstrue. Rebuke him, we pray.

Gloriously reveal to us Thy great love. And as we see the nearness of the end, the shortness of time, as we think of those who can be won and made prisoners of love, drawn by the cords of divine, yearning affection, oh Jesus, make us Thy channels to win and hold men for Thy kingdom.

We ask it in Jesus' name, amen.

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