

Keep on Praying

#0700

Study Given by W. D. Frazee—May 24, 1964

[Singing.]

Two different artists were given the opportunity to paint a picture, the subject of which would be peace. And one of them painted a beautiful meadow scene with cows grazing there, a little stream winding down through the meadow; everything lovely and peaceful. That's what the picture was supposed to be.

But the other artist painted a picture of a mountain cataract, a gorge. And the water was leaping from rock to rock. There was a tempest in the sky; it was dark. And on a bough of a tree whose branch hung out over this raging stream, a bird had built a little nest, and in this nest, the little bird was sitting there. That was peace.

Now, which kind of peace do you have tonight? Is everything around you peaceful, like the cows grazing in the meadow? There's nothing wrong with that, folks, and I hope all of you have that experience at times when everything around is lovely and beautiful. If we watch for those times, they usually come.

But Jesus tells us in the 16th chapter of John about something that's more like that second picture, John 16:33:

"These things I have spoken unto you, that in Me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world" John 16:33.

Again, in the 14th chapter of John the 27th verse:

"Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" John 14:27.

I suppose that nearly all here tonight have tasted something of this peace, and I suppose that nearly all would like to have some more. Am I right? Well, let's have some more. What do you say? I know this, dear friends, that you and I individually, and as a part of the group we're connected with, as a part of God's church, we have a glorious opportunity just ahead if we'll learn this lesson.

And as I watch the surging of the billows, as I come in contact from day to day with the trials and problems of human beings on this campus and off this campus, I'm persuaded that among the many lessons God is seeking to teach us all, this is perhaps the greatest one, to have peace in the midst of problems; to know our Lord when we know nothing else.

And if we can learn that, do you know what the reward is? The reward is not to go to heaven where all is peace. The reward is to be in the providence of God placed where many others need to learn that lesson; in other words, to be confronted with problems, trials, difficulty.

David sighed:

“...Oh that I had wings like a dove! for then would I fly away, and be at rest” Psalm 55:6.

He may have sung that song when he was down in the cave of Adullam. We’re told that there, when he was fleeing from Saul and found that mountain hideout in a cave, that everyone that was discontented and everyone that was in debt and everyone that was in distress came to him, till he had four hundred people.

Were you ever surrounded by four hundred discontented, debt-ridden, distressed people? David was. But thank God he had learned where his strength was, and he sang to them songs of courage and faith. He sang to himself too. He had to. But out of those four hundred came the leaders of the kingdom a bit later when David came to the throne.

And instead of dreaming of what we would do if we could only have the kind of facilities that we wish we had, and the kind of helpers we wish we had, and the amount of help that we wish we had, and the size of problems that we wish we had, let us rejoice that our heavenly Father has a plan of giving us peace and rest and courage in the midst of need of all kinds.

Now, I want to bring to you some very simple things tonight on how we may do this. The first thing is to keep praying.

In Luke 18:1, we’ll just hear what the Word of God says on these points. What does Jesus here say that men ought to do? They ought to do what? Pray. When? Always. And what should they not do? Faint.

“...Men ought always to pray, and not to faint” Luke 18:1.

Who said this? Jesus. We ought to do what? Pray. And we ought not to do what? Faint. If we faint, we won’t pray. But ah, dear ones, if we pray, we won’t faint. That’s the beauty of it. Let’s keep praying. What do you say?

Now, you remember Elijah, after that great day on Carmel when the fire fell, recognized that the time had come for rain, after a three-and-a-half-year drought. So, he went up to the top of the mountain to talk with God about it. And he prayed, and he prayed earnestly. But what happened? Nothing happened. So, he prayed again, and what happened? Nothing happened. And he prayed again, and what happened? Nothing happened. And that kept on, didn’t it, over and over again. And finally, after he had prayed seven times, what happened? He saw the little cloud.

Well, dear friends, Elijah is set forth as an example to us in the fifth chapter of James in this matter of earnest persevering prayer. Notice the comment here in *Early Writings*, page 73:

“I asked the angel why there was no more faith and power in Israel. He said, ‘Ye let go of the arm of the Lord too soon. Press your petitions to the throne, and hold on by strong faith. The promises are sure. Believe ye receive the things ye ask for, and ye shall have them.’ I was then pointed to Elijah” *Early Writings*, page 73.

So, Elijah is the example, one of them, of persevering prayer. He not only prayed but he what? He kept on praying. And finally, the Lord gave him the answer. Keep on praying.

All right. Number two, keep on believing, Mark 11:24. What’s the first? Keep on praying. What’s the second? Keep on believing. You’ll see the importance of this as we read Mark 11:24.

Now, I want you to read this one with me. Together:

“Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them” Mark 11:24.

When are you to believe? When you pray. Well, if you pray more than once, then what should you do? Believe more than once. Is that right? As long as you keep on praying, you’re to keep on believing. Believing what? Believe that you receive the things you ask for.

Now, that takes what? Faith, that’s what it takes. The 22nd verse says so:

“And Jesus answering saith unto them, Have faith in God” Mark 11:22.

“Believe ye receive the things ye ask for, and ye shall have them” *Early Writings*, page 73.

Now, turn over to James the first chapter verses 6–7, and I want you to notice how important it is to *keep on believing*:

“But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord” James 1:6–7.

So even if we pray, we don’t receive unless we what? Believe, and keep on believing. Now, here’s the interesting thing about it. You see then that the man that doubts becomes confirmed in his doubts. He may pray, but he doesn’t know whether he’s going to get it or not.

And as time goes on, instead of faith-strengthening, doubt strengthens. And he doesn't get what he prays for because he doesn't believe. And so, that confirms him in his unbelief. Do you see that?

He says, "Well, I prayed, but nothing happened."

"Well, did you believe?"

"Well, I just wondered whether it would happen or not. Now I'm sure. It doesn't work for me."

Does it work for him? No, it doesn't work. Why? Because he didn't carry out the full direction, you see. The believing is just as important as the praying.

Because He says:

"For let not that man think that he shall receive any thing of the Lord" James 1:7.

Well then, what does he get? What kind of a figure would you use to write down on the blackboard what he gets? Zero, or a cipher. A goose egg, I used to hear it called. And that's what the man gets that prays and doesn't what? Believe, and doesn't keep on praying and keep on believing.

"Well," you say, "how can you believe when you keep on praying and don't get it? How can you believe that God is hearing and answering?"

Well, you *can*, only by faith. That's what faith is, believing what we can't see or feel or hear; just believing it because God says it.

You know, it's interesting how we do that all the time with other things. I see people writing out orders to Sears Roebuck and sending money to Sears Roebuck. What do they do? Just lie awake all night until finally, it comes in the mail?

And say, "Oh, I didn't know whether I'd ever get it. But oh, it's come now at last."

Do they? Why, no. Usually, once the order is made and the money put in the envelope and mailed, people don't worry about it. They got that off their mind. They go on to some other business. And by and by, in a few days, here it comes.

And do you hear them say, "Oh, it really came. I just wondered whether it ever would. But oh, they sent it. Isn't that wonderful?"

Do they? Why no. They what? They expected it.

Isn't it strange to expect things that men promise to do and wonder whether God will keep His promise? Isn't that strange, friends? And God has made faith a condition of receiving.

Now, there's this difference. With Sears Roebuck, we can write out an order and put the money in the envelope to send it off. One prayer brings one answer. But God has not arranged it that way in this matter of praying. Sometimes it takes many prayers. It did with Elijah. How many? Seven, yes. Well, sometimes it takes more than seven; sometimes less. So, since we understand that, we will do what? Keep on praying and keep on what? Believing. That's fine. All right.

Now, *Volume 1*, page 121:

"I saw that if we do not feel immediate answers to our prayers, we should hold fast our faith, not allowing distrust to come in, for that will separate us from God. If our faith wavers, we shall receive nothing from Him"
Testimonies for the Church, Volume 1, page 121.

The page before, 120, says:

"Every saint who comes to God with a true heart, and sends his honest petitions to Him in faith, will have his prayers answered. Your faith must not let go of the promises of God, if you do not see or feel the immediate answer to your prayers. Be not afraid to trust God. Rely upon His sure promise: 'Ask, and ye shall receive'" *Ibid.*, page 120.

I think that's wonderful. So, number one is what? Keep on praying. And the second is? Keep on believing. All right. Number three is, keep expressing faith, keep expressing faith.

Now, let's go back to Mark 9, and we'll see how important this is. You remember that Jesus had been up on the mount of transfiguration with three of His disciples, Peter, James, and John. They came down in the early morning, and there were the other nine disciples trying to cast out a devil that was in a poor, sick boy. And the father was pleading with them to do something, and they weren't able to do it.

And so, Jesus came and the father came to Him, and Jesus asked him questions about it, and the father gave what we'd call a case history. He told the experiences of this patient, this boy of his. And finally, he said in the 22nd verse:

"And ofttimes it hath cast him into the fire, and into the waters, to destroy him: but if Thou canst do any thing, have compassion on us, and help us" Mark 9:22.

Did he pray? Yes, he prayed, but he put something in his prayer. What was it? He put an "if" in.

“Jesus said unto him, If thou canst believe, all things are possible to him that believeth. And straightway...”
Mark 9:23–24.

What does that mean? Right away, right now.

“...the father of the child cried out, and said with tears,
Lord, I believe; help Thou mine unbelief” Mark 9:24.

Now, he not only had faith at that moment, but he did what? He expressed it. And everything hung on that. Do you see that, friends? Now you see, he was wanting to make his faith dependent on Christ’s answer.

“...*If* Thou canst do any thing, have compassion on us,
and help us” Mark 9:22.

In other words, “*If* you heal my boy, then I’ll know you can do something.”

Jesus said, “It’s the other way around. Instead of My doing first, and then you believing, it’s you believe first, and then I’ll do something.”

And so, he saw the lesson. Thank God, he accepted it. He put his *will* on the side of faith and action and expressed his belief:

“...Lord, I believe; help Thou mine unbelief” Mark 9:24.

You know, there’s something wonderful about this, friends. Do you see that he was a bit shaky? Do you see that?

“...Lord, I believe; help Thou mine unbelief” Mark 9:24.

He wasn’t a hundred percent convinced. But thank God he was 51 percent convinced, and he put his *will* on the side of faith and expressed it.

And Jesus will help you just the same as He helped that poor, trembling father. You don’t have to wait until you have the faith of Elijah. You can have the faith of this poor man. One moment he was saying “if;” the next moment, his trembling soul laid hold of the promise of Jesus.

And he said, “Lord, I do believe; help my unbelief.”

He got the help. So, not only have faith but do what? Express it, that’s right.

Now, turn to Romans the 10th chapter verses 9–10. I want you to see how vital this is. Aren’t we glad for this blessed book, the Bible? Aren’t we thankful for these wonderful promises and the direction?

“That if thou shalt confess with thy mouth the Lord Jesus,
and shalt believe in thine heart that God hath raised Him
from the dead, thou shalt be saved. For with the heart

man believeth unto righteousness; and with the mouth confession is made unto salvation” Romans 10:9–10.

Now, the heart he’s talking about here is the mind, right up here. This is what you believe with, is that right? But what do you use to do the next thing? The mouth. Well, that’s this expressing that we’re talking about.

My, how hard that is for some people, that is when it comes to this subject. Plenty of people can talk about recipes or about automobiles. They can talk about farming, or about gardening, or about cooking, or business, or sewing, or music, or children, or recreation, or you know, on and on and on. But when it comes to this subject, they’re so reticent, so timid.

But isn’t it wonderful, friend, that we can train the mouth in this matter? Yes, we can train the mouth. Back of the mouth is the what? The heart, the mind.

“For with the heart...” Romans 10:10.

The mind.

“...man believeth... and with the mouth...” Romans 10:10.

What?

“...confession is made” Romans 10:10.

So, not only believe, but do what? Express it, express it. Take every opportunity, friend, to express faith. Oh, do it. Here in this chapel, every chance you get to confess Christ, to express faith, do it. And listen, when you get an opportunity to express faith, don’t talk doubt, talk faith, because that’s what brings salvation to you and to others. Doubt doesn’t. Doubt doesn’t help anybody. Yes, it does help somebody. Who is it? The Devil, but you don’t want to help him. All right.

“...With the mouth confession is made unto...” Romans 10:10.

What?

“...salvation” Romans 10:10.

Thank God. All right. Now, what was the first point? Keep praying. And the second is keep on believing. And the third is express it, to God, to yourself, and to others.

Number four, never allow the opposite of that. Never allow your mind to think doubt; never allow your mouth to express it. Don’t do it, don’t do it. My prize reference on this one is *Christ Object Lessons*, 147:

“Never allow yourself to talk in a hopeless, discouraged way. If you do you will lose much” *Christ’s Object Lessons*, page 147.

I want to read that first sentence again, and then I want you to say it with me:

“Never allow yourself to talk in a hopeless, discouraged way” *Ibid.*

All together:

“Never allow yourself to talk in a hopeless, discouraged way” *Ibid.*

Again:

“Never allow yourself to talk in a hopeless, discouraged way” *Ibid.*

Isn't it interesting the way that's worded?

“Never allow yourself to talk...” *Ibid.*

Well, do you have control of yourself? The inference here is that you *do*, that you *should*. And the great privilege of the Christian is to have self-control.

“Never allow yourself to talk in a hopeless, discouraged way” *Ibid.*

Suppose it was somebody else you had charge of. Fathers and mothers, suppose it was your six-year-old child. And there's little George now. He's starting in to talk in a hopeless, discouraged way. Can you stop him? Well, you'd better. You're his father and mother, and he's at an age when you're responsible for it.

Now, what do you say to George? What's the shortest way to say it? Oh, yes, shorter than that. Yes, “stop,” or “no.” Is that right? Yes.

Now, this says don't *allow* him to do it. Well, what would you say about a parent that said, “Oh, you know, I can't do anything with him”?

“I can't do anything with him.”

That's the way a lot of people are doing about themselves, friends. And there are some people here tonight, perhaps, that if I'd give them a chance, they'd stand up and say, “Yes, that's just what's the matter with me. I'm always saying what I shouldn't. I'm talking doubt when I shouldn't.”

But don't say that. That's some more of the same.

“Never allow yourself...” *Ibid.*

...it says.

“Never allow yourself to talk in a...” *Ibid.*

What?

“...hopeless, discouraged way” *Ibid.*

Now, right here on this point is where somebody’s going to get some help tonight.

Will you say that with me once more?

“Never allow yourself to talk in a hopeless, discouraged way” *Ibid.*

Never! And as one of my good teachers at the medical college used to say, “Never, that’s not very often, is it?”

“*Never* allow yourself to talk in a hopeless, discouraged way” *Ibid.*

Even if you’re down in the belly of a whale, and it’s your own fault you got there, don’t talk in a hopeless, discouraged way. Do what Jonah did. He started what? Praying to God. And what happened? He got out.

Now, do you know, he could have stayed down there, friends, and perished in discouragement? He could have; yes, he could have. But he prayed his way out. God heard him from His holy temple. Read about it in the second chapter of Jonah.

And *you* can get out of any discouragement that your soul ever gets into if you’ll do these simple things: pray, believe, keep on praying, keep on believing, express faith, and *never* allow yourself to talk in a hopeless, discouraged way.

Now, I’ll tell you, human nature being what it is, you just might, to get started on this thing, you might have to stop yourself in the middle of a sentence. You have to do that way with children sometimes, don’t you?

Yes. You have to say, “No,” “No,” “No.”

And if the child is well trained, he stops right in the middle of his sentence.

Now, can you train your tongue? And here’s the good news, friends. If you stop it in the middle of the sentence, pretty soon, the sentence will never start. That’s the way the mind works.

“Never allow yourself to talk in a hopeless, discouraged way” *Ibid.*

And so, if you catch your tongue-talking discouragement, just say, “Wait a minute. Did you get permission? I can’t allow you to talk that way. The One that’s

in charge of me put me in charge of you, and He told me to never allow you to do this, and you must not do it. You must stop right now.”

“Never allow yourself to talk in a hopeless, discouraged way” *Ibid.*

Look at Matthew 21:21. Why here’s this marvelous promise, and I want you to see three little words, each of one syllable, right there in the middle of this verse, and it all hangs on that.

This was the last week of Jesus’ life, you remember, before the crucifixion. He cursed the fig tree that bore no fruit. The next day as they went by, the disciples marveled. The fig tree was already withered.

“Jesus answered and said unto them, Verily I say unto you, If ye have faith...” Matthew 21:21.

What are the next three words?

“...and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done. And all things, whatsoever ye shall ask in prayer, believing, ye shall receive” Matthew 21:21.

Ah, friends, somebody says, “Oh, but I know somebody that prayed and something didn’t happen.”

Listen, just stop with me and think a moment. Did you ever see one of these satellites that the last little while they’ve been putting up to go around the earth? How many of you ever saw one up there in the air? Why, yes, nearly all of you.

Now, suppose that I come and you tell me something about one of those satellites.

And I say, “Oh, I don’t believe there’s much to that.”

“Well,” you say, “man, what’s the matter? They’ve got some of them up there.”

“Oh, yes, but think of all the tries they made but never produced anything. Think of all the times they’ve tried to shoot something up there, and it never even got off the earth. And think of the ones that got partway up and fell back. I don’t think there’s anything much to it.”

What would you think of me if I’d talk that way? You’d say I was foolish and unreasonable, wouldn’t you? Because the truth of the matter is, friends, that there they are up there, day after day and night after night circling around.

How many have they got up there now? I don't know. Does anybody know? I lost track. And they intend to keep on putting some more up, don't they? Every little while, we hear about some that either the Russians have sent up or the United States has sent up.

They think it works. Glen and Cooper and those other astronauts think it works.

"Well, I don't think there's much to it. Think of all the times they've tried, and it didn't work out."

Now, which one are you going to be when it comes to this prayer business and faith business, friends? Are you going to look at somebody's seeming failures—and by the way, can every one of those seeming failures of putting these rockets in space, can every one of them be explained on a scientific basis? Why, certainly. They forgot something, or something broke, or this or that wasn't done. And they've learned from every one of those, right? And keep right on to success.

Listen, are you going to let somebody's seeming failure in the prayer experience and the faith experience discourage you from something which has been proved true by Enoch, and Noah, and Abraham, and Moses, and David, and Samuel, and Daniel, and Peter, and Paul, and Martin Luther, and Joseph Bates, and millions of others? Are you? Oh, let's talk what? Faith. And keep on talking faith.

"Never allow yourself to talk in a hopeless, discouraged way" *Christ Object Lessons*, page 147.

Jesus says here:

"If ye have faith, and..." Matthew 21:21.

What?

"...and doubt not..." Matthew 21:21.

Don't forget that.

"...and doubt not..." Matthew 21:21.

"...and doubt not..." Matthew 21:21.

Now, let me tell you what is a—I was about to say it was a cousin to doubt. I'm going to get closer than that. I think it's a brother or a sister to doubt.

Turn over to Philippians the 2nd chapter and the 14th verse, and you'll see what I mean. I'll tell you what this is. This is doubt put up in another can with a different label, but it's the same stuff.

"Do all things without..." Philippians 2:14.

What?

“...murmurings and disputings” Philippians 2:14.

Oh, yes. Now, murmuring is another name for doubt. If you doubt that, read the history of Israel out there in the wilderness. When they came to the Red Sea, they what? They murmured. And when they got out there in the desert and ran out of bread, they what? They murmured. And when they ran out of water, they murmured. But God calls all that doubt.

In Hebrews 3:19, He sums it all up and says:

“...They could not enter in because of...” Hebrews 3:19.

What?

“...unbelief” Hebrews 3:19.

That’s another word for doubt. Listen, friends, every time you and I murmur, whether it’s against people or circumstances, we are doubting God. That’s right. We’re doubting God. We’re doubting God’s providence.

“Why in the world do I have to be bothered with this person and that person?”

I’m what? I’m murmuring. And who’s that question addressed to? Well, it’s just addressed to the air. But if I analyze it, friends, do you know who I’m addressing that to? I’m addressing it to God. Is God arranging my life? Yes.

It was because Jesus had fully accepted this way of life, the way of faith, that He was willing for anything to happen to Him that His Father permitted. He never murmured. Even when those cruel soldiers and the rabble spit in His face, and hit Him, and made the crown of thorns, and pressed it down upon His brow, scourged Him, and took Him out to Calvary, and nailed Him to the tree, through it all, He never murmured because He never doubted. He knew that His Father was looking after Him and that whatever His Father permitted wicked men and devils to do to Him was for the glory of God and the salvation of souls. Oh friends, I want to learn that lesson. What do you say?

Let’s make this very practical because I’ll tell you, friends, our problem is not people spitting in our faces. I doubt if there’s a one here that had anybody spit in your face the last week. Am I right? That’s not your problem. Our problems are so much tinier than that. But even a little mosquito or a gnat can be a problem. Can’t it, friends?

And there are people who curse and swear, and that’s all it takes to make them curse and swear is just some mosquito or gnat. Do you know it, friend? That’s right. And that’s all it takes to make some people complain and murmur is just some tiny little thing.

And if we'll settle tonight that all that murmuring and complaining is an expression of doubt in our Father's providence, if we'll quit murmuring about people and what they do to us, accept with joy the providences our Father arranges, we can have this peace that we're studying about tonight.

All right. Now, my last point is sing, sing.

Colossians 3:16, you all know John 3:16. Well, this is Colossians 3:16.

"Let the Word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord" Colossians 3:16.

Do what? Sing, sing.

"Well," somebody says, "I can't sing."

You can all sing the way Paul says here. You can sing where? In your heart. So, if you can't carry a tune, you can still sing in your heart. Is that right? But I think we ought to let what's in the heart get out to the mouth as often as we can and is appropriate, don't you? That's right.

Sing. Now, Who are we to sing to? To the Lord. Oh, friend, I wish every time we sang, whether it's as an audience or what is called special music, I wish we'd always sing to the Lord. And if we do, it'll bring joy to His heart. Will He listen? That's right.

Now, that was Colossians 3:16. We're to sing to whom? The Lord.

Now, go back to Ephesians just a few pages, the 5th chapter verses 19–20. Who are you to sing to here? Yourself. Sing to the Lord, and sing to yourself.

"Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ"
Ephesians 5:19–20.

Now, the man that wrote this practiced what he preached.

And you remember that night in the Philippian jail when they had him in the stocks, his back all beaten, and he said to Silas, "Silas, come, let's have a prayer meeting."

And they didn't open it with a funeral hymn, either. It says they sang what?

"...Praises to God..." Acts 16:25.

At midnight in a dark dungeon, feet in the stocks, back all covered with blood, they sang. And God appreciated what they sang to the Lord and to themselves. Didn't He? And shook the prison down, and there were some converts made that night, praise the Lord.

Well friends, if we find ourselves in the stocks, let's sing. What do you say? If we find ourselves with bleeding backs and in the dungeon, and by the way, are some of us going to land in exactly that big of geography before long? You think then we're going to learn these lessons? Oh, no. Then, we're going to practice. We're going to learn them right now. We're going to learn them with mosquitoes, friends, and then we can practice them with dragons. That's right. We're going to learn them with little things and practice them with big things.

For:

"He that is faithful in that which is least is faithful also in much..." Luke 16:10.

All right.

"Peace I leave with you, My peace I give unto you..."
John 14:27.

"...In the world ye shall have tribulation: but be of good cheer; I have overcome the world" John 16:33.

"These things I have spoken unto you, that in me ye might have peace..." John 16:33.

Not in the world; in Me, in Me. So, looking up by faith, surrounded by the roaring cataract and the thunder in the sky, we look up to the mercy seat where Jesus our High Priest stands and lifts His hands for us.

Is He strong? All power in heaven and earth. Is He wise? Knows the end from the beginning. Is He love? Oh, yes. All, all He has given for us. Wisdom knows what's best for me. Power can get it. So you see, nothing that I need can be withheld while I cling to that arm of love.

Well, I imagine that some of you are thinking about what you'd like to say in behalf of Jesus tonight, and express your love and praise to Him. We haven't had this opportunity for a little while. We've been busy with other things, and I'm so glad we can do tonight what we've been studying tonight.

What's to come into action right now? Our mouths. And our mouths are to do what? Express what? Faith, courage, faith in our Lord Jesus Christ and His promises.

The time is yours.

[Testimony service followed.]

[Comments made by Elder Frazee during testimony meeting.]

“Jesus loves me! this I know,
For the Bible tells me so;
Little ones to Him belong,
They are weak but He is strong.
[Refrain] Yes, Jesus loves me! Yes, Jesus loves me!
Yes, Jesus loves me! The Bible tells me so.”
Seventh-day Adventist Hymnal, #190, first stanza.

Does He love us?

“Jesus loves me, loves me still,
When I’m bad or weak and ill,
From His shining throne on high,
Comes to watch me where I lie.
[Refrain.]”
“Jesus Loves Me,” by Anna Warner, third stanza.

...Memorize hymns, friends. The way to memorize them is just to remember them.

...Tonight, this is the most important point in the meeting that I’m going to give you right now. Don’t miss it. Either master these things that we have studied tonight, either master them alone with God in the secret place of prayer or else get some help from somebody that can help you learn this lesson, one or the other, friends.

God never intended that you should linger hours, and days, and weeks, and months down there in the belly of the whale. God never intended any such thing. God never intended that Israel should just wander around in that desert, complaining when they ran out of water. Murmuring when they ran out of bread, fretting over something else.

Did those people that had that state of mind, did they every little while have something that to them justified that state of mind? Why, sure. And they proved just what they said; they proved it couldn’t be done.

They never did get into Canaan, did they? No. And their bleaching bones out there in the desert proved their murmurings right, didn’t it? Yes. They could not enter in because of unbelief.

But Caleb and Joshua, they went on in, took the land with others under the hand of God. Could they have had that experience 40 years before? Oh, yes, friends, they could have.

Oh, listen, I plead with you. When doubt assails you, when discouragement comes over you, when distrust of God or your brethren afflicts your soul, listen. If you know what we’ve studied tonight well enough to apply the principles, go to God and there on your knees with His Word wrestle the thing through, till you can come

forth with a smiling face and a shining countenance. You don't have to spread your troubles all over the campus. Just take them to God

But listen, suppose you can't do that. Will you just stay there in the darkness and say, "Oh, well, I mustn't, I mustn't tell anybody. I mustn't tell anybody."

And continue in the doubt and darkness, the darkness and doubt, and bless your hearts your face may tell a lot of people what you hesitate to say with your lips. Is that correct? Oh, yes. And the very atmosphere of your presence may spread doubt and gloom and depression to many a heart.

Listen. There are sick, weary ones that you must minister to. There are sad hearts that you must witness to. Oh, listen, will you not go to God and get the help. And if somehow you haven't learned this well enough to get the answer, get hold of somebody that'll pray with you and help you find how to do it.

And if it takes twice, do it twice. If it takes three times, do it three times.

Did you ever hear of people that got their bones dislocated? Anybody here ever have a dislocated bone? May I see your hand? Why, yes, here's several.

What did you do? What did you do? Well, I suppose if you knew how to put it in yourself, you'd do what? You certainly wouldn't limp around with a bone that you could put in yourself for days and weeks, would you?

But suppose you couldn't do that, what would you do? Wouldn't you get some help?

You say, "Oh, but I hate to bother people."

Bless your heart, friends, it bothers them worse to have you limping around with that dislocation. That's right. It does. It makes you weak when you ought to be strong. It can make you a part of the problem when you ought to be part of the answer. God needs every worker on duty, efficient, and happy, and cheerful in the Lord. Am I right? Yes, sir.

So, don't forget, if you're having problems and you know how to apply what we've studied tonight, then do it, do it. If you just know it halfway and all you can do is take care of the little problems but not the big ones, then get help on the big ones.

And if somehow the way your mind works, you know enough to handle the big problems, but the little ones are the ones that get you down, get help on those little ones, friends. Whatever it is, let's get help and get going. What do you say?

"Come, we that love the Lord,
And let our joys be known...
We're marching to Zion..."

Seventh-day Adventist Hymnal, #422, first stanza (partial).

All right. Now, we're not going to take any time more for testimonies, although I imagine somebody's ready to speak now that wasn't ready to speak ten minutes ago. But listen, is there somebody here tonight that knows that God has spoken to your heart, and you may be one that testified, and you may be one that didn't. But listen, my call is specific; it's not a general call.

Is there somebody here tonight that knows that God has spoken to your heart personally in a special way, and by His grace, you're going to do the thing that God has convicted your heart about tonight? Will you just stand where you are so that we may pray for you?

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