

THE ROAD OF THE RIGHTEOUS

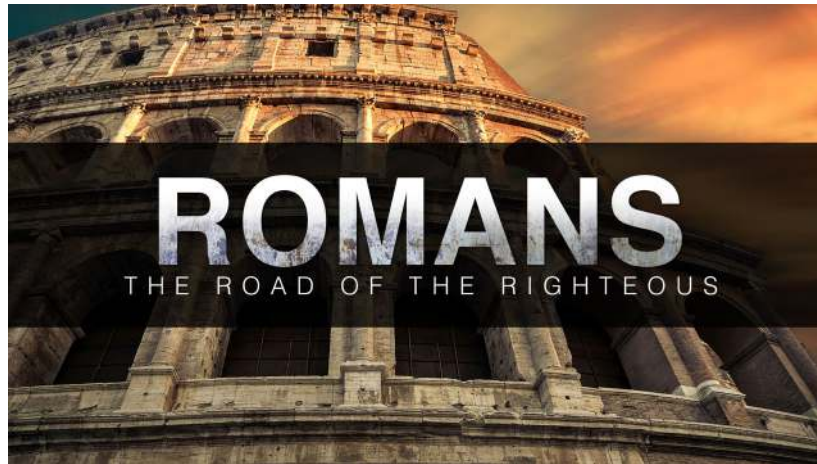
Expositional Study Of Romans

Romans 12:12

Written By

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Persistence pays. Just study the life of a concert pianist like Lang Lang to validate the point. Here is was his daily regimen at five years old:

- 5:45 am: Wake up and practice piano for an hour
- 7:00 am: School
- Home at noon for lunch: 15 minutes for eating; 45 minutes of practicing
- After school: two hours of practice before dinner
- Dinner: 20 minutes; two hours of practice after dinner

With dedication like this it is no wonder he became a world class pianist. As an adult, his practice time easily fits in with the common model for accomplished pianists: three to four hours of practice per day, and eight hours or more per day prior to a concert. Don't tell Lang Lang that persistence doesn't pay huge dividends. It's the magic behind his playing the most difficult pieces of music ever written.

The world of gymnastics also illustrates the important of being diligent in order to accomplish great and to secure jaw-dropping results. Take the Olympic Gold Medalist Simone Biles as another case study. This elite, other-worldly gymnast typically trained 32 hours a week, six days a week. Yeah, you read that right. While you're sitting at your desk sipping on your Starbucks Cinnamon Dolce Latte and nibbling on a blueberry scone, an athlete of her caliber is pushing her body to perfect movements and routines which seem inhumane but are beautiful to watch.

We all know from studying various facets of life just how important it is to be persistent with the things which matter most. As our late president Calvin Coolidge once appropriately remarked:

Nothing in this world can take the place of persistence. Talent will not: nothing is more common than unsuccessful men with talent. Genius will not; unrewarded genius is almost a proverb. Education will not: the world is full of educated derelicts. Persistence and determination alone are omnipotent.¹

Coolidge couldn't have been more spot on.

The Apostle Paul understood the importance of dogged diligence, especially in relation to the spiritual maturation process. His present tense commands woven throughout Romans 12, verses 9-21, clearly illustrate that if you desire to grow up in the faith by living a radically righteous life, if you seek to accomplish much for God, if you live for seeing God's hand move in your life and world in a profound fashion then you must be perpetually committed to making sure you give much time and attention to these participial imperatives.

What are those commands? Before we review them, let's first re-acquaint ourselves with Paul's main idea in this tremendous, potentially life-changing passage:

Radical Righteousness Must Permeate Our Sacred And Secular Lives (Rom. 12:9-21)

Here are the areas we are to give perpetual time and attention to:

- Be Radically Righteous With Love (Rom. 12:9)
- Be Radically Righteous Toward Evil (Rom. 12:9)
- Be Radically Righteous Toward Good (Rom. 12:9)
- Be Radically Righteous Toward Loving The Family (Rom. 12:10)
- Be Radically Righteous Toward Honoring Family Members (Rom. 12:10)
- Be Radically Righteous Toward How You Function (Rom. 12:11)
- Be Radically Righteous Concerning Hope (Rom. 12:12a)
- Be Radically Righteous Concerning Tribulation (Rom. 12:12b)

Before we move on, I must ask: How are you faring in your quest to be obedient in these pivotal areas? Are you making appreciable progress? Have you made some radical changes? I hope so.

Another area Paul challenges us to be persistent in is showcased in the third clause of verse 12. Here we discover we are summoned by God to . . .

Be Radically Righteous By Means of Persistent Prayer (Rom. 12:12c)

Here is how Paul presents this all-important, yet oft neglected command:

¹ "Persistence," <https://www.brainyquote.com/topics/persistence-quotes>, accessed on October 3, 2019).

Romans 12:12 rejoicing in hope, persevering in tribulation, devoted to prayer,

Romans 12:12 τῇ ἐλπίδι χαίροντες, τῇ θλίψει ὑπομένοντες, τῇ προσευχῇ προσκαρτεροῦντες,

Lexically, we must note the importance of this verbal word for prayer. It is composed of a preposition, pro (προ) wedded to the verb *kartereo* (καρτερέω). The preposition means “before,” and the verb speaks of being strong, steadfast, and being known for complete endurance.² As I’ve said before, this grammatical combination serves one purpose: to intensify the meaning of the verbal idea and command. Hence, Paul is not saying, “You should be committed to praying occasionally.” No, on the contrary, he is boldly saying, “You should be committed to a life of perpetual, persistent prayer.” Danker’s Greek lexicon underscores this emphasis when it defines this unique Greek word:

προσκαρτερέω aor. ptc. pl. προσκαρτερήσαντες Num. 13:20 (Demosth. et al.; SIG 717, 84; OGI 383, 130; 168 al.; pap, LXX; Jos., Bell. 6, 27)

① to stick by or be close at hand, *attach oneself to, wait on, be faithful to someone*, w. dat. of pers. and emphasis on continuity (Ps.-Demosth. 59, 120; Polyb. 23, 5, 3; Diog. L. 8, 11, 14; PGiss 79 II, 9 [II A.D.]; PLond II, 196, 3 p. 153 [II A.D.]) Ac 8:13; 10:7 a military aide. Of a boat, *stand ready* Mk 3:9.

② to persist in someth.

Ⓐ *busy oneself with, be busily engaged in, be devoted to*, w. dat. of thing (τῇ πολιορκίᾳ Polyb. 1, 55, 4; Diod S 14, 87, 5; ταῖς θήραις Diod S 3, 17, 1; τῇ καθέδρᾳ Jos., Ant. 5, 130; τῇ γεωργίᾳ PAmh 65, 3; BGU 372 II, 15; PLond III, 904, 27 p. 125 [104 A.D.].—POxy 530, 9; PHamb 34, 9 [all the pap II A.D.]) τῇ προσευχῇ Ac 1:14; Ro 12:12; Col 4:2; cp. Ac 6:4. νηστείας Pol 7:2.—Instead of the dat. εἰς τι Ro 13:6.—Foll. by local ἐν *spend much time in* (Sus 6 Theod. ἐν τῇ οἰκίᾳ ἐν τῷ ἱερῷ Ac 2:46 (also w. the dat.: τῷ ναῷ in the temple Did., Gen. 135, 23; Theoph. Ant. 3, 21 [p. 246, 3])). On προσκαρτερέω in Ac s. ESchürer, SBBerlAk 1897, 214f.

Ⓑ *hold fast to, continue in, persevere in* someth., w. dat. of thing (Polyb. 1, 59, 12 τῇ ἐπιμελείᾳ) τῇ διδαχῇ κτλ. (Posidon.: 87 Fgm. 36, 48 Jac. τοῖς λόγοις—the teaching) Ac 2:42 (mng. 2a is also prob.). τῇ ἐλπίδι Pol 8:1.—M-M. TW. Spicq.³

Based on this particular word choice, Paul is saying a Christian striving for radical righteousness, who desires to see God do never-to-be-forgotten things in his life, must be super-devoted to the concept of diligent prayer.

All of this makes you naturally ask yourself some seat-shifting, collar loosening questions: Does this *really* describe my prayer life? Does the old hymn *Sweet Hour of Prayer* reflect my time alone with God, or does the title of the song need to be re-written to stay *Sweet Minute of Prayer*?”

² Walter Bauer, William F. Arndt, and Wilbur Gingrich, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, ed. Frederick William Danker, 3rd ed. (Chicago: The University of Chicago Press, 2000), 510.

³ Arndt, Danker, and Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 881.

Does the Lord find me before His throne of grace more often than not (Heb. 4:16), or does He see me and say, “Hey, it has been awhile since I’ve seen and heard from you? What has been going on in your life? Where have you been?”

As you are pondering your approach to prayer, I think it is quite natural to entertain logical questions which arise from this particular command. First up, we must answer the following question:

What does persistent prayer look like in a radically righteous life? Does being persistent in prayer mean that is all you do? Hardly. If so, you would never get anything done in life, right? Does this mean you should become a monk-like person who locks himself off from others so he can live a life devoted to prayer and meditation? If that were the case, then how would the person in question ever fulfill the Great Commission of Christ (Matt. 28:19-20)? Does it mean you pray for extended periods of time? While this can, and should occur, it is not the norm as we see from studying the lives of Old and New Testament saints. They prayed but they also worked and lived life to the fullest.

What it does mean, I think, is the maturing saint is known for a mind-set, an attitude, and a sensitivity to the need for daily prayer. Take Moses as an example. He served as Israel’s prophet, judge, and leader, putting many hours into these worthy endeavors. He, also, is seen, on many occasions stopping and rushing into the presence of God to intercede in behalf of the errant, easily misled people. When his own wife opposed his divinely appointed leadership, resulting in God striking her with leprosy (Num. 12:10), he quickly entered God’s presence:

And Moses cried out to the LORD, saying, “O God, heal her, I pray!” (Num. 12:13).

When the majority of Israel’s men who spied out the land of promise and then wavered in their commitment to take the land per God’s directive, resulting in desiring to wipe them out because of their willful disobedience (Num. 14:11-12), it was Moses who entered God’s throne room:

¹³ But Moses said to the LORD, "Then the Egyptians will hear of it, for by Thy strength Thou didst bring up this people from their midst, ¹⁴ and they will tell it to the inhabitants of this land. They have heard that Thou, O LORD, art in the midst of this people, for Thou, O LORD, art seen eye to eye, while Thy cloud stands over them; and Thou dost go before them in a pillar of cloud by day and in a pillar of fire by night. ¹⁵ "Now if Thou dost slay this people as one man, then the nations who have heard of Thy fame will say, ¹⁶ 'Because the LORD could not bring this people into the land which He promised them by oath, therefore He slaughtered them in the wilderness.' ¹⁷ "But now, I pray, let the power of the Lord be great, just as Thou hast declared, ¹⁸ 'The LORD is slow to anger and abundant in lovingkindness, forgiving iniquity and transgression; but He will by no means clear *the guilty*, visiting the iniquity of the fathers on the children to the third and the fourth generations' (Num. 14).

What a great leader. When the people sinned, when they listened to the spiritual naysayers among them, when their sin caused God to desire to discipline them by removing them, that is when Moses, the godly, effective leader stepped before God’s judgment bar and reasoned with the Almighty in behalf of them. When Aaron sinned by taking the gold from the Israelites and forming into a gold calf while Moses was on Mount Sinai receiving the holy Law (Deut. 9:20-21), again, it

was Moses who, by means of prayer, stepped in between the disciplinary hand of a holy God and His errant priest to seek mercy from God:

²⁶ "And I prayed to the LORD, and said, 'O Lord God, do not destroy Thy people, even Thine inheritance, whom Thou hast redeemed through Thy greatness, whom Thou hast brought out of Egypt with a mighty hand. ²⁷ 'Remember Thy servants, Abraham, Isaac, and Jacob; do not look at the stubbornness of this people or at their wickedness or their sin. ²⁸ 'Otherwise the land from which Thou didst bring us may say, "Because the LORD was not able to bring them into the land which He had promised them and because He hated them He has brought them out to slay them in the wilderness." ²⁹ 'Yet they are Thy people, even Thine inheritance, whom Thou hast brought out by Thy great power and Thine outstretched arm.' (Deut. 9).

To study Moses is to see a man who illustrates what it means to persevere in prayer. He is constantly pictured as a leader who went in and out of God's magnificent presence in behalf of God's chosen people. I guess you could say that Moses possessed an attitude of prayer, especially when it came to God's redeemed people, Israel.

Paul evidenced the same approach to prayer. Dr. John MacArthur does a fine job describing Paul's prayer life:

Throughout his life, the Apostle Paul exemplified this commitment to prayer. Read the benedictions to many of his epistles and you'll discover that praying for his fellow believers was his daily practice. To the Roman believers he said, "God ... is my witness as to how unceasingly I make mention of you, always in my prayers making request" (Rom. 1:9-10; cf. 1 Cor. 1:4; Eph. 5:20; Phil. 1:4; Col. 1:3; 1 Thes. 1:2; 2 Thes. 1:3, 11; Phile. 4). His prayers for believers often occupied him both "night and day" (1 Thes. 3:10; 2 Tim. 1:3).

Because he prayed for them so continually, Paul was able to exhort his readers to pray that way as well. He urged the Thessalonians to "pray without ceasing" (1 Thes. 5:17). He commanded the Philippians to stop being anxious and instead, "in everything by prayer and supplication with thanksgiving let your requests be made known to God" (4:6). He encouraged the Colossians to "devote yourselves to prayer, keeping alert in it with an attitude of thanksgiving" (4:2; cf. Rom. 12:12). And to help the Ephesians arm themselves to combat the spiritual darkness in the world around them, he said, "With all prayer and petition pray at all times in the Spirit, and with this in view, be on the alert with all perseverance and petition for all the saints" (Eph. 6:18). Unceasing, incessant prayer is essential to the vitality of a believer's relationship to the Lord and his ability to function in the world.⁴

To be unceasing in prayer is, pragmatically, to be given to an attitude of prayer, to be so mindful of God that you discipline yourself to connect to Him more often than not. To be unceasing in prayer also means that, like Paul, there are just some people and things you are committed to praying for until you see God answer that prayer in relation to His holy will.

⁴ John F. MacArthur Jr., *Alone with God*, MacArthur Study Series (Wheaton, IL: Victor Books, 1995), 15-16.

In his book, *Deepening Your Conversation With God*, Ben Patterson reminds of what persistent prayer looks like from the life of George Mueller, the Christian social reformer from the Victorian era.

In November 1844, I began to pray for the conversion of five individuals. I prayed every day without a single intermission, whether sick or in health, on the land, on the sea, and whatever the pressure of my engagements might be. Eighteen months elapsed before the first of the five was converted. I thanked God and prayed on for the others. Five years elapsed, and then the second was converted. I thanked God for the second, and prayed on for the other three. Day by day, I continued to pray for them, and six years passed before the third was converted. I thanked God for the three, and went on praying for the other two. These two remained unconverted. Thirty-six years later he wrote that the other two, sons of one of Mueller's friends, were still not converted. He wrote,

But I hope in God, I pray on, and look for the answer. They are not converted yet, but they will be.

In 1897, fifty-two years after he began to pray, these two men were finally converted, after he died. Mueller understood what Jesus meant when he told his disciples "that they should always pray and not give up."⁵

Who are your five people you are praying for to be saved? How many years have you prayed for their souls? Will you remain committed to pray as you wait for God to move? Or will you give up? Persistence, as I've said, pays.

"OK," you say, "I've got it. The Lord wants me to have an attitude of prayer, coupled with a consistent desire to pray about specific things until I see His hand move in a profound fashion. But why does He, who knows all things and who is all-powerful, call me to pray like this? Why doesn't He just answer the prayer after the first utterance? Why does God want us to keep asking for things He, as God, knows we need? Why does He, the Good Shepherd, need to be nagged by His people? If God knows He is not going to give us "x," then why continually ask for it if He can't be persuaded?" Ever had these questions? I have. Believe me we need to address them because they can, and will, hamstring powerful prayer. I think these questions can be effectively laid to rest if we consider a second question which naturally arises from Paul's command for radical righteousness to be grounded in persistent prayer:

Why should you be persistent in prayer in your pursuit of radical righteousness? Let me count the instructional reasons.

One, Jesus, or Lord, was persistent in His prayer life. His model should put all of our questions to rest, by definition. Consider the verbiage of His final High Priestly prayer for us before His crucifixion:

¹⁵ I do not ask Thee to take them out of the world, but to keep them from the evil one (John 17).

⁵ Ben Patterson, *Deepening Your Conversation with God* (Grand Rapids: Bethany, 1999), 105-106.

¹⁵ οὐκ ἐρωτῶ ἵνα ἄρῃς αὐτοὺς ἐκ τοῦ κόσμου, ἀλλ' ἵνα τηρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ (John 17).

Interestingly enough the verb, “I [do not] ask,” *eroto* (ἐρωτῶ), is a present tense indicative, meaning it points to a continual ask. Jesus obviously didn’t just pray the essence of this prayer once, but many times as He thought about future believers. I’m sure He prayed this constantly because He, of all people, knew the Devil is *always* looking to sift saints like he did with Peter (Lu. 22:31). Yes,



Picture: Robert Hawthorne/Kennedy News, Source: Kennedy News and Media, <https://kennedynewsandmedia.co.uk>.

He, of all people, knew, like Peter, that the Devil is a roaring lion (or a carnivorous bear?) seeking to devour the faith of saints (1 Pet. 5:8). So what about it? Since Jesus prayed persistently about people and things, how can we do any less? How often do you pray for your lovely wife? How often does the Lord hear you pray for your husband, or for your children by name? How often does He hear you pray

about your life direction? How often does He hear you pray about the person you are dating? May His persistence be your persistence because persistence pays.

Two, Jesus, our Lord, challenges us to pray persistently. Just after He taught the disciples how to pray by giving them *The Lord’s Prayer* in Luke 11, He gave them this instructive story:

⁵ And He said to them, "Suppose one of you shall have a friend, and shall go to him at midnight, and say to him, 'Friend, lend me three loaves; ⁶ for a friend of mine has come to me from a journey, and I have nothing to set before him'; ⁷ and from inside he shall answer and say, 'Do not bother me; the door has already been shut and my children and I are in bed; I cannot get up and give you *anything*.' ⁸ "I tell you, even though he will not get up and give him *anything* because he is his friend, yet because of his persistence he will get up and give him as much as he needs. ⁹ "And I say to you, ask, and it shall be given to you; seek, and you shall find; knock, and it shall be opened to you. ¹⁰ "For everyone who asks, receives; and he who seeks, finds; and to him who knocks, it shall be opened. ¹¹ "Now suppose one of you fathers is asked by his son for a fish; he will not give him a snake instead of a fish, will he? ¹² "Or if he is asked for an egg, he will not give him a scorpion, will he? ¹³ "If you then, being evil, know how to give good gifts to your children, how much more shall *your* heavenly Father give the Holy Spirit to those who ask Him?" (Lk. 11).

From this humorous story we learn several things. First, Jesus argues from the lesser to the greater. His point is well-taken: If a friend can rouse another friend to help him with a need at an inopportune time, how much more will our persistent prayers arouse God to help us? Second, just as a father will not give a child something which would hurt him when the child has a need, so, in a greater fashion, our heavenly Father will not ultimately give us something which might not be good for us either. We might persistently ask for something we think we need; however, since

He, who loves us and knows what we really need, will only give us that which benefits us in the long run.

Think of Paul. Here was a saint who know how to ask, seek, and knock where life was concerned:

⁷ And because of the surpassing greatness of the revelations, for this reason, to keep me from exalting myself, there was given me a thorn in the flesh, a messenger of Satan to buffet me-- to keep me from exalting myself! ⁸ Concerning this I entreated the Lord three times that it might depart from me. ⁹ And He has said to me, "My grace is sufficient for you, for power is perfected in weakness." Most gladly, therefore, I will rather boast about my weaknesses, that the power of Christ may dwell in me. ¹⁰ Therefore I am well content with weaknesses, with insults, with distresses, with persecutions, with difficulties, for Christ's sake; for when I am weak, then I am strong (2 Cor. 12).

He pleaded with God three times for Him to remove his debilitating thorn in the flesh, but God finally answered the door by telling Paul He would not answer that particular prayer because the thorn served to humble him so he could be a more effective divine messenger. What he did give his humble, divine door-knocking servant was what he really needed: A deep and abiding understanding of how God's grace is more than sufficient when we are weak. Persistence in prayer is powerful for it moves the hand of God to give you what you need most. Sometimes it is an answer to your prayers in the way you prayed them, while at other times it is a jaw-dropping answer you did not anticipate but soon realized was far beyond what you originally asked.

For nineteen years I prayed the doxology of Ephesians 3:20-21 over my little, struggling, sometimes sputtering church plant in California:

²⁰ Now to Him who is able to do exceeding abundantly beyond all that we ask or think, according to the power that works within us, ²¹ to Him *be* the glory in the church and in Christ Jesus to all generations forever and ever. Amen (Eph. 3).

When I came to realize was my version of super-abundant blessing (which is the emphasis of the compound Greek adverb, ὑπερεκπερισσοῦ), was quite different than God's version, I was humbled. I was looking for numerical increase in attendance (as every pastor does . . . if he is honest), while He was looking for spiritual increase in my heart and character increase in my life. Numerical increase did come in a spectacular manner when I came to this church; however, my persistence to pray this prayer taught me much about the mysterious ways of God. He did exceedingly and abundantly beyond all I could ask or think over those nineteen tough and trying years in my first ministry, and as a side blessing He eventually put me in a ministry which would reach many people for Him. Our *Tour at Two* today of our new 50,000 square foot worship space is merely the icing on a prayer I've prayed many times to God. God is good and all wise, is He not? I prayed for one thing, and He gave me other things I needed more, and then He, our of love, circled back twenty years later and gave me a greater spiritual impact for Him I had desired. Believe me, when it came, my heart and soul were in a better place to receive the out-of-the box, and over-the-top blessing. His ways are past finding out.

Three, [and this point naturally arises from the last point] persistency in prayer deepens and matures us like nothing else will. Think of it this way. If the Lord gave us instantly what we ask for, our faith would be weak and anemic . . . and shallow. Since He calls for us to be persistent

in our prayer lives, this discipline, by definition, sets the stage for our growth. How so? It causes us to show our faith in the One we pray to. Protracted faith can only grow as you lean into and on God, waiting expectantly for Him to speak and act. Show me someone like a George Mueller who has prayed for years for God to do something in particular, and I'll show you someone with great faith. I'll also show you someone who has a story to tell you about how God eventually moved in a spectacular fashion to address the heartfelt prayer. By causing us to wait for His answer, God gives us room to mature beyond a spiritual infant who wants what they want when they want it. Maturity comes to those who spent quality time in the waiting room of God Almighty. Maturity comes to those who live to see God open the door the waiting room and move out quickly and suddenly in a way which leaves you breathless.

There are more thoughts we could add in relation to why we should pray persistently, but I think these, at least, get us heading in the right spiritual direction. Persistence in prayer does pay huge spiritual dividends regardless of what the cultural naysayers articulate. God hears. God listens. God ultimately acts and when He acts, watch out for it is going to be awe-inspiring.

This discussion about the important of being persistent in prayer leads us to one final and logically applicational question:

What's keeping you from being radically righteous with a persistent prayer life?

Yeah, what's tripping you up? What has taken you out of the proverbial action? I can think of a few things.

- Is it unconfessed sin in your life? In relation to this, the words of the Psalmist are most appropriate: "If I regard wickedness in my heart, the Lord will not hear" (Psalm 66:18).
- Are you playin' instead of prayin'? I mean are you distracted by life to the point where you don't have time talking to God? What's distracting you? Currently, 45% of the world's population uses social media a whopping 2 hours and 23 minutes a day. Imagine what would happen in your life if you spent that much time with the living God who's just waiting to connect with you outside of Facebook and Instagram. What about Gamers? Children play video games for 2.13 hours per day, and 92% of parents let their children play for at least one hour per day. Eight percent of parents let their children play five hours a day. Yikes. Are we not setting our children up for prayerless lives when they are this distracted? Indeed. What about adults and TV? According to Nielsen, American adults watch five hours and four minutes of television PER DAY (No, I'm not yelling, just making a point). And you say you don't have time to get into a quiet place with God? I think you need to rethink your position.

We'll stop there because I'm sure you get the point. If you want to move onto radical righteousness, if you want to really grow up in the faith, then it's time to deal with whatever is which is keeping you from praying with persistence. That day is today.

Back in 1947 and 1948 a former German soldier, who had formerly been captured by Russian forces, obtained a job at Wheaton College. He, a former Nazi, was surrounded by many students who had actually been in battle against Hitler and his fierce forces. Yet, nobody could communicate with him because he spoke *nur Deutsch*, only German.

Jim Elliot, the famous missionary and martyr for Christ, rounded up several students who could, at least, pray for this man's soul. For several years, these students persistently prayed, and then they graduated and moved on with their lives.

Fast forward to 1978. One of those men with Jim Elliot went in January of 1978 to give consultation for world evangelism through the Lausanne Committee for World Evangelism. Billy Graham was the honorary chairman. He also had a skilled interpreter to help Germans understand his English words.

At one point, that interpreter was given some free time to hang out with the Wheaton trained consultant. While looking at a docked British submarine, the German leaned forward and made this comment:

I served in Hitler's submarine corps. Toward the end of the war, as the Allies were sweeping across Europe and crossing the Rhine River into Germany, Hitler pulled most of us off the submarines and naval vessels, which were no longer of much use to Germany, and put us in the front lines as infantry. I was on the front lines in Holland, where I was wounded. This was the best thing that ever happened to me, as I was abandoned by our troops in retreat and was captured by the British. They sent me to a hospital in England. The rest of my contingent retreated eastward and was captured by the Russians. Most of them were never heard from again.⁶



Bundesarchiv, Picture 194-0789-41, Photo: Hans Lachmann, <https://zeithistorische-forschungen.de/3-2010/4402>

After the war, Peter Schneider moved to the U.S. and he obtained a job at, you guessed it, Wheaton College. Years later he became a Christian at a YMCA camp in Wisconsin. Years after this he became the chairman of the board of directors of the Billy Graham Evangelistic Association in Germany. Whenever Billy traveled to Germany, you can guess who his interpreter was: A German janitor a group of young men had prayed for back in the late 1940s.

Don't tell me persistent in prayer doesn't pay. It pays in stunning ways only God, the good Father, can, and will arrange.

⁶ David M. Howard, "An Answer to Prayer," *Decision* (April 2007), 34-35.