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The Sealing and Marking

#0527

Study given by W.D. Frazee—February 13, 1963

We have two marks or two seals, antagonistic each to the other, in our study today, about as different as two things can be, for one is the seal of God and the other is the mark of the beast.

How many people will there be at the close of probation that don't have either one? How many people are there now that don't have either one? They're getting close to three billion, aren't there.

I want you to think of the implications of that for a moment before we go any farther—that you and I believe that there's something that's going to take all these millions and billions of human beings and put them into a process by which they come out forever settled one way or the other, and we don't believe that anyone has come to the point spoken of in this prophecy yet. Is that right? Whatever other references you have on that, take this very clear one from *Evangelism*, 234:

“No one has yet received the mark of the beast”
Evangelism, page 234.

“No one has yet received the mark of the beast” *Ibid.*

Then, there are millions of people that are about to receive the mark of the beast, but they haven't received it yet—is that right—for the receiving of the mark, in the sense of the prophecy, is irrevocable. It's a final act that never changes—irreversible. It goes with that statement of Revelation 22:11 and 12—he that is a certain way let him be—let him remain that way. All right.

Now, what is the seal of God, John Donaldson? Wallace, what would you say in answer to that question? What is the seal of God? ...or in what the seal indicates, but what is the *seal*? The Sabbath. Is it? Is the Sabbath the seal?

You're acquainted with the Bible and the Spirit of Prophecy statements that support that, aren't you? And you have the definite statement in *Great Controversy*, 640:

“...the Sabbath of the Fourth Commandment is the seal of the living God” *Great Controversy*, page 640.

“...the Sabbath of the Fourth Commandment is the seal of the living God” *Ibid.*

Now, all our magnifying of what that involves and includes must never take away the simplicity and the reality of that fact. The seal is what? The Sabbath. That's right. Will all who receive the seal be Sabbath keepers? Will anyone receive the seal who is not a Sabbath keeper?

Now, to the outside world and the popular churches, that sounds like one of the most narrow, bigoted statements that can be made today. It is narrow, but not bigoted. It's the truth.

And take that fact away, and we lose all the force of the combined prophecies of Daniel and Revelation, as they focus upon this closing hour. What is the great issue in the coming conflict? The Sabbath. And the Sabbath, as the seal of God, the mark of God, the sign of God.

Now, from the negative standpoint, what is the great sign of the opposing forces? Sunday. Sunday enforced by law, yes. The union of church and state, and the power that leads out in that in this country is spoken of as what? Well, what does the two-horned beast make? What? Image. Well, what is the beast that this image is made of? The papacy.

Is Sunday connected with the beast, the making of the beast, carrying on of the beast? Yes. Well, then, has Sunday been the mark of the beast previous to this closing contest? Yes. It's been the mark of the beast all down through.

But those who *receive* the mark of the beast—that's still future. Now, I can illustrate it. Brother Damon just handed me this seal. This is the seal of our corporation. You know how a seal works, don't you? You put a piece of paper in there like this. Now, is the seal there? Yes, but it's not on the paper. The seal is there. Besides contact, you must have what? Pressure.

Now, if I just played with that like that, I could hold it there for a thousand years, and there'd be no seal on the paper. It not only takes contact but what? Pressure—pressure. And a baby couldn't put that seal in there. I can tell you that.

Now, this particular seal doesn't take a Sampson, but it takes more than a baby, but the seal of God, on the one hand, the mark of the beast, on the other—the impression of that mark or seal—call for intense pressure—intense pressure—until that seal is imprinted, impressed, deep into the character for all eternity.

Now, most of you are familiar with a seal, but even you who are—I think you will learn some precious lessons by looking at this, as I pass it around. The thing I want you to notice, as you glance at it as it passes by, is the irreversible nature of the seal.

Now, when somebody has written something with a pencil on a paper, you have something on the other end to get rid of that. What do you call it? An eraser. Suppose you've written it with ink. Are there still chemical measures that can be used? Yes. Down at the stationery store you can buy ink eradicators. Sometimes they come in two bottles and you put on number one solution and do certain things, and then you put on number two solution, and the thing is taken out.

What kind of eraser would take out this seal out of that paper? There are no erasers that will do it. What kind of ink eradicators would get rid of that seal? Do you think you could take an iron and go over that and get rid of it? There's only one way you can get rid of that seal, and that's to get rid of the paper. That'll do it. Burn it up.

And that is why seals are used—that very reason. When a thing is sealed, it is marked in such a way that there's no way of getting rid of it. Now, that is what God means to teach us by talking about the seal of God, on the one hand, and the mark of the beast, on the other. The process is irrevocable, irreversible. It will never be changed for it *can* never be changed. Think of it, as you look at the seal there, impressed upon the paper.

Now, you notice that this seal has something very hard above and something very hard below and, of course, the paper comes between those. If I were to merely take something hard and press down on the paper from above with something light underneath like sponge rubber, do you think it would make much of an impression? It might punch through it—make some holes—but if you want the seal to make a good impression, you must have something hard coming from above and something hard meeting it from below.

Are there intense heavenly pressures coming from above in the coming crisis? What do we call those pressures? The latter rain, the refreshing from the presence of the Lord, the loud cry of the third angel, as we studied in our lesson last week.

What will be the effect upon the remnant who engage in the loud cry, as they see thousands converted in a day, as they see miracles worked, as they feel the power of the Holy Spirit working in their lives, again and again and over and over through those wonderful, glorious experiences of the loud cry, what will be the effect upon their characters? They will be impressed—very literally, they will be impressed. The seal will be impressed deep into their hearts. Folks, I need that experience—I need that experience.

And that's why I long for the preparatory experience. What did we study last week is the preparatory experience? The early rain of righteousness by faith—of getting the victory over every sin.

But now, while there is power from above—tremendous power—under the latter rain and loud cry, will there be power from beneath? David, what power from beneath is there going to be? How? There'll be persecution. Does persecution have a great power over people? Has it been true again and again that in times of persecution multitudes change? Oh, yes. Been true over and over again.

Are there some other pressures besides those of persecution that come during the loud cry? Yes. What are they? Brother Moxley? Miracles. Brought by whom? The Devil. What else? Yes. But specifically, on this matter of pressures.

Is spiritualism going to counterfeit the various marvels and miracles of the loud cry? Along with true miracles, will there be false miracles? Along with true angels appearing, will there be false angels appearing? Yes. Along with true visions, will there be false visions? Along with true revivals, will there be false revivals? Ah, yes. So, there will be mighty miracle-working powers from beneath.

And so, we have persecution and deceptions applying the power from beneath—miracle-working deceptions—and those who receive the mark of the beast will have that mark plunged deep into their minds and characters through the power of force and these miracle-working deceptions. But from above, we have the glorious power of the latter rain, as given in the loud cry.

Now, I want to ask you something. Will every individual in the world be, as it were, caught between these two powers? Yes. Notice how that works. Will those who receive the mark of the beast have to resist this mighty power coming from heaven? Yes. That's going to be hard for some of them to do.

As the truth comes with mighty power under that latter rain and loud cry, there are some that are going to find it very difficult to resist, but many of them are going to do it, because they receive not what?

“...because they received not...” 2 Thessalonians 2:10.

What?

“...the love of the truth, that they might be saved”
2 Thessalonians 2:10.

But, as they pass over to the enemy's side, everything that divine love can do is done to help them.

Now, here comes something very mysterious and very important. Is it a fact that the greater light a person sins against, the greater darkness he goes into? That's true. That's why, if you can explain anything—that Judas right next to Jesus did that awful thing, that terrible thing, of betraying his Lord. That's how it is that we see Lucifer right at the throne of God turning and becoming the leader of the rebellion. And that's why it is that we see the Jewish nation, the most favored of all the nations of the earth, becoming the rejecters of Jesus and howling for his blood there in the streets of Jerusalem before the Roman governor's palace.

And Seventh-Day Adventists today need to study all those things very carefully because the greater light God sends us, the greater is our responsibility and the deeper into darkness will we go unless we accept the full light.

Just think of it. That means every one of us here tonight, dear friends. We'd like to think about everybody here tonight being among those that receive the seal of God, wouldn't we? Can we? Yes, we can be, but it'll be an individual matter. Even if everybody here but one received the seal, you *could* be the one that doesn't. It's your choice. And, on the other hand, if everybody here but one failed to receive the seal, you could be the one that *receives* it. It's your choice—it's your choice.

But keep in mind that the very power of the latter rain and the loud cry will help to set the mark of the beast in the minds of those who reject that almighty power coming from the throne of God. That's the unpardonable sin. That's the sin against the Holy Spirit. That's what the Jewish leaders did with Jesus. They attributed His work to what? To Satan. And He said, You'd better be careful because that's going to take you right into the unpardonable sin. Did it? Yes, and it'll do it again today.

But now, on the other hand—watch how this works—will those who receive the latter rain and give the loud cry—will they be strengthened, even, in their stand for truth by the great resistance against it? Yes. Was Joseph strengthened in Egypt, as he held out against the temptations from Satan? Was Daniel and were his three friends—were they strengthened, as they met all the subtleties and temptations of Babylon? Yes.

And so, God will use the very force of persecution and the deceptions of the enemy to help His people develop a strength of character and an eternal stability that'll be the marvel of the universe. I think it's wonderful how God harnesses everything. Don't you, folks? Nothing is permitted unless it can have a part in working out His eternal purpose. All right.

Now, I want to ask you something. If everybody is going to be caught in this vice, this place of pressure between the seal of God coming from above and the mark of the beast coming from underneath, how does it happen that some are going to receive the seal of God, whereas others are going to receive the mark of the beast?

Did you notice where in the Bible—that is, did you notice in the Bible where it says the seal is going to be received? Where is it, **Sister Daggs**? Mary, where is the seal received? Where? In the forehead. That's right. In the forehead.

You know, that's a very literal statement. The brain has many different areas, and the forebrain—students of anatomy and physiology today tell us the forebrain is the seat of those spiritual decisions that we associate with character—right here. All right.

Now, let's look at this, folks, and if I'm going to receive the seal of God in my forehead, or the mark of the beast in my forehead, which way had I better have my forehead turned? Which way had I better be looking? I'd better be looking up. Isn't that right?

Now, I grant that's just a little illustration, but folks, it conveys a mighty truth, and it's precise and correct. It is the way we're looking that determines what happens when the pressure comes on. And I want to tell you something. It's going to be too late to change the turn of our head when we get caught in that vice.

Now, I want you to look at *Volume 5*, 216, with this illustration on the blackboard before us:

“What are you doing, brethren, in the great work of preparation? Those who are uniting with the world are receiving the worldly mold and preparing for the mark of the beast” *Testimonies for the Church, Volume 5, page 216.*

What are they doing? What are they doing now? They’re uniting with the world, and so they’re receiving what? The worldly mold, and preparing for the mark of the beast.

What is it that they lack? The pressures, yes—the pressures. All right.

“Those who are distrustful of self, who are humbling themselves before God and purifying their souls by obeying the truth these are receiving the heavenly mold and preparing for the seal of God in their foreheads” *Ibid.*

What are they doing now? Yes, they’re purifying their souls, and they’re receiving what? The heavenly mold. They’re looking heavenward. But what must happen before that seal is imprinted and impressed deep into their minds and hearts for eternity? Pressure—pressure.

And so, friends, it’s no accident or merely a coincidence that the time of mighty pressure from above and from below is the same time. The time between the National Sunday Law and the close of probation is this wonderful time, this awful time, this sober time, this vital time, when every soul goes into a process and comes out marked for eternity one way or the other.

You might think of it, folks, as they come in here along this belt, as they come in, if you could, you could see people moving along like this. Wouldn't you like to just stop every one of them and encourage them to put their head up instead of down as they are fed into the mill? That’s our business, folks.

If people could see this, I wonder what effect it would have on some things like radio, television, reading matter, music, conversation, life work, association, friendship, many other things that I could mention. Do you see how all those things become vital, as we think of them in connection with this.

Because every time one looks at a TV program, impressions are made on the what? On the mind. And those impressions are either preparing the individual for the seal of God or the mark of the beast.

You know, one of the great pressures that’s being built up today is the pressure to conform. One of the greatest selling points is to convince the individual that all his neighbors have a certain thing. Therefore, he must have it—whether it’s a washing machine or a new car or a pink refrigerator—yes, they have refrigerators in colors, you know—or a hairdo or a style of shoes, or whatever. The great pressure is to conform—to conform.

But I want to ask you something. If people, day after day and year after year, have gotten in the habit of yielding to that pressure to conform as it meets them on

the billboards, in the newspapers, on the radio, on the television, and in association with others—if they've gotten in the habit of doing the thing that others are doing in order to be in line and step, what will they do when this time comes?

I want to tell you something, friends. They will simply at that time receive the mark of the experience that they've already entered into. And did you know it's going to not be so hard, and will some of the people who do that be people who up to that time have been going to church on Saturday instead of Sunday? Yes.

Now, that's stated clearly in *Volume 5*, page 81. Turn over to that, please. Oh, I'm so anxious that we get the spiritual implications of these truths of prophecy.

"The time is not far distant when..." *Testimonies for the Church, Volume 5*, page 81.

What's coming to every soul? You notice it doesn't say *a* test. It says what? *The* test. It's this test right here—*the* test. This is the test of the ages. We happen to be living in this time.

"The time is not far distant when *the* test will come to every soul. The mark of the beast will be urged upon us" *Ibid.*

So we don't have to guess what test it's talking about—the mark of the beast.

"The mark of the beast will be urged upon us" *Ibid.*

Now, watch:

"Those who have step by step..." *Ibid.*

Done what?

"...yielded..." *Ibid.*

What does yielded mean? Give in to. Yielded to what?

"...worldly demands and conformed to worldly customs will not find it a hard matter to yield to the powers that be, rather than subject themselves to derision, insult, threatened imprisonment, and death" *Ibid.*

May I stop on that a moment. Some of you folks may wonder why occasionally—very occasionally—not nearly as often as I think about it and pray about it and am burdened about it—but occasionally, I speak of the danger of following the fashions of this world.

There may be some of you that wonder, Well, why does Brother Frazee say anything about this or that? What difference does it make how people dress? What difference does it make how people wear their hair? What difference does it make what kind of shoes people wear? What difference does it make about this or that?

Well, there are hours that could be devoted to the study of dress, from the standpoint of health, and dress, from the standpoint of modesty, and dress, from the standpoint of extravagance, on the one hand, or simplicity, on the other.

But all those things are as little hills compared with the great mountain peak when we think of this thing right here tonight, dear friends, and the people who get in the habit of doing what those around them do because of yielding to worldly pressures are preparing for what? The mark of the beast. That's a very serious thing, dear friends. We should be studying how to develop in our children and young people a resistance to worldly conformity instead of yielding to it. Shouldn't we?

And that leads me to this next point. Do you know that some parents and some young people—the only answer *they* know to this problem is to find a place somewhere where there isn't any pressure to conform to the world, and move themselves and their children there so the children will never have any struggles over these matters, and they become just a little perplexed or disappointed when they find that—when they don't find such a place.

I want to tell you something, friends. The reason that Daniel resisted in Babylon was that he had learned to resist in Jerusalem. The reason that Joseph resisted in Egypt—he had learned to resist his older brothers on the campus in Canaan. Is that true?

Did Joseph stick out like a sore thumb, as far as the attitude of his brothers is concerned? Did they call him a goody-goody and a holier-than-thou and all that sort of thing? Yes. But thank God, friends—and I'm not sure that Joseph always did it in the wisest way—that isn't the point—but in doing it, he developed a character that, when he got down into Egypt under those awful pressures, he stood out from the crowd—one man in a million.

It is the work of Christian education to develop the Josephs and the Daniels and the Esthers of the day, and they will be people who have learned to *resist* worldly conformity, instead of yielding to it. Oh, I trust that that lesson will sink deep into our hearts, dear friends—deep into our hearts.

Now, looking again at this *Volume 5*, page 81, which we're looking at now, as this test over the mark of the beast, what is going to happen, as this pressure from above and this pressure from beneath meet, and:

“Those who have step by step yielded to worldly demands...” *Testimonies for the Church, Volume 5*, page 81.

...turn to the mark of the beast? What is going to happen in the church, according to that page there in *Volume 5*, page 81? The gold will be separated from the dross. What other figure is used? The chaff will be separated from the wheat. All right.

Now, I want to ask you something. When this work of separation is over, where will the chaff be, with reference to the church? It'll be outside the church.

Where will the wheat be? Inside. That's very important. It's your life insurance against every offshoot.

Any offshoot by being an offshoot proclaims itself out of the line of God's providence because the Spirit of Prophecy has plainly showed us that in the coming crisis—and is it still future—this mark of the beast conflict? Then this still applies—there will be a separation of the gold and the dross in the church. The chaff will be blown out and the wheat will remain, and that that is still where? Ahead of us—it's still ahead of us. Do you see the importance of that point? Very important, friends.

And so—watch this point—when some offshoot, or those even within the church whose vision is not clear on this point—when they come and point out to us the failures in the church, the backsliding in the church, the worldliness in the church, and from that seek to reason that perhaps the church has been rejected, and the only thing to do is to separate from it—when they do that, notice how all we have to do is simply to say, But, brother, the Lord told us that this time was coming. He told us that there would be in the church a separation, and He told us *when* the separation would take place.

When is it going to be? After what? After the National Sunday Law, for that's the test that separates, you see. Then, when we look about us and see in the church worldliness, world conformity, we're saddened over it, but we're not dejected or discouraged, because those are among the signposts on the way—on the way to where we're going.

And just as when we're going over a route, if we have a map that's marked, if the map shows that we're going through a certain piece of territory, such as a desert or a swamp, do we get discouraged as we go through that and say, My, I'm afraid we're never going to get to the city? Oh, no. We look at the map and we say, Why, this is on the map, and the city is just ahead, and the fact that we're in this desert or in this swamp—it only shows that we're near—very near the city. Oh, get that word of courage, folks. All right.

Now, have we any indication in the Spirit of Prophecy of the proportion of those in the church who in this time of test receive the seal, on the one hand, or the mark, on the other? Who knows the answer to that? How many of you know the answer to that? What proportion are going to be true and what proportion false? All who know the answer, will you raise your hand. John? The great proportion will prove to be false. All right. Where is that? *Volume 5*, 136. Thank you, John. That's the correct answer—the great proportion.

The same page, talking about the same experience, speaks of them as the majority. Well, that's what the majority is—the greater proportion. Isn't it? So, the majority will forsake us in the crisis hour.

But now, notice again the precise wording of it. It doesn't say we're going to forsake the majority. The majority are going to do what? Forsake us. It makes a world of difference, friends. The remnant remain. They don't change flags, they don't change leaders, they don't change churches. They're a part of that remnant

which beginning in 1844 reaches right on through to the pearly gates and then through eternity.

Oh, I like the certainty of this. Don't you, folks? But, coming back to this point, if the great proportion are going to prove to be base metal, if the majority are going to forsake us, and they are *in* the church up until this great test after the National Sunday Law, how in the world can we develop an experience when we're surrounded with influences like that?

Now, that leads us to Ezekiel 9—you studied that this afternoon—look at that, please—Ezekiel 9, that bears on the point we're at right now. Wayne, would you give me a thought on this from Ezekiel 9. Do you all see that? Now, how do you know it's talking about *this* time? What is it, David? That's right. Here, Ezekiel speaks of it not as a seal but as a what? Mark. Means the same thing, and if you don't have the reference already, *Testimonies to Ministers*, 445, says:

“This sealing of the servants of God is the same that was shown to Ezekiel in vision” *Testimonies to Ministers and Gospel Workers*, page 445.

So, the sealing of Revelation 7 and the marking of Ezekiel 9 are the same thing. Now, in Revelation 7, what happens as soon as the sealing is over? What happens in Revelation 7 when the sealing is over? The four winds are what? Loosed. And that means what? War, persecution, destruction of every kind.

But in Ezekiel 9, as soon as God's people are marked, what happens? The slaughtering takes place. The men with the slaughter weapons come. In each case, you see, universal destruction follows the sealing or the marking.

Is there any relation between that sealing and marking and the destruction that follows? Why do they happen in that order? That's right. The marking is to see who's going to be spared. The seal of God is put on those who will be saved, kept, protected, and those who receive the mark of the beast, of course, the other class, will be destroyed. All right.

Now, what is it that the angel bases his marking on, according to Ezekiel 9? Those who receive the seal of God—the mark—are doing what? Sighing and crying. What for? The abominations that are done where? In Jerusalem. And Jerusalem represents what? The church.

Now, we do not need to guess at the application of this. The Spirit of Prophecy is very clear in it. Notice this in *Volume 3*, page 267:

“Mark this point with care: Those who receive the pure mark of truth, wrought in them by the power of the Holy Ghost, represented by a mark by the man in linen, are those ‘that sigh and that cry for all the abominations that be done’ in the church” *Testimonies for the Church, Volume 3*, page 267.

Now, I want to ask you something. Can I sigh and cry about something that I don't know anything about? No. Can I sigh and cry about abominations, if I don't recognize them as abominations? And if I'm trained to accept everything that happens as being okay because it's generally done, will I do very much sighing and crying?

Somebody asked me a question a number of months ago, a long way from here, but the question went through my mind again and again after the question was asked, and I wrote it down to think about it. The question was this. How do you cry and sigh without being critical and faultfinding? I think that's a good question.

The first thought—it might seem that it would be hard to do one without doing the other, but the more I've meditated on it, friends, the more I'm persuaded that whichever one you do, you won't do the other, and I think that's the answer.

You know, Sister White says one of the reasons that people pray long, prosy prayers in public is because they don't pray much in private. You've read that, haven't you, and the reason that some people do so much criticism of the church in public is because they do very little crying and sighing alone with God in the secret place.

You know, if my wife or my mother were doing something bad, and I felt bad about it, there are two things that I'm very sure of. One is that I'd be praying very earnestly and weeping about it. The other thing is I'm sure I wouldn't be publishing a paper or sending out mimeographed sheets to spread the knowledge of the failures of my wife or my mother to people in general. Do you agree with me?

And I think right there is a lesson, dear friends. The angel who does the sealing is going through the city, and it doesn't say he's looking over the periodicals to see who's written a letter or an article on the mistakes of the church leaders. No, it doesn't say anything about that.

But he's going and he's listening, shall I say, at the keyhole of the closet. He's listening to the prayers of the secret place. He's listening for those who are heart to heart with God, who love the church so much that they're embarrassed and ashamed and disappointed over what's happening, and they're so embarrassed about it and so ashamed about it that they don't want to spread the knowledge of it, friends. No, no. But they're constrained to get down on their knees and say, Oh, God, do something about this, and they plead with God.

And that's the answer, dear folks, of how to cry and sigh without being critical, and *unless* you cry and sigh in the secret place, one of two things is going to happen. You'll either quit crying and sighing and even eventually quit being critical and go along *with* the worldly trend, or else you'll become sour and bitter, and eventually lose out because of lack of confidence in God and His church.

Oh, folks, let us go to the secret place of prayer day by day over this. What do you say? Because as the angel with the marking pen comes around, this is what he's looking for. Ah, but somebody says, I thought the Sabbath was the seal. It is, but did you read here that not all who keep the Sabbath will be sealed. That's right.

All who are sealed will be keeping the Sabbath, but not all who keep the Sabbath will be sealed. They drop out, because they're not heart to heart with God in this solemn closing work.

Now, if you have already studied, as I think you should, this chapter on the seal of God, may I ask you to study it again tonight or tomorrow or sometime between now and next Wednesday, while these things are fresh in your mind. This is perhaps the greatest chapter in all the Spirit of Prophecy on the subject that we're dealing with tonight—*Volume 5*, beginning 207.

Ponder over it paragraph by paragraph. Some of it needs to be read sentence after sentence. Notice, especially, page 209, 10 and 11—those three pages need your most earnest study. Notice what those who are to receive the seal will be doing in their attitude both toward the world and in the church. Notice how they will be regarded both by the world and the church—that is, some in the church—and notice what will finally be the result.

“Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men...” Ezekiel 9:4.

...And women that do what?

“...sigh and...cry...” Ezekiel 9:4.

“...sigh and...cry for all the abominations that be done in the midst thereof” Ezekiel 9:4.

And we are told in this chapter that the prayers of this faithful few will not be in vain. It is in answer to their prayers that God purges His church, as He purified the temple at Jerusalem. It is in answer to their prayers that the latter rain falls in fullness and the power of the loud cry brings in a multitude from the world to take the places of the lukewarm worldlings who go out in the crisis hour.

There's a multitude yet in Babylon that are coming into this movement, but folks, they're coming *in*. There's a multitude of worldlings that are going out of this movement, but they're going *out*. There will be a remnant that remain loyal and true to God and this message and this movement—this church—and by the Spirit of God they'll be led straight through to Canaan's land.

I wish we could kneel here in this closing moment and just quietly, silently, express to God what He has impressed on our hearts by His Holy Spirit, and after this moment of quiet meditation and prayer, I'm going to ask Brother Jackson and Brother Damon to pray.

[Silent prayer.]

Brother Jackson: ...we sense Thy love and Thy compassion to us in calling us out of darkness into Thy marvelous light. We thank Thee that, as we think of this wonderful fact, we pray that we will love Thee more, that we will love Thy church and

Thy truth more, and that we would be **deep** in the heavenly mold and be impressed with the seal of the living God.

We pray tonight that Thou wilt look into each heart in this room and that Thou would help us each one to examine ourselves and that, as this examination goes on, and that as we walk in the light that Thou hast shown to us that we will become more and more like Thee.

We pray tonight Father, that Thou wilt give to us the desire to be ready ourselves and the desire to help those around us, and may we not be critical of them but may we love them, and may we see in them a soul for whom Christ died, and may we desire for them the same blessings that we are enjoying with Thee ourselves, and we pray that Thou wilt help us with those in the world—that Thou wilt help us to reach them with the message of truth and bring them from darkness into light, also.

We love Thee tonight with all of our hearts and we pray that Thou wilt accept that love, and we pray that now that Thou wilt be with each one of us through the remainder of this week, and as the Sabbath comes, help us that we on that day might receive more of the heavenly mold, and might receive more of the blessings that come by knowing Thee and knowing Thy truth. We pray in Jesus' name, amen.

Brother Damon: Our Father in heaven, we thank Thee for the instruction that we have listened to this day from Thy word, and as we see the great events that are going to take place in the very near future, we feel to draw nearer to Thee and become more like Jesus day by day.

Help us, dear Lord. Take from us every desire that there might be for any worldliness or anything that tends toward worldliness. Cleanse us, we pray Thee, as we see the abominations in the world and in the church. We pray that Thou would help us—that it might make us more firm, more true to Thee day by day. We desire to receive the seal of God. May the early rain do its work so that the latter rain can have its part in perfecting us. We ask in Jesus' name, amen.

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