

Joy of Love—Joy of the Lord

Our subject this evening is the joy of the Lord or how to be happy all the time.

"His Lord said unto him, 'Well done, thou good and faithful servant. Thou has been faithful over a few things. I will make thee ruler over many things. Enter thou into the joy of thy Lord" Matthew 25:21.

This was said to the man who received five talents and eventually returned 10. Then you remember there was a man to whom two talents were given. He came back with four. The 23rd verse says,

"His Lord said unto him, 'Well done, good and faithful servant. Thou has been faithful over a few things. I will make thee ruler over many things. Enter thou into the joy of thy Lord" Matthew 25:23.

Both are invited into the joy of the Lord.

My dear friends, each of us tonight is invited into the joy of the Lord, the joy of the Lord. It isn't all for the future, as I shall show you. The joy is right now. True, there's going to be an eternity ahead and, as we have studied in recent weeks, God wishes to increase our capacity so that we can have more and more and more, but right now, there's a joy of the Lord.

Now, I want to study with you what that joy is tonight. The interesting thing is some people wouldn't recognize it if they'd see it. They don't recognize it when they do see it. They flee from it. They're afraid of it. In Hebrews, the 12th chapter in the second verse, we have this joy of the Lord mentioned and we are given a view of what it caused Jesus to be willing to do.

"Looking unto Jesus, the author and finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

This joy then was set before Jesus. He kept it before Him all the while and because of that, He was willing to go through all the suffering and trial and anguish that He endured here in this life. For the joy that was set before Him, He endured the cross, despising the shame.

Now, the cross itself is not joy, my dear friends. Pain is not pleasure. No, but there is such a thing as a joy so great and so wonderful that it will cause a person to endure pain, bear up under trial, and take death itself. That joy was in the heart of Jesus. That joy is what He wants us to have. What is that joy? My dear friends, it's simply this. It is the joy of love, the greatest thing in this Universe, the only thing that really satisfies. Love is not just some emotion that bubbles up in the heart. Love is a fixed principle, a settled purpose. Love is a fixed principle, a settled purpose to serve others, to please others, to bless others, to do good to others, to minister to others. That is what love is. Jesus had that in His heart to the full. That's why He came to this world.

Fact, I read in Matthew 20:28:

"Even as the Son of Man came not to be ministered unto, but to minister and to give His life, a ransom for many"
Matthew 20:28.

Now, notice this was not something that He did just an hour or two on Sabbath or that He did for an hour or two in the evening after the day's work was done. It was not something that He did occasionally, like giving a Bible study or helping out some poor family. Everything in His life was for this purpose, to minister to others. That's what this says. We'll read other statements on it. Notice this in *Desire of Ages*, chapter seven.

"From His earliest years, He was possessed of one purpose. He lived to bless others" *Desire of Ages*, page 70.

It wasn't just when He grew up and entered upon what we call medical evangelistic work. No, from His earliest years He was possessed of one purpose. He lived to bless others.

There are so many mistaken concepts in life as we see it. There is the concept, for instance, that childhood and youth is the time for selfish pleasure. Older people sometimes say, "Oh, let them have a good time. They're only young once." What they mean by that is let them have their own way and let them spend the time selfishly, in selfish amusement. That doesn't necessarily always mean something wicked. It may mean something that is comparatively innocent, but oh, the question is friends is it selfish or unselfish? Is it living for others or is it living for self?

"Ah,"

You say,

"but Brother Frazee, isn't there going to be anything to do for a good time?"

Yes. Yes. It's what I'm going to study with you.

In fact, the thing that I would like to have us see tonight is the great joy in a life of service, where the entire life is devoted to it, every day of the week, every hour of the day, every moment of every hour, with no time left for self-pleasing. This was the life of Christ. Oh, what a wonderful life He lived. *Desire of Ages*, 278

"His whole life was a sacrifice of Himself for the saving of the world" *Desire of Ages*, page 278.

This expression to give His life refers not only to His sacrifice on the cross. Certainly, it includes that, but that was simply the climactic act of an entire life devoted as a sacrifice for man. Every act of that life was for others. Not one act of His life was for self.

Do we believe that, friends? Is that true concerning Jesus? Could it be true of anybody else? Should it be true? Is it possible? Is it desirable? If you should meet a person that was living that kind of life, how would you feel about it? Would you feel sorry for them? Suppose you were invited to live that kind of life. Would you feel sorry for yourself? How about your friends? Would they feel sorry for you? Probably some of them would. They did for Jesus.

There are various ways in which people feel sorry for anybody that seriously undertakes such a thing as we're studying tonight. Some feel sorry for Him because they think that He's making it unnecessarily hard on Himself. Others feel sorry for Him because they feel He's a bit touched, that something wrong in the upper story, something gone wrong with Him because they feel that self-preservation is the first law of nature and that anybody that doesn't recognize that, there's something wrong with their thinking, something wrong with their mentality.

Their idea is that of course it's a good thing to do some good in the world. You ought to be ready to help the poor and to help the church and to devote some time to religious work and to missionary work sure, but don't run it into the ground. Be sensible. They can quote the text,

"Let your moderation be known unto all man" Philippians 4:5

Another favorite text in that connection is that a man must look after his own first. I didn't quote it just right and neither do they. Yes, anyone who will seriously undertake to truly follow the example and enter into the experience of Jesus in giving the entire life, all of it all the time, to unselfish service for others will be considered either a fool or a fanatic.

Let me tell you, friends, that's exactly what Jesus invites us to. That's what He offers us is the joy of that sort of life. After all, there's either joy in it or there isn't. If there isn't, even a little may be painful. If there is, how can a person be said to be really sacrificing if he enters more and more into that which gives greater and greater joy?

You remember we are told in Hebrews, the first chapter, the eighth verse, concerning Jesus, that He was anointed with the oil of gladness above His fellows. The oil of gladness, yes. Now, it's true that He was anointed, yea, baptized with blood, but He was anointed also with the oil of gladness. That's the ninth verse, Hebrews 1:9, "God, even thy God hath anointed thee with the oil of gladness above thy fellows." What is this oil? Why, it's the golden oil of love as Christ object lessons in the concluding chapter shows. That's the oil, the oil of love.

Love, friends, is just not selfishness. No, it isn't selfishness. It's just the opposite, just the opposite. There are only really two ways, basically, of trying to be happy in this world. One is doing things for self, thinking what do I like? What do I want? What do I want people to do for me and do to me and do with me? What would I like to do in life? Where would I like to go? What books would I like to read? What food would I like to eat? What would I like? Oh, I would like this. I would like that. I would like the other thing.

Someone was telling me just the other day about a man who's already worth considerable money. He said it's his goal now to make a million dollars in the next five years. That's what he set his stakes for, million dollars in the next five years. Will he get it? Perhaps. He may get it. Will that bring him happiness? Probably not. Oh, my dear friends, nearly everybody in this world is seeking after happiness by getting something, trying to get something that he thinks will satisfy.

Now, Jesus' life was just the opposite. Now let me tell you what the Devil's great temptation is and oh, I hope you'll see it. It's this. He says you can have some of both. You can have some of both. Why be narrow? He says, "Sure there's happiness in doing things for others. If you send a Christmas basket to the needy on Thanksgiving, you'll get some pleasure out of it. If you help some poor children at Christmastime with some presents for their Christmas tree, it'll give you a lift. Sure, do some things for others."

The Devil is willing to admit that a certain amount of that is a good thing, will bring you some happiness. "On the other hand," he says, "you know he appeals to your own instincts. You know that really what you enjoy is just to do what you like." He says, "Now, don't you?" He says, "Why get fanatical about it? Why not have some of both?" Most Christians are getting some of both. I want to tell you, friends, eventually, they will get all of one and none of the other. Whichever one they get all of, they'll have none of the other because eventually, either one of these things leads to all out devotion to that endeavor, either all out devotion to love, unselfish love, or all out devotion to selfishness.

Now, the disciples are a good example. Jesus selected 12 men and every one of them was selfish. Yet, every one of them had some response to the Savior's love. He worked with those men for several years and they saw that beautiful life and they were drawn by it. Even Judas was drawn by it, friends. When he helped Jesus pass out that food to the hungry, his heart thrilled with the joy that comes in serving others. Did you know that? Oh, yes. Do you know that the reason Jesus made him treasurer, watch this

point, the reason Jesus made him treasurer was to give him a chance to get the joy that came by helping poor people. Judas was the one that was supposed to take the company funds and help the poor and needy. Again and again, his heart was cheered with that, but ah, friends, mark it. The same thing that gave him that opportunity gave him another opportunity. What was that?

[audience] Selfish

The opportunity to be selfish. We're told that he came to the point where he could figure well, now, I've done a little extra work for the master. I ought to get some extra pay for that and I'm the treasurer and so I'll pay myself. He did. He paid himself. The Bible gives the right name for it. You remember the little word it calls Judas?

[audience] Thief.

The thief. Judas had it all figured out just what he would answer if he was brought before a committee of congress to explain what he'd been doing. He had the answer. He was just paying himself his just wages, his just wages. Were any of you tempted to think that you didn't get enough wages? Judas was. Were any of us ever tempted to study how we could get more than others were getting, which really was coming to us anyway?

Judas had all that, my dear friends. He had all that. Poor man, he went that road eventually didn't, but do you know we're told that in that last outpouring of divine love, as Jesus washed the feet of that poor man, the heart of Judas thrilled through and through with the impulse then and there to confess his sin and get over on the side of love, but no. That selfishness that he had fed and watered and exercised for three years gained the mastery and he went out from that upper chamber to sell his Lord for 30 pieces of silver, the price of a slave. There was no more love, friends. Love was gone. A few hours later, he could brazenly walk up and kiss that master as the sign of betrayal, delivering Him over to His tormentors and murderers.

Oh, my friend, it's a dangerous thing to dally with selfishness. It's a dangerous thing to mix selfishness and love. They don't belong together. One will kill the other just as sure as can be, just as sure as can be. They're mutually exclusive. Come, is there really happiness in a life that is all love and no selfishness, in a life that is fully devoted to serving others day in and day out? Yes, that was the joy of Jesus.

I want to read this to you here in The Steps to Christ, this pocket edition, page 77:

"Our Savior's joy was in the uplifting and redemption of fallen men. For this He counted not His life dear unto Himself, but endured the cross, despising the shame. So angels are ever

engaged in working for the happiness of others. This is their joy" Steps to Christ, page 77.

Who?

[audience] Angels.

The angels. Are they happy?

[audience] Yeah.

Do you suppose the angels have any gripe session up there in Heaven? You suppose that a group of them get together in the evening or in the morning after they've been on night duty down here in this world? One of them says,

"Where were you last night?"

"Oh, I was on duty with that group down at so and so. They're a hard bunch to deal with."

Another one says,

"Well, you don't know. You just don't know what I have to contend with. My, my!"

Now, do they have problems? Do they have mean, wretched, despicable characters to deal with?

[audience] Yes.

: Are they doing it?

[audience] Yes.

: Problems greater than some of the soil problems we have, that right?

[audience] Yes.

Some of the financial problems we have. The angels have those problems all the time. Listen, this is their joy, that which selfish hearts would regard as humiliating service, ministering to those who are wretched and in every way inferior in character and rank is the work of sinless angels. Suppose these two angels come to Earth and one is a commanding angel and one's a helper. Does the commanding angel think now, let's see. I've got several folks that I've got to visit on this trip, but there is so and so over there in a certain place. Things are always so dirty over there, dirty, and there's a lot of quarreling. I think I'll send my helper over there. Around the corner there's another place

where things look better and they're nicer, better disposition. I think I'll go there. Is that the program? Is it? Is that the way the angels work?

This spirit of Christ self-sacrificing love is the spirit that pervades Heaven and is the very essence of its bliss. What does that mean, essence? Means that's it. That's what makes it bliss. Take that out and there wouldn't be any bliss. Take that out and you know what Heaven would be, friends? It would be Hell. That's right. Take that love, that unselfish love, that self-sacrificing love, you know what the next sentence is? This is the spirit that Christ's followers will possess, the work that they will do. Why friends? When you and I get this, it won't be hard to get people that'll tackle the harder problems. Oh, no, not at all. The harder the problem, the more it will appeal to the loving, sacrificial heart. Isn't that right?

[audience] Amen. That's right.

Yeah? It doesn't make any difference what the problem is, if it's a problem to help others and help God's work. I suppose some of you have been wondering what this is for. Any of you been wondering what that's for? I'll tell you what it's for. There's three things here on the table. There are three ways of making people happy. This plate of peaches will make people happy. Do you agree with me? Now, if my job is to make people happy, would giving people peaches help in that? Oh, yes. Some of you would like some right now, wouldn't you? This is part of it, friends, giving people good things to eat is one of the best ways to make them happy. Is that true? Yes. That's a part of the medical missionary's work is making people happy with good things to eat and other things that minister to physical pleasure. I want to ask you something, friends. How long would that make a person happy?

[audience] Until they get hungry again.

Few hours at the most. Is that right? Yes. Not very many of you can even remember the good things you had to eat a year ago, correct? That's not to discount this. This is important. We need it. That's one way of making people happy, but don't stop with that. That's all I'm getting at. If you're devoting the life to unselfish service, don't stop with the plate of peaches or the dish of beans or the loaf of whole wheat bread. Don't overlook it. It's important. Here are some other things.

Now God has given us a mind to be fed, as well as a body. He's given us a taste for the beautiful, as well as the nutritious. I asked for this beautiful picture to be brought up here tonight to represent all the different things that may be given to people to make them happy mentally. Whereas the peaches would make a person happy for a few hours, a beautiful picture might make him happy for a number of years. Is that right?

[audience] Yes.

There are many things that you can do to make people happy mentally. Boy, friends, in my files I have letters that people wrote to me 30 years ago. 30 years ago those letters made me happy and they still make me happy, but now, there's the third thing. That is eternal life. I brought this beautiful Bible here to represent that. How long will this make people happy, friends?

[audience] Forever.

Oh, God so loved the world that He gave His only begotten son that whosoever believeth in Him should not perish but have what?

[audience] Everlasting life.

Everlasting life. In Thy presence is fullness of joy, at Thy right hand there are pleasures ...

[audience] Forever more.

Forever more. Now I want to ask you something. If I love somebody enough that I want to make them happy with a bouquet of flowers or a nice book or a plate of peaches, shouldn't I love them enough to want to give them something that will extend that pleasure and much more forever? If I love a poor human being enough that I want to put a fomentation on him or a charcoal poultice or do something else to relieve his pain and extend his life maybe a year, maybe 10 years, oh, friends, if I really love him, won't it make me want to devote my life to helping that same man to so accept the message of the Bible, to so accept the cross of Jesus, that he can have that life forever and forever and forever? Isn't that right?

[audience] Amen.

[audience] Oh, watch this. Do you see that if true love leads us to be medical missionaries, we can never stop with the physical or even the mental. Our great burden of love will be for the spiritual. Not from the idea of proselytizing in any sense of just getting people into a church. Oh, no friends, but from the standpoint of pure love of wanting them to taste the joy of sweet truth and to have the hope of eternal life with God. Is such a mission worthy of all our efforts? Is it?

[audience] Yes.

Yes, it is, friends. That's the work of the medical missionary. That's the work, to help people physically, mentally, and spiritually, to make them happy physically, mentally, and spiritually. Such a program, I repeat, calls for all there is of us, 24 hours a day, seven days a week, 52 weeks in the year. Now somebody is thinking a very practical question that I want to answer. But what about the time we spend eating and sleeping and resting? After all, we have to have some time for ourselves, don't we?

Some people without thinking that through will say, "Sure, of course. This doesn't mean 24 hours a day." Brother, it does mean 24 hours a day. That's what I want to say. It means 24 hours a day and anything else is plain selfish.

You say, "How in the world then are we going to have time to sleep and time to eat, time to rest and pray and study if we're just running, running, running all the time to try to serve others and minister to others and please others?" I'll tell you the secret friends. I brought along this little tray tonight or had it brought up here for me. You see that on this tray there are six water glasses. There they are, just such water glasses as I might carry to patients down at the sanitarium. Suppose that's my job. I don't know how to give treatments, but I can carry water. I'm not a doctor. I'm not a nurse. I'm just a water boy. Is there anybody here that couldn't carry water? I think we could all do that. All right.

Now do you know, dear friends, if I'm carrying water and I'm doing it for love, I'm doing it to make people happy ... By the way, if a person is really thirsty, doesn't water make them happy?

[audience] Yes.

Yes. A nice glass of cold water, you know Jesus used it as an illustration of loving service in His name. He said, "Whosoever will give to one of these little ones a cup of cold water only in the name of a disciple, he shall not lose his reward." Jesus writes it down in His book. All right. I'm doing it for others, but now I want to ask you a question. If you were thirsty, what kind of a glass would you want? Would you want this glass?

[audience] No.

What's the matter with it?

[audience] Empty.

Nothing wrong with the glass. It's what's in it. It's what's not in it. There nothing in it. What's this point? If I'm really going to minister to those thirsty patients, where is the first place I'll have to go with this tray of glasses?

[audience] Faucet.

I'll have to go to the faucet. That's right. Yes, unless I trudge up to the spring here. I must do what?

[audience] Fill.

Fill those glasses. Is that right? I must fill those glasses. Now I want to ask you something. Once you see this, it's just as simple as ABC. Once you see this, you know where to fit in the sleeping and the praying and the eating and the resting that needs to be in a Christian servant's program. Here's the question I want to ask you. Is the trip to the faucet to fill the glass just as much for the good of those thirsty patients as the trip from the faucet to the bedside? Is it?

[audience] Yes.

Is that right?

[audience] Mm-hmm (affirmative).

Am I working just as much for the thirsty one when I take these to the faucet as I am when I go from the faucet to his bedside? Just as much, just as much. In fact, without the first, the second is to no purpose. Is that right?

[audience] Amen. Yes.

You all see it, don't you, and so friends, if I'm a Christian and a Christian is Christ-like, if my whole life is devoted to service for others, then if I sleep, you know what I'm sleeping for? To recharge this battery so I can get back and help others. I couldn't help them very much if I just kept on and on and didn't sleep, see. If I'm a Christ-like servant, I'll take time to eat, not oh, watch this, not with the feeling oh, well, I'm through with my work. Now I can sit down and do what I want to. I like to eat and here it goes and I'm just glad I can forget all that hard work dealing with those impossible people that oh, they're such a strain and a worry. Now I can do what I want to. No, no. No, no. I sit down and I eat happy in eating, happy most of all that I'm filling up the glasses. I'm filling up my body with the minerals and the vitamins and the protein and the glucose that it takes to keep me going the next period of service. Don't you see?

If I go to pray and study, what do I go for? What really do we go to pray and study for? Friends, do you know why Jesus went to pray and study? He went there to get some life so He could give it to those people, the woman in the streets of Capernaum, the daughter of Jairus, the poor leper. They were calling for life, life, life and Jesus had put Himself in our place. He got life where we can get it, in prayer and communion with His Father and so He went there to get it.

Friends, do you not see on that program how every hour of every day can be a life of unselfish service? We can either be trotting to the faucet to fill the glasses or trotting from the faucet to the thirsty ones and saying, "Come, I've got a drink for you. I've got a drink for you." Oh, friends, when the glasses get empty, there's just one thing to do, run back to the faucet, right?

Now I bring you a most important point. What would you think of somebody you came into the dive kitchen or wherever the glasses were being filled and you saw them there and they had this glass under the faucet. You watched them and they have it there five minutes, 10 minutes, 15 minutes, 20 minutes, and still it's running it and you say,

"What in the world are you doing?"

"Oh, I'm filling my glass."

"What are you doing it for?"

"Oh, let's see. What am I doing it for? Oh, yes, I'm supposed to take this to the thirsty. I'm supposed to take this to the thirsty."

"When are you going to do it?"

"Oh, when I graduate, when I graduate."

Poor thirsty souls waiting, waiting, waiting.

I want to tell you something friends. When we get hold of this concept we're going to be cured of this inordinate desire to just do things for ourselves, whether our tastes run in eating or sleeping or studying or rest or amusement or whatever. We're going to be cured of that selfishness. When we do, we'll find the real meaning of life and the real joy of life. Study is a joy, but much study is a weariness of the flesh. The Bible says that and I didn't misquote it. That's in Ecclesiastes, the 12th chapter.

What in the world is the sense, friends, of just standing there under the faucet and just filling up, filling up, filling up and running over and running over and all the while people down the hall are crying for water? Oh, you say, "But Brother Frazee, don't you think we ought to study and study and study?" I think we ought to study some every day, but God has not called any of us to be hermits, my friends, and withdraw from the needs of a hungry and thirsty world while we satisfy our selfish ambitions to become learned. The greatest education, we're told, is found in service for others.

I'm so thankful that as I've been meditating on these things, God has helped me to see how simple it is, that every bit of our lives can be a part of this unselfish service. We're not going to sleep too much because as soon as we can get recharged, we want to give some more. We're not going to eat too much if I take time to eat and eat it slowly because we can get more nutrition that way, better, but we're not just going to sit and eat like gluttons, no, because our great joy in eating is the thought oh, I'm getting those glasses filled up so I can share something with others, our study, our prayer, everything like that.

Now I want to read you something here from *The Steps to Christ*, page 78. Before I do it, I want to read you two sentences. This one in Volume seven, page 50 [could not find that reference in Volume 7, it is found in *Youth Instructor*, April 9, 1903 par. 3.] and the other one in *Ministry of Healing*, page 362, two different wordings of the same thought.

"It is in unselfish ministry that true happiness is found" *Youth Instructor*, April 9, 1903 par. 3.

Where is true happiness found?

[audience] Unselfish.

Unselfish ministry. The other one,

"Remember that true joy can be found only in unselfish service" *Ministry of Healing*, page 362.

But oh, I've got to get some time off to do some sewing. Listen, if that sewing is a part of ministry to others, it isn't time off. It's just filling up the glasses because the right kind of clothes will make you a better minister, a better servant. Any other kind, you just as well leave alone anyway. Oh, I've got to take some time off because I want to study birds or I want to get acquainted with the flowers or I want just a little time to myself. Listen, friend, if that's a part of recharging the battery to make you a better servant, then it's not time off. It's a part of this very program we're studying, isn't it?

[audience] Yes.

If it isn't, you better beware. You better be aware of the selfishness, that selfishness that is trying to find some legitimate excuse for being selfish. There is no legitimate excuse and it will rob you of happiness. The better the excuse is, the worse it is, for it's more deceiving. Beware of it. Give your life in unselfish service for others. Now the statement I wanted to read in *Steps to Christ*, page 78.

"The Savior's life on Earth was not a life of ease and devotion to Himself, but He toiled with persistent, earnest, untiring effort for the salvation of lost mankind. From the manger to Calvary, He followed the path of self-denial and sought not to be released from arduous tasks, painful travels, and exhausting care and labor" *Steps to Christ*, page 78.

What were those things that He didn't try to get released from? What was that first? Arduous tasks. What were those, do you suppose? What's another word there for arduous?

[audience] Hard.

Hard work. Jesus didn't try to get away from hard work. Do you ever try to avoid it? Another thing He sought not to be released was from painful travels, painful travels. Another thing that He didn't try to be released from was exhausting care and labor. Did Jesus' work exhaust Him sometimes?

[audience] Yes.

But He didn't try to get released from it. He went and got His battery recharged and went right back into it. He went to the faucet to fill up the glass and then He went with the full glass to the people and gave the thirsty the water to drink. He didn't try to get released from that. The Son of Man came not to be ministered unto and to minister. How much have we entered into this, friends?

Oh, I thank God that tonight, it seems to me I see clearer than ever before the subtleties of Satan and how he has sought to rob us of the beautiful, unmixed, unalloyed happiness that God wants us to have. He sought to intrude Himself into Eden, the serpent in that tree of mixed knowledge and all the while, Jesus beckons us and says, "Do you see My life, the life of the cross? Come with Me and I'll give you a cross and it will lead you into the joy of the Lord, the joy of unselfish service, of sacrificial ministry."

Ah, but somebody says, "If I were to do that, people would impose on me." Sure, they will. You don't need to wonder whether they will or not. I'll tell you they will. Yes, they will. They did with Jesus, and you're no better than He. Friends, that doesn't need to worry you. That's in your Father's hands. He hasn't said to you, "Come and give your life to service and I'll see to it that nobody imposes on you." He hasn't said anything of that kind. What did He say to Paul? "I will show him how great things he must suffer for My name's sake," but if the joy is the joy of love, if our happiness is in ministry to others instead of feeling sorry for ourselves, like the disciples, we will rejoice that we're counted worthy to suffer for His sake.

I've asked Brother Boykin to sing us a little message, a song that I got acquainted with many, many years ago when I was a boy. It's been a long time, perhaps, since many of us have heard it. Perhaps some of us have never heard it. In this song, the story is one of a life that begins all for self and none for Jesus. Then as the heart looks at Jesus, there's some response and so the answer is some of self and some of Thee. Then as the one beholds Him further, there's a greater response and the answer is less of self and more of Thee. Oh, finally love, divine love, sweeps all before it and the heart's glad response is Lord, at last Thy love has conquered. None of self and all of Thee. Listen, oh listen as it's sung to us

Now for a few minutes, I'd like to hear responses. I'm not opening the meeting at this time to general testimonies, but I would like to hear from souls that tonight feel that

God has brought you face to face with a new vision and a full response. Either you've caught a clear view of this thing tonight or else your heart has responded in a new way, a full way, a complete way. You see that Jesus has brought you to this meeting to see something and do something about it. Will you stand up and in your own way just express what God puts in your heart?

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