

# To Know Him Is To Love Him

#0717

Study given by W.D. Frazee—November 6, 1959

Dear friends, I'd just like to talk with you a little tonight about God's great love and what it means to us, what it *can* mean to us. I'm sure of this: everybody that knows Him loves Him. I'm sure of that, for He *is* love and to know His love awakens love in our hearts, doesn't it? Anybody that doesn't love Him doesn't know Him. Do you love Him? Well, there's more to His love than any of us has yet gotten, so let us open our hearts to get some more tonight. What do you say?

Before I turn to any texts, I'd like to share with you a statement that has been going through my mind. It's from *Gospel Workers*, page 161:

"The thought that the Righteousness of Christ is imputed to us, not because of any merit on our part, but as a free gift from God, is a precious thought. The enemy of God and man is not willing that this truth should be clearly presented..."  
*Gospel Workers*, page 161.

Why not?

"...For he knows that if the people receive it fully, his power will be broken" *Ibid*.

Think of it, friends: here is something that the Devil knows will break his power. What is it? A clear view of the fact that if you and I come to Jesus and give up our sins to Him, He takes them, and we're counted as righteous, as if we had never sinned. A clear view of that will break the power of Satan and the Devil knows it, and so he's not willing that it should be presented. Well, I don't propose to wait tonight until he gets willing. What do you say? No, thank God, for God *is* willing. And if you and I are willing, it will be done, my friends, right here in this hour. The power of Satan will be broken. Would you like to have the power of Satan broken in your life? Is there anyone else in whose life you would like to see the power of Satan broken?

In studying with you tonight, dear friends, I have two objectives. One is, of course, that each of us shall receive the help that God wants us to have personally. But I have something else in mind. Each of you is to be a soul winner. Each of you is to be a fisher of men. Each of you is to be a powerful agent in the hand of God to help gather the ripening harvest, the golden grain for the garner of God. And the things that I want to study with you tonight are the things that will help you to win souls. Of course, they are the same things that will help us personally. It is the Gospel that saves *our own*

souls that we are to present for the saving of *others*, isn't it? Certainly. Please keep those two objectives in mind. Here is something tonight to help you and me get closer to Jesus, to break the hold of sin and Satan in our own lives. And then on beyond that, thank God, here is something *with* which and *through* which and *by* which we can reach out and help other souls.

I find that there are two things that keep people from having a bright, victorious experience—just two, that's all. One is that there is something that people are not willing to give up, some idol that they cherish, some sin that they hold onto, something that they love better than Jesus, something that they would rather have than heaven and holiness. That's the first big difficulty.

But that's not the only one. Oh, no. In some ways, that's the easiest one to deal with. That's the easiest one for people to see. There's many a man who is smoking a cigarette, and another one, and another one, and another one, and he knows, friends, that it's going to kill him, but he keeps right on.

There was a man a few years ago who sat on the throne of the greatest empire in modern times. His doctors told him, "King, you must quit smoking. That tobacco is going to take your life because of a lung cancer." But do you know what the man did? He kept right on smoking, my friends, he kept right on smoking.

You say, "Isn't that a terrible thing?" Yes. "How could he do it?" But ah, before you judge him, tell me, friends, have you ever hung onto something that you knew would kill you if you hung onto it? Have you? Sin is a terrible thing, and millions of people are hanging onto it in one form or another and going on.

But now the other part, the other danger, the other thing that keeps people from having a bright, victorious experience is not like that. It's not some wicked thing, some worldly thing that they're hanging onto. It's this, friends: they are afraid to believe that Jesus has accepted them. Oh, they *want* to believe it, and they think that if things were as they should be, they *could* believe it. Many of them expect it to happen sometime, but they've not yet arrived at that point. They have doubt in their hearts. They *want* to be God's children; they would be so happy if they could be sure, but they're *not* sure.

Now, may I read you the next sentence from this little paragraph that I'm quoting here? I think I'll go back and read what I read before, and then I want you to hear this last sentence. It's been impressing my heart:

"The thought that the righteousness of Christ is imputed to us, not because of any merit on our part, but as a free gift from God, is a precious thought. The enemy of God and man is not willing that this truth shall be clearly presented; for he knows that if the people receive it fully, his power will be broken" *Ibid.*

Now watch this next sentence, please, and don't miss it. In fact, I'll wait a minute, so that I can be sure that you get it:

"The enemy of God and man is not willing that this truth shall be clearly presented; for he knows that if the people receive it fully, his power will be broken. If he can control minds so that doubt and unbelief and darkness shall compose the experience of those who claim to be the children of God, he can overcome them with temptation" *Ibid.*, page 161.

Ah, that's it. You see, here's a man; he's given everything to God, and he's waiting, hoping, that *someday, somewhere* he will receive the blessing of full acceptance, that he will receive the blessing of knowing that he's God's child and that everything is right between him and heaven.

You say, "Why, Brother Frazee, are there people that really wait and wait and wait for something like that?" Ah, my friends, more than you realize (unless you have been in that experience lately yourself). Yes, that's true.

Why, just the other day I heard of someone who had been in the dungeon for a year; that's right, a whole year. For 365 days he'd been in the dungeon, and I don't mean a dungeon made out of rocks and steel. Oh, no. I mean this dungeon of darkness and doubt and worry and concern and uncertainty; this dungeon in which a person *wants* to be God's child and wishes he *could* be, but he's not sure he is. I'll tell you, friends, that's a sorry plight to be in, isn't it?

Now may I tell you that those two things which I have mentioned are all that stands between *any* soul and a full, bright, victorious experience—those two things. And if you're not having victory, if you're not walking along with Jesus hand in hand and heart to heart, one of those two things is where the trouble is. It's just that simple, friends, just that simple. The Devil would like to make it complicated. In fact, it says that he's not willing that this truth should be *clearly* presented.

May I stop to say, perhaps parenthetically, the subject of this chapter is righteousness by faith? And as soon as I read that, some soul may say, "Oh, that's good. I'm so glad we're going to hear a sermon on righteousness by faith." That's right, that's what we're going to hear. But do you know, friends, there are hundreds of sermons on righteousness by faith that don't have that label on the can? Oh, yes. May I tell you, also, that there *could* be a sermon that's labeled 'righteousness by faith,' and it could be a good, didactic, theoretical study on the doctrine of righteousness by faith, and *yet* with all that, it might be possible that you and I wouldn't get any help from it?

What I'm interested in studying with you tonight is what this speaks of as being *clearly* presented. *I* want to get it and I want *you* to get it. What do you say? [Audience responds: Amen.] Because the Devil knows that if it's clearly presented, his power is broken. Oh, I'd like to see the Devil go away from this upper room tonight

defeated. (I was about to say 'discouraged' but that's too much to expect, the Devil being discouraged.) But I *would* like to see him go away defeated, what do you say? And if this truth is clearly presented and you and I get it, *that* is what will happen.

Now, what will do that for us? I've been meditating on it, friends. I'm just as sure as can be there's one thing that will do *both* of those, one thing that will loosen up sin so we'll give it up completely and the same thing that will so fill our hearts with faith that we can't help but trust the Master. There's one thing that will do that and that is to see the love of God, just what we were hearing in that beautiful song:

The King of love my Shepherd is,  
Whose goodness faileth never;  
I nothing lack if I am His,  
And He is mine forever.

You know, our difficulty is that we do not *know* the love of God. We do not know the love of God. And when I say that, I mean this: we either think that God is trying to keep us from something that we'd like to have that would make us happy and therefore we don't surrender all to Him (and if we think that, we certainly don't know His love), or else we're afraid that He's so strict and so righteous and so just that He could never accept us until we reach perfection (or at least a lot closer to perfection than we are tonight), and so we don't trust Him. We don't feel accepted.

Now both of those problems come from a distorted, perverted, imperfect view of the love of God. Now, let me say, friends, very clearly: God *is* strict, no question about it. But do you know the reason that God is strict? Well, the reason God is strict is because He loves us. And that's all. That's it. That's the reason. If He loved us *less*, He might be less strict. And since He cannot love us any *more*, that strictness that proceeds from His love *could not* be more strict. But, if we'll stop to think about it a minute, we can see that that must be so.

Sure. You parents that have little children: here's a child who doesn't know that that is a hot stove over there, and the child is about to go over there and put its little hand on that red hot stove. What do you say, parents?

"No! No!"

"Oh, cruel father! Won't let the child do what it wants to do. So strict."

Well, you'd let it do it once a week, on Saturday night, wouldn't you? And that'd be all right? It's been wanting to do it *all* week. Now Saturday night's going to come. You'll let it do it Saturday night, won't you? Well, you really *are* strict, aren't you?

Well, now you can see, friends, the more you *love* the child, the *stricter* will be your enforcement of that. Am I right? It's very simple when we look at it that way.

“Ah, but,” you say, “Brother Frazee, is that the way that everything God says is?”

Precisely.

“Oh, but I can’t see it.”

Neither can the child see that it’s going to get hurt if it puts its hand on the fire.

Every little while somebody comes to me and asks about something, and they say, “Well, you know, I just can’t see it that way. I just can’t see it that way.”

I want to tell you, dear friends, this life is not long enough for us to find out by sad experience that everything that God says means just that and that that’s the result. This life isn’t long enough to find that all out by experience. I don’t know how many kinds of poison there are, but I know I wouldn’t find out by experience how many of them would kill me, could you? It would be impossible.

Oh, that we might see that every bit of God’s strictness is because of His love for us (that’s the thing), every bit of it, every bit of it. Now, when I say that we might see that, do not misunderstand me. I am not suggesting that we should come to the place where we can see the *reason* for everything God has required or prohibited and therefore we say, “Yes, I see it’s all in love. It’s all right. I agree with it.” Again, life is too short for any such experience. Eternity will fully demonstrate that.

But I’ll tell you what we *can* have in this little lifetime, and it doesn’t need to take our whole lifetime either. We can come to such a view of the love of God that we will say, “Lord, I’m so sure You love me that anything You say I know *must* be for my good, even if I can’t see it. I’m just sure of it anyway.” That’s the simple faith of the little child, the truly loving child, the child that is loved and loves in return.

Do you have that love for God? Do you know that He has that love for you? If you do, friends, you will never argue with God about anything that God says. Oh no. And if God says something to you, you will not begin to try to find some way to whittle it down and reason around it. If you do that, it shows that you *do not* understand the love of God. You *do not* understand the love of God.

You know, a number of years ago we had a boy on this place who, one Sabbath afternoon, was out with some other boys, and he thought he would have a good time. He got up on one of these TVA poles, or steel towers, and he was proceeding to show off to the other boys how he could sort of make a windmill out of himself and throw his legs and arms around on that. (I don’t know just how he did it; I wasn’t there. I’ve heard about it.) But in doing so, he was apparently trying to show off and entertain himself and the other boys by throwing himself near these high-tension wires, of course not touching them. Well, those high-tension wires carry around 60,000 volts, and you don’t have to just touch them like that in order to get the contact. While he was showing off, he got too close and the thing jumped and got him. It set his clothes on fire. Fortunately, he fell to

the ground, but he was burned so badly that he was months in the hospital, and he'll carry the scars to his grave. Now, it all happened very, very quickly, as you may understand; the results, of course, are still in his body.

My point is this, friends: if somebody had said to that boy, "Oh, no, you mustn't go up there, son. You mustn't go up there on that tower," what might he have said?

"Oh, you're just too strict. You're just too strict. I can do this and it won't hurt me."

Was it dangerous? Oh, yes. Would he agree *now* that it was dangerous? Yes. And all those days and weeks and months that he lay in the hospital in a bed of pain, would he agree *every* one of those days that he had made a mistake and done the wrong thing, and it would have been better if he had listened to some good counsel? Would it? Would he have told you that? Oh yes, no question about it.

I just feel so anxious to see dear people be kept from having to learn so many sorry things through sorry experience. I see people playing with electric currents that are bigger than 60,000 volts. And oh, friends, I would give my right hand, if it would do any good, to keep them and hold them back.

But I repeat: life is too short to learn it all by experience. There is only one thing that will break that hold of sin in your life, and that is to see that Somebody loves you better than you love yourself and *knows* better than you do what will make you happy and knows exactly what will bring you pain, and that through His love, He has been good enough to tell you.

Oh, when you come to see that, friends, you will never, never want to experiment with what He told you not to do. You will *never* want to see if *you* can get close to the line without getting shocked or burned. No, you won't. You'll want to try to keep just as *far away* from everything God has warned you against, just keep as *far away* from it as you can possibly keep, and just to know His love will do that for you. You can see that because if you love Him (I mean if you know His love for *you*), you'll see that He *wouldn't* ask you to do anything unless it was for your own best good.

And then that second part (so different, friends, so different!), where dear souls, being willing to give up everything, still have their doubts, their fears, their worries, their uncertainties. Ah, friends, what can they do to reach the place where they know that God has accepted them? Just one thing; it's this same remedy. This is indeed an all-sufficient remedy for every form of sin or opposition or doubt, anything that's against God or that keeps you from experiencing it. This is indeed a cure-all. What is it? *To see the love of God*. For if God loves you, friends, as the Bible says He does, then He just delights to forgive you.

Now, I would like to read with you, have you read with me, a story that Jesus told to try to make clear both of these lessons. And if Jesus can help us, we'll get a blessing from it. It's in the 15<sup>th</sup> chapter of Luke 15, beginning with the 11<sup>th</sup> verse:

"And he said, A certain man had two sons: And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after, the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, And am no more worthy to be called thy son..." Luke 15:11-19.

Had he gotten past the first problem? Was he through with sin? Yes. But I tell you something, friends: he had no conception at all of the Father's love. He had enough of it to think he *might* get a job as a servant so he said, "Make me as one of thy hired servants."

But now watch:

"And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son" Ibid., verses 20-21.

Was that the truth? Every word of it.

"But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: And bring hither the fatted calf, and kill it; and let us eat, and be merry: For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry" Ibid., verses 22-24.

Tell me, friends, what's this story put in here for? It's to show you and me the love of God, is that right? The love of God—that's what it's for.

Now, there are a *great many* things in this simple, short story. Somebody has called it 'the greatest short story in the history of the world.' I think that's a good name for it. It's a true story, and we could study it for a week and not exhaust it, but there are a few things I want to call your attention to about it tonight.

In the first place, when that young man left home, how did he think about his father? He did not think of his father as somebody that he wanted to spend the rest of his life with, did he? No. He thought that in order to be happy, he had to get away from the 'restraints' of home. He had probably been told "Do this" and "Don't do that," and he decided that he'd taken all of that he wished.

The thing I want you to notice, friends, is this: under the circumstances, it seemed that that was all the father could do, just let him go. Now, it broke his heart as you can see afterward. The father's heart was breaking every day and every week and every month (and I don't know how long he was gone, perhaps years)—it was breaking all the time. You can see that he never lost sight of that boy in his heart. That's clear in the parable because when the boy started home and got within sight of home, who saw him? The father, and recognized him. "...When he was yet a great way off, his father saw him..." *Christ Object Lessons* says, "Love is of quick sight" (page 203). I doubt if the servants would have recognized him, but the father did. The father loved him. But my point is: that boy didn't know it when he left home.

"Well," you say, "why didn't the father *tell* him?" That's the point, friends. There is the problem that God has. There is the problem that the workers for God have again and again. Don't you suppose the father had ever told the boy he loved him? Probably 1,000 or 10,000 times.

"But oh," he said, "all right, Father, if you *really* love me, I'll tell you what to do. Give me my portion right now. Don't wait until you die and then leave it to me in a will. I want it right now. If you love me, hand it over, and then I'll do what I want."

So he got it, and off he went. Can you see those camels going down the road, laden with riches? *Whose* riches? The father's. And off he's going to the far country. And think of the good time he had (what he called a good time). The Bible says he "wasted his substance with riotous living." You can fill in the details. There it was.

He had more than \$100. Oh, yes. The father was rich. It took more than two or three nights of that to run out his bank account. But he kept on and on and on in dissipation, in indulgence, in buying everything he wanted to eat and everything he wanted to drink and getting everything he wanted in *every* way. He got it, and he got it, and he got it, but you see the results. He ended up where? In the hog pen.

Oh, my friend, if every soul who goes away from God and God's truth and God's sweet, strict standards could only realize that he's headed for the hog pen and it's only a question of how long it'll take him to get there, if he could only realize that...



But down there in the hog pen, he got to thinking. (Hunger sometimes helps to clear the brain, doesn't it, friends?) He got to thinking and he thought that his father might do what? Give him a job as a servant. So he turned home.

I think I should call your attention to something very important, friends. That deck of cards that he'd played and gambled with all through his riotous days, do you think he brought that home with him? I don't think so. Do you think he tried to drag one of those harlots home with him to the Father's house? I don't believe he did anything of the kind. I think the story would have been entirely different if anything like that had been in his mind.

And friends, I should say to you with the deepest love I know how—for it's love that prompts it—do not think that you can bring the deck of cards or the harlot home to the Father's house and get the kind of reception that this boy got. No, sir. God is a God of love, and His very love keeps Him from compromising with sin. It was a broken-hearted God who put Adam and Eve out of Eden, and they had only committed one sin. And I want to say to you: if we are hugging those sins, *any* sin to our hearts, the pearly gates are barred to us, friends. The pearly gates are barred.

But now, *this* boy had come to the place where he saw that that wasn't the thing, and so he left all that down there in the far country and started home, hungry and weary and ragged. And he got home.

My dear friends, no matter how weak and unworthy we are and no matter how many times we've failed, if we'll turn our face toward the Father's house, thank God Somebody is waiting for us! A loving heart is waiting for us, and arms are ready to be thrown around us. No matter how we've disgraced the family name, no matter how we have dragged the name of God down into the dust, thank God, He's waiting for us.

Do you know there is *nothing* you can do that can keep you from coming back to God? No sin that men have ever committed—theft, adultery, murder, all of those things, my friends, any, or all of them put together—they cannot can keep you from coming back to God.

Someone says, "I don't understand that. I don't see how God can forgive *some* things."

Well, friends, if you knew the love of God, you'd understand that. God's love is so much bigger than any sin that men have ever committed, or all the sins together, that there's no comparison. But as I've said, we must be willing [to give up the sin] in order to get the *benefit* of that love—not to get the love, don't misunderstand God. Giving up our sins doesn't make God love us. Oh, no. It opens up the way for God's love to *do* something for us. That's the point. That's the point. If we're willing to have those sins taken from us, through the love of God, those sins can be separated from us. Aren't you glad, friends?

But now don't miss the rest of the story. When the boy came home hoping that he could get out there in the barn with the cows and perhaps sleep on the hay or get a cot in the barracks with the servants, what did the father arrange *immediately*? Why, friends, at once he was the guest of honor. At once he was the guest of honor. *Everything* else was laid aside and a celebration began. Why? Again, it's the love of God, and that's what the story is told for.

The father didn't say, "Well, now, we'll put you on probation, and we'll stick you out here with the servants. If you can behave yourself for a year, why, we might let you in the main dining room, but for now, you'll take your meals in the kitchen for you've been a disgrace." No. Would that have been justice? Would it have been fair? Well, it would have been treating him even *better* than he deserved, wouldn't it? But not good enough for a father's love, that's the point. The father's love said, "Son, come right in! Come right in!" And he loved him and he had all the folks rejoicing.

Well, you know the rest of the story about the elder brother. (We won't go into his case tonight. He didn't understand the love of his father, did he? No. There are some people in the church today who don't understand the love of God today.) But it's the story of the way that younger son was received that I want us to think about.

Now, I come back, friends. What is the thing that will reveal that love to us so that we will give up our sins and then trust our Savior and believe we're accepted and forgiven just like that boy was? I say it's seeing the love of God. And the place where that love is revealed is told us in John, the 12<sup>th</sup> chapter, and the 32<sup>nd</sup> verse. You remember that matchless text:

"And I, if I be lifted up from the earth, will draw all men unto Me" John 12:32.

I told you that I was studying this with you not only that you and I might get help, but that we might carry this help out to others—today, tomorrow, next week, and on through the days that lie between us and the coming of Jesus.

Let me share something wonderful with you from Volume 6, pages 66-67. This is one of the greatest pictures of soul winning that I have ever seen anywhere in all my life. And I don't know anywhere else to find it just like it is on these two pages. Oh, there are other wonderful things too, but this particular thing, the way it's worded here, is marvelous. I'll not try to read all the two pages to you. I'll just give you a little taste, trusting that it'll tempt your appetite and you'll want to go to the pantry and get some more.

But now, the thought is how to work with souls in connection with soul winning efforts; how to lay hold of souls personally, praying *for* them and praying *with* them. Now I share with you the heart of it:

“Talk to souls in peril and get them to behold Jesus upon the cross, dying to make it possible for Him to pardon. Talk to the sinner with your own heart overflowing with the tender, pitying love of Christ. Let there be deep earnestness; but not a harsh, loud note should be heard from the one who is trying to win the soul to look and live. First have your own soul consecrated to God. As you look upon our Intercessor in heaven, let your heart be broken. Then, softened and subdued, you can address repenting sinners as one who realizes the power of redeeming love. Pray with these souls, by faith bringing them to the foot of the cross; carry their minds up with your mind, and fix the eye of faith where you look upon Jesus the Sin Bearer. Get them to look away from their poor, sinful selves to the Saviour, and the victory is won. They behold for themselves the Lamb of God that taketh away the sin of the world” *Testimonies for the Church*, Volume 6, page 66.

Ah, you see the double object of view? Christ on the cross; Christ at the mercy seat. Why the double view? Ah, we need to see Him *dying* for us; we need to see Him *living* for us. We need to see Him as our atoning sacrifice; we need to see Him as our interceding priest. We need to see Him as the Lamb slain; we need to see Him as that One who stands with wounded hands before the Father, praying for us.

Oh, friends, *there* His love is revealed. And if you and I can *look* there, we'll be drawn to Him, drawn away from our sins, and drawn away from our doubt. We'll be led to give up every idol and *every* bit of uncertainty. We will rest in His love, free from the pull of sin and free from doubts and fears. It is looking, looking, looking—looking at that cross, looking at that mercy seat, looking at that Man on the cross, looking at that Man before the throne of God, in each case with wounded hands, in each case with broken-hearted love, giving His all for you and me.

Oh, listen to our wondrous story...

Come men. Sing it for us:

Counted once among the lost;  
Yet One came down from heaven's glory  
Saving us at awful cost.

Who saved us from eternal loss?  
Who but God's Son upon the cross.  
What did He do?  
He died for you.  
Where is He now?  
Believe it thou,

In heaven interceding.

Oh, let us look, friends, and live! What do you say? Let us look; let us live; let us see that love and believe it.

Oh, listen to our wondrous story,  
Counted once among the lost;  
Yet One came down from heaven's glory,  
Saving us at awful cost!

Who saved us from eternal loss?  
Who but God's Son upon the cross?  
What did He do?  
He died for you!  
Where is He now?  
Believe it thou,  
In heaven interceding!

No angel could His place have taken,  
Highest of the high though He;  
The loved One on the cross forsaken,  
Was One of the Godhead three!

Who saved us from eternal loss?  
Who but God's Son upon the cross?  
What did He do?  
He died for you!  
Where is He now?  
Believe it thou,  
In heaven interceding.

Will you surrender to this Savior, to His scepter humbly bow? Oh, will we do it, friends? Oh, as we listen to this appeal, let every heart yield to it:

Will you surrender to this Savior?  
To His scepter humbly bow?  
You, too, shall come to know His favor,  
He will save you, save you now.

Who saved us from eternal loss?  
Who but God's Son upon the cross?  
What did He do?  
He died for you!  
Where is He now?  
Believe it now,  
In heaven interceding.

Thank you.

Now, dear friends, if there's somebody who would like to seek God tonight and would like to have us seek God for you and with you, come right up here and kneel down. I believe in being very simple about this, friends. I know there's help for you. And oh, it took *all* He had and it'll take *all* you have, friends. Love couldn't give any less and love (oh, love!), calls for nothing less than that.

You notice what I read here:

"Talk to souls in peril and get them to behold Jesus upon the cross, dying to make it possible for Him to pardon...Look upon our Intercessor in heaven...Pray with these souls, by faith bringing them to the foot of the cross..." *Ibid.*

Oh, is there somebody who we can pray with tonight? Would you come? And let us come to the foot of the cross. Somehow as I read and study these things, friends, I wish I had always revealed this love. If there's anybody here tonight whom I have hurt, will you forgive me? I love you, my friend. My dear brother, my sister, I love you. I'm sorry. Oh, I'm sorry for every bit of harshness or carelessness or anything that may have caused any misunderstanding or difficulty. I love you. I want to come to the cross tonight.

But ah, if there's something else that has kept you—if it's some weakness or fault or folly of your own—ah, my brother, my friend, you can come to Jesus and He will help *you*, just as you are. Whatever the problem that has kept you from the Savior: if it's doubt, some of these despairs and gloomy things that we've been noticing tonight, why not come to the Father's house and find there's a *feast* for you instead of a rod? Why not find there's a welcome? Oh, let us come.

So if there's somebody who wants to seek God right now, you come. We'll pray with you, pray for you.

"I will, I will, I will." That's what the boy said down there in the hog pen, wasn't it? "I will arise and go to my father and say I have sinned." We come confessing. We come pleading His promises. We come to view His love and let it melt our hearts. We come to let that love loosen the hold of sin upon our souls. And we come to let that love kindle in our hearts that simple, childlike trust which will drive away the demon of fear and quiet all the tempests of despair. We come to let that love do its wonderful work of delivering us from sin and distrust.

Is there another whom God is calling who says, "Yes, right now God is speaking to my heart. I must come. I must get this help. I must have it."

"Get them to look away from their poor, sinful selves to the Saviour, and the victory is won" *Ibid.*

“...Get them to behold Jesus upon the cross, dying to make it possible for Him to pardon” *Ibid*.

Ah, dear one, if there's an idol in your heart, bring it up here and lay it down at Jesus' feet. If you don't have the strength to give it up where you are, make your way up here and kneel down and pray that God will give you the strength. Do you see what I mean? Oh, yes. Make your way up here and plead with God that He'll give you such a view of His love that you'll *want* to give that idol up.

And then, if there's some doubting, hesitating one who has been in the dungeon of despair, why not come up here and plead with God to give you such a view of His love that you can go down these chapel steps tonight singing, knowing that your prayer is heard, your Savior has delivered you, and you are free from condemnation? You walk in the sunlight of His love. Why not do that, my friend? Oh, why not receive the fullness of love the Father has?

“Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God...” 1 John 3:1.

Oh, what love!

[Latter part of Elder Frazee's prayer.] ...And then, bless these, through this audience, whose hearts are touched and who need some further help to make the break with the old life and enter fully into the new life with Jesus. Just now reveal to them Thy love, we plead. Just now give them help to press right on over the hill and throw themselves into the loving arms of Jesus. Oh, help them to come to Thee. Help them to come, for Christ's sake, Amen.

All to Jesus I surrender,  
All to Him I freely give;  
I will ever love and trust Him,  
In His presence daily live;

I surrender all,  
I surrender all;  
All to Thee, my blessed Savior,  
I surrender all.

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