

# Penalty of Sin

Sermon #0900  
1962

Study Given by W. D. Frazee—September 28,

"Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city" Revelation 22:14.

The next two words make me sad. Then follows the list of the folks who are not inside:

"For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie" verse 14.

As much as we would like to think that everybody is going to be inside, the sad fact is that outside will be lost souls in multitude like the sand of the sea (Revelation 20:7-9). While there will be a great multitude within the city they will be a small minority compared with the unnumbered millions outside in the lake of fire.

Not very many people are deliberately planning to be in that lake of fire. Not many people have gone up to the window and put down their money and said, I want to buy a ticket to hell, but that is where they are going.

The thing that makes me sad is that there is going to be so many children out there.

You say, What do you mean? Children in hell?

Yes, friends, children in hell. And they are not all going to be from pagan lands. Two classes of children are developing. There are those who are disobedience to parents. They reach the point of disobedience where they become signs of the approaching end. There are others of whom the eighth chapter of Isaiah speaks, "Behold, I and the children whom the Lord hath given me are for signs" verse 18.

That is really all that makes the difference between those inside the city and those outside the city. There is a great gulf over which nobody can pass. It is the gulf between obedience and disobedience.

I want you all to pray for me, for I have something on my heart. A few nights ago I had a dream that impressed me very much. We all dream. If you are like I am, you forget most of your dreams. Most of them I do not even remember in the morning.

But this one I woke up with. As I lay there and thought about it I finally got some paper and wrote down the thoughts while they were fresh in my mind. I am not presenting them to you as something that were in a dream. It is because they are from the Word of God and the testimony of His Spirit. But in my dream from a burdened heart I was presenting some things to an audience. I must share them with you.

As sure as I stand here, I know that many children and many parents and teachers are going to have to have in their hearts an entirely different attitude toward this whole question of discipline and obedience, and how to deal with disobedience. I pray God that we will open our hearts to be changed where they need to be changed.

Who is it that Jesus rebukes? Those He loves.

"As many as I love, I rebuke and chasten: be zealous therefore, and repent" Revelation 3:19.

Is that a queer way to show love? The only reason it is queer is because we have seen so little of the two together. Most of the rebuking we are familiar with doesn't have much love connected with it. And I am sorry to say that most of the brand of love that we are familiar with has very little rebuking in it.

If Jesus were on this campus would He do any rebuking? Yes, He would. I wonder if it would make Him popular? If Jesus were to come to your home would He do any rebuking? I wonder if you would care to have Him around?

But that isn't all He says in this text. "I rebuke and chasten." As long as we confine it to that word which is Old English that it has a rather poetic flavor it probably won't trouble us much. But what does chasten mean in plain English? It means to give a whipping.

That too is rather antiquated for many who live in 1962. But we have at least heard stories about it.

What little chastening people are acquainted with today has little love in it. But there is bushels of a thing called love that you could go through with a fine toothed comb and not find any chastening in it.

I wonder what is the matter? Have things gotten better since Jesus sent this message? Have improved methods of accomplishing the objective been discovered? "As many as I love, I rebuke and chasten. Be zealous therefore, and repent." The object of all the rebuking and chastening is to bring what? Repentance. And do you know what repentance is? That is the thing I want to study as it relates to discipline.

Repentance is being sorry, and sorry enough to quit; sorry enough to turn loose of the sin, the disobedience. That is the object of the rebuke and the chastisement.

There are three ways that people can get sorry over sin. There are three times that may take place. The latest is too late. When the flames of hell fill this world, and lost souls by the billions are crying out, nobody then will think that sin was a good bargain. Nobody then will think of all the fun he had breaking the laws of God and man. Nobody then will pat himself on the back and recount all the times he got by without being punished. No.

When payday comes and the wages of sin are paid, every soul in this universe will see that sin is a terrible thing, and that its result is pain and sorrow. Always pain and always sorrow.

There is another way to learn it earlier than that. It is what the cross of Calvary is for. Hanging there on Golgotha Jesus experienced the second death. The pains of hell got hold of Him. And looking at Calvary you and I can see and learn that sin always brings pain. Sin always brings sorrow. If sin did all that to Jesus, what will be the fate of the sinner who clings to it? And if the stroke of the law must fall upon Jesus, need we think that there is any way for human beings to escape?

Looking at Calvary we can learn that sin brings pain and sorrow. But few look. Few listen.

There is a third way that God has arranged. He has arranged it for little children. It is written that the rod and reproof give wisdom (Proverbs 29:15). Do you know what wisdom the rod gives? It is in the pain that the rod inflicts. Giving someone a tranquilizer before the rod is administered would defeat its purpose. The purpose of the rod is to give wisdom. And I repeat, the wisdom is in the pain the rod inflicts.

Why? Because the child is not old enough, and his vision doesn't extend far enough to have any idea of what the pains of hell are going to be. Neither can he look back to Calvary and discern the Savior on the cross suffering for the unjust. He is incapable of doing either one of those things.

Somebody says, That's why you have to cuddle him until he gets old enough that you can reason with him, and explain to him these things. Until then do the best you can, and hope he will soon be old enough.

"But let selfishness, anger, and self-will have their course for the first three years of a child's life, and it will be hard to bring it to submit to wholesome discipline. Its disposition has become soured; it delights in having its own way; parental control is distasteful" *Child Guidance*, page 83.

I must be honest with you and tell you that most of you started out that way. Most of you got your start toward hell the first three years of your life. The men and women sitting before me, with few exceptions, have grown up in a generation that has become soft toward disobedience.

You say every child wants its own way. Precisely. There is not one child in one hundred who has learned the lesson we are studying. There is not one parent in one hundred who has gotten a glimpse of what God expects in this matter.

"The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame" Proverbs 29:15.

It takes work to grow strawberries, but it doesn't take any work to grow weeds. Just leave the field to itself.

The child left to himself brings his mother to shame. Let me give you the echo of that:

"Any child that is permitted to have his own way will dishonor God and bring his father and mother to shame.  
*Testimonies for the Church, Vol. 5, page 325.*

Any child. Samuel would. John the Baptist would. Any child that is permitted to have his own way would. The reason there are some bright lights from the pages of sacred history like Joseph and Daniel and Elisha is because in early youth those boys were trained to put their way aside.

In early life the parent is to stand in the place of God to the child "As many as I love, I rebuke and chasten: be zealous therefore, and repent." And it is going to take more than some Saturday night socials to produce it. It is going to take more than parents patting children on the back and saying in a melodious voice, In our home we do this and don't do that.

The thing I am studying must be learned before the child has any knowledge of the reasons for it all. Before the child is old enough to reason he must be taught to obey. What does it? The rod and reproof.

Somebody says, "But I love my child too much to cause him pain."

My friend, do not lie to God. You love yourself too much to cause yourself the pain and discomfort of meeting the issue in God's way. And in the judgment you will not plead your love and compassion as the reason why your child, with you, is across the gulf.

Go to Calvary. What is it that moves the heart of Jesus to go out into that dark night and plunge into that black pit for you and me? As the sword strikes to the very center of His soul, what moves Him? Love. But what moves the Father's heart to unsheathe that sword and strike His Son? Is that love? Oh, yes. That is love. It is love that very few fathers and mothers know very much about today. It is a love that may inflict the stroke that healing may come. Never forget that it is written, "With His stripes we are healed."

There is a time in the little child's life when there is no way to appeal to it by the pain that is ahead at judgment day, or by that pain which Christ suffered for us on Calvary. And in mercy the father, who on earth stand to represent the Father in

heaven, will take the rod and inflict the pain that the lesson may be learned. And there is no way to learn it since Adam and Eve broke the heart of God in Eden except through pain. It is written:

"Though He were a Son, yet learned He obedience by the things which He suffered" Hebrews 5:8.

Are your children going to learn it without suffering? Do not fool yourselves.

A well-meaning mother said to me the other day, "I don't know what to do with that boy. He won't mind a word I say."

I said, "How old is he?"

She said, "He is four, going on five."

I said, "If you can get along with him three or four years longer the state will take him off your hands, and the state can make him mind. The state has detention homes, reform schools, and penitentiaries for that purpose. A boy who is raised to disobey the authority of his mother will, when he gets older, disobey the authority of both God and the state. And if a boy gets to the place where you say your boy has gotten, the state will either shoot him down or hang him."

This was not a pleasant thing to say, and I did not mean to be discourteous or cruel. It was not a pleasant thing for this sentimental woman to hear. I say lots of things I hate to say. But, it seems like somebody has to say them.

I heard a judge say the other day that about ninety-eight percent of the tens and thousands in the penitentiaries of this country are just boys who would not mind their mothers in the home.

I asked this mother, "Did you ever punish him for disobedience?"

"Punish him? I don't believe in punishing children. It would kill me to punish him. I couldn't do it," she answered.

"There is your trouble," I said, "You are not willing to hurt yourself for the good of your boy. You allow your own feelings to control you, and in doing so you are making a criminal of your boy who will later break your heart."

The best and only genuine love is a love that is willing to suffer for the welfare of the one loved. Some mothers sit shamefaced with bowed heads and aching hearts in our courts every week and hears the sentence of life in prison or death pronounced against her little boy who would not obey a thing she said.

There was a boy a few years ago who would not mind, and the mother would not make him mind. When he was twenty-three his sobbing mother saw him ascend the scaffold. As the black cap was adjusted before springing the trap, she got as a last word from her boy an oath with the additional word, "No use to sob now, old woman. You are to blame for this. If you had only raised me right when I was little."

The trap was sprung. The little boy who would not mind plunged to his reward, and his mother fainted.

Yes, friends, sin always brings pain. It always brings sorrow. But the trouble is that sin seldom brings the pain when the sin is committed. That is the insidious thing about sin. And that is where the parent has been given instruction of God to make short work of that deception.

It can be done. The first herb tea I ever heard about was willow tea. There are various herbs that can be used. They are not steeped in water. They are applied without benefit of water. And before I was old enough to remember the experience I used to run to my mother to get some salve applied after I had one of those tea applications.

I wish I had learned it all before the time I got to be three years old. But some people are slower pupils than others. So I had to keep on having chastisement for quite a number of years. And when I got to the place where I didn't get those chastisement any longer from my parents, the Lord found other ways of giving them to me. But as I look back over my life I thank God for the chastisement I got on my bare skin and those I got on my bare heart. I have needed them all, and I am sure I am going to need some more.

I wish I could learn it all just by looking at Calvary. But I find that in some ways I am like the little child. I need something that brings the application very close. Whether it is applied literally to the little child or through the experiences of life as we grow older, that is what the rod is for.

"It is good for me that I have been afflicted" Psalm 119:71.

If there was ever a man who was chastised it was David. Somebody says he needed it. Yes, he did. Watch him as he paces the floor. He is fasting. He has a sackcloth and ashes on. He stretches himself on his face and pleads with God. Why? For the life of the little child, the fruit of his sin with Bathsheba. The sentence has gone forth from the throne of God. But David is pleading and praying. The word comes that the child is dead. David has learned some lessons of the terrible pain that sin brings.

It is not through. The months go by and lengthen into years. The word comes that another son is dead, killed by the order of yet another son. The second stroke falls. Again David knows whose fault it is.

But things are not over yet. The discipline is not yet finished. He toils up the ascent of Olivet fleeing for his life. Who is it that has dared to rebel and seek to kill him? Another one of his own sons. And before that sad experience is over the terrible news comes to him that Absalom is dead, and he weeps and wishes it were he. And yet another son must die before that four-fold stroke had finished its work.

Somebody says, Is God that cruel? Sin is that cruel, my friends. God is merciful and full of compassion. God is merciful enough to try to save us from that

awful hell ahead. And by the light of those leaping flames learn the lesson that sin always brings pain. Sin always brings suffering. Sin always brings sorrow. And it will never be learned in this wicked world by some sweet words and honeyed phrases.

We have reached the time when a person has to apologize if he dares to say anything in the way of reproof. If he doesn't apologize before he is expected to afterwards so there will be good feeling all around. What is it we want? Oh, if there is anything my soul desires tonight it is to be able to say when the great judge calls my name, Behold I and the children whom God has given me. I pray that we may join together at that hour.

This is not a balanced subject. By that I mean there is much that needs to be said and studied to take in the whole scope. I recommend to you this marvelous book, *Child Guidance*. I recommend these chapters on discipline starting on page 222. The objectives of discipline and the time to begin discipline. Discipline in the home, corrective discipline with love and firmness. Evils of indulgence, the child's reaction. All of those are vitally important chapters.

You should study these things carefully and know that discipline is never to be administered in anger or with passion. It is not to be done haphazardly. Stern and strict today and lacks tomorrow. The program is here. We need to get down on our knees and study it, and, like Joshua, we need to get up from our knees and go to work, because there is sin in the camp.

There are those here tonight who are not children and who do not have children of their own. They are youth in their teens and twenties that might think, This is not particularly for me. I say to you, there is very much in this lesson for you. If you missed this lesson when you were three years old and ten years old, you had better seek to learn it now with all the intensity of your soul. And you had better seek for someone who will help you learn it. You had better take advantage of every opportunity to learn it. It is far more important than learning to give Bible studies, important as that is. It is more important than learning how to give treatments or hoe corn or any of these practical arts.

I want to see everyone of you in heaven. I want to see you inside that city. But if you have your own way you will not get there. And as I see some of you flirting on the edge of the pit my soul longs to do something about it.

What do I mean by that? I say to you friends, if there is the slightest tendency in your heart to disregard rules and take advantage of any situation to have your own way rather than what is expected, you are flirting on the edge of the pit.

Something must happen to you. One of three things will happen to you. You will go to Calvary and, down on your knees, get such a view of the pain that came to Christ because of your sin that sin will lose all its attraction, all its pull, all its pleasure, and you will not want it. Or if God sees there is some hope for you He will try to see that some discipline is administered in your life either by human agencies or consequences, by sickness, the awakening of a guilty conscience, or by

something. He will seek to plunge the sword into your soul that sin may lose its pleasure.

Those are two things that may happen. But if neither of those does happen and accomplish its mission, then there is only one thing left, my friends. That is the weeping and gnashing of teeth at judgment day. Then there will be no pleasure in sin. The dregs in that cup that were frothy and foaming with fun will be found to be exceedingly bitter as your soul goes out in the darkness of eternal night.

Father in heaven, we pray with all our hearts that Thou will rightly interpret the things that we have read from Thy Book tonight. I pray that every parent here may sense his solemn responsibility, acting in the place of God to act as God acts toward sin—to be loving toward the offender, but make no compromise with the offense. Help us to learn the reason for the rod. Not to get even with somebody. Not to make somebody suffer, but that suffering may bring repentance and sin may lose its charm.

I pray that Thou wilt bless every child here. Whether we are little children, or children grown tall, God help us to learn the lesson of obedience, to love obedience. And if we have not learned it, help us to at least learn that we need to learn it, and to encourage those who would try to help us learn it. Bless us with sorrow for our selfish, sinful, silly ways. Help us to see that the only joy in this universe is the joy of obedience to the God of love, harmony with the law of love. Help us to have done with these weak-knee efforts to get along with those about us at the expense of God and heaven.

Be merciful to us and show us Calvary. And may that sword which went deep into the heart of Christ separate us from sin and sin from us. May it go deep until sin has lost all its appeal, and our only desire is to love Thee and obey Thee, and those who are over us. And thus may we be among that happy throng that welcome Thee with joy, and go through the gates into the pearly white city. We ask it in Jesus' name. Amen.

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