

Breaking of the Heart

#0750

Study given by W.D. Frazee—December 31, 1954

2 Corinthians 4:6-11. It's a wonderful thing to learn how God works so that we can work with Him.

“For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. We are troubled on every side, yet not distressed; we are perplexed, but not in despair; Persecuted, but not forsaken; cast down, but not destroyed; Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh” 2 Corinthians 4:6-11.

Are we willing to be broken that the light may shine? Are we willing to bear about in the body the dying of the Lord Jesus that the life also of Jesus might be made manifest in our mortal body?

You know, we're living in an hour, dear friends, of great religious revival. Millions of people over the world are turning to religion the way people in a burning building turn to a fire escape—for the same reason and no other. They want a way out.

And the type of religion that many people are turning to is the type that lulls them to sleep, that preaches peace, peace, when there is no peace; that presents a false hope. It leaves the cross out.

Oh, there may be talking about the cross, preaching about the cross, singing about the cross, but the cross, as Jesus presents it and as Paul presents it, is absent. The cross is not only where Jesus had His heart broken for us, but it's where we experience the broken heart which alone can lead us into the experience of victory and peace. And this is true, dear friends, not only in victory for ourselves but in victory for others.

The sacrifice of Jesus on the cross was not for Himself. It was for others. And when we have experienced the broken heart for our own sins, we have just begun the fellowship of His suffering. We're just ready to enter into that closer fellowship of sorrow with Him that others may be saved.

Now, you notice that Paul in presenting this lesson, speaking about our bearing about in the body the dying of Jesus that the life of Jesus might be revealed in us—he speaks of that blessed experience of the life of Jesus as light:

“For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ” 2 Corinthians 4:6.

Would you like to have the light of Jesus shining from your face? It was so with the early church. That was its power. You remember, speaking of those who give the loud cry, it says:

“Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven. By thousands of voices, all over the earth, the warning will be given” *Great Controversy*, page 612.

Oh, yes, friends, we’re moving into the time when thousands of the people of God will reflect in their faces:

“...the light of the knowledge of the glory of God in the face of Jesus Christ” 2 Corinthians 4:6.

Will you be among them? Now, the key is in this next verse:

“But we have this treasure...” 2 Corinthians 4:7.

What treasure? This light of the knowledge of the glory of God as seen in the face of Jesus Christ—we have this light. Where?

“...in earthen vessels...” 2 Corinthians 4:7.

We have this light in earthen vessels. Do you have that light? Well, if you do, you have it in an earthen vessel. Now, why does Paul say we have it in earthen vessels?

“...that the excellency of the power may be of God, and not of us” 2 Corinthians 4:7.

In other words, as the light of God shines forth, it will never shine forth in a way to bring glory and honor to the human agent—to you or me. The purpose of that light, if it’s the true light, is to illuminate the face of Jesus from whom it shines, that all men may look to Him and be drawn to Him. They looked unto Him and were lightened. Oh, may it be so with each one of us!

I rather think that when Paul penned these words by the inspiration of the Holy Spirit, he was thinking back of that time recorded in Judges, the seventh chapter, when Gideon armed his 300 men with those strange weapons. You

remember the story there. The Midianites were troubling Israel. God had given Gideon the commission to deliver His people, and Gideon had called together quite an army. It looked very small, though, to him and it was compared with the multitude that he faced.

But as God successively tested them and put them through the sieve, there were only 300 left (300 out of 32,000 in the original army) and by these 300, the Lord said, I'll save you.

So, by divine direction the 16th verse says:

“And he divided the three hundred men into three companies, and he put a trumpet in every man's hand, with empty pitchers, and lamps within the pitchers” Judges 7:16.

Now, I think this is where Paul got his figure. He says:

“But we have this treasure in earthen vessels...” 2 Corinthians 4:7.

This treasure of light. Now, you notice there are two things about these pitchers. First, in what condition were the pitchers? They were empty pitchers, empty pitchers. They weren't full of wheat, they weren't full of dirt, they weren't full of water—they weren't full of anything. They were what? Empty, empty. Will you be an empty pitcher for God?

Oh, friends, it's a pity how full of ourselves we are—how full of plans, how full of schemes, how full of designs, how full of ambitions, how full of opinions. Let's be empty pitchers. What do you say? Let's ask God to empty us completely.

But, oh, although the pitcher was empty, there was something inside. What was it?

“...he put a trumpet in every man's hand, with empty pitchers, and lamps within the pitchers” Judges 7:16.

Lamps within the pitchers. And that lamp, of course, represents Jesus the word:

“Thy word is a lamp unto my feet, and a light unto my path”
Psalm 119:105.

Jesus says:

“...I am the light of the world...” John 8:12.

Here I am, then, if I'm given to God—and each of you may say it—here I am a pitcher, an earthen pitcher, like the vessel made of the dust of the earth. That's what I'm made of, isn't it? Yes. Just an earthen pitcher—empty. And oh, dear Lord, I acknowledge that I'm empty. Can you say that? Are you empty?

Sometimes we're led into experiences that wring our hearts that we may sense how empty we are, but oh, there's a lamp within if Jesus is within.

"...I am the light of the world..." John 8:12.

Is Jesus inside? Yes. For He says:

"Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will..." Revelation 3:20.

Do what? I'll come in. Have you opened? Yes. Has He come in? Certainly. Then there's light inside. Jesus is the light.

But, ah, with those pitchers, what was the purpose? It was not that that light might stay inside that little pitcher. Oh, no. At the proper time, what happened to that pitcher? It was broken. *Every* pitcher was broken. And a blaze of glory surrounded the camp of the Midianites. The host of God was at work. That's the picture I have of the loud cry, my friends. Broken pitchers, flashing lights from every direction, as the host of God advance on the camp of the enemy.

Oh I ask you, my friends, who are those earthen pitchers. Paul says we are. We—you and I—have this treasure. The light of Jesus, the bright shining of His countenance—we have that treasure as a lamp hidden within the earthen vessel. Ah, friends, it may bring light and joy and blessing to your heart, but if He is to shine out to others, the pitcher must be broken.

But the cry goes forth abroad,
Pitchers for the lamps of God,
Not the beauty of the make,
But oh, the readiness to break,
Marks the vessels of the Lord,
Meek to bear His lighted word.

It isn't the ornamental designs that are on those pitchers. That isn't what counts. It isn't their being made of gold or silver. No. An earthen pitcher will do. But, ah, there must be on the part of the human agent—and we have the power of choice which the pitchers didn't have—it must be on the part of the human agent, the readiness, the willingness, to break, to break. And only as we are broken will the light shine out. Are you willing to be broken?

You know, self doesn't like to be broken. Let me take just an illustration of that, friends. And I was about to say, "You'll pardon me if it touches somebody here." God help us, friends, when the day comes when we can have an hour's service and *not* touch somebody here. Oh, I'd hate to think that we could talk and study and read from God's word for an hour, and nobody be somebody we were talking about. Wouldn't you? I want the Word of God to talk about me, and when I open it, it does. It talks about me, it talks to me, and I like to let it talk to me and I want it to talk to each one of us.

Now, my point—this is an illustration. You know, there are people, my dear friends that hesitate to stand up in a meeting and speak. You know why? They're afraid the pitcher will be broken. They're afraid that their spirit will give evidence of a broken heart and that they'll weep and can't talk very well, and that would embarrass them, and so they don't say anything. Do you know anybody like that? Yes.

If some of you know somebody like that, you've seen them when you look in the mirror. Oh, my dear friend, if you could only realize that:

"The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise" Psalm 51:17.

God loves the broken-hearted. He says in Isaiah, the 57th chapter, and the 15th verse, that He dwells in two places. He has a home up in heaven in the high and holy place. He says:

"...I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones" Isaiah 57:15.

My dear friends, young or old, strong man or little child, aged grandfather or grandmother—anybody, young or old, listen. If God's Spirit moves upon your heart, and your heart is melted and broken, don't think that that's the time to hide away. Don't think that that's the time to be embarrassed. Jesus wept. The shortest verse in the Bible says that Jesus wept. His heart was melted and broken. He wants our hearts melted and broken. We need to learn, I repeat, how God works so we'll know how to work with Him.

Now, don't misunderstand me. Mere weeping is not in itself evidence of a broken heart. All over this world tonight millions of people will be sitting in darkened halls looking on the screen at things that make them weep—things that never happened. There'll be weeping all right. It won't be what we're studying. Mere weeping, my dear friends, never saves anybody. So let us not mistake weeping for a truly converted heart.

On the other hand, if God's Spirit, I repeat, moves upon us and we feel that melting, breaking influence of the Spirit, let's not resist it, let's not despise it, let's not wish it weren't so. Let's thank God. Let's cherish the visits of His Spirit.

"Blessed are they that mourn..." Matthew 5:4.

I like the way it's put over here in the 66th chapter of Isaiah, the second verse. Well, the first verse with it. He says:

"The heaven is my throne, and the earth is my footstool..."
Isaiah 66:1.

"For all those things hath mine hand made...but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word" Isaiah 66:2.

Oh, friends, do you tremble at the Word of God? That doesn't mean to be afraid. It means to respond. Like these cords there that are struck on the piano as the pianist puts her fingers on those keys and the machinery is set in motion. The apparatus that strikes those wires and what do those wires do? They tremble, they tremble. That's what makes the music.

God wants our hearts to be as sacred harps that respond to the touch of the Great Musician. God is looking for humble hearts, contrite hearts, broken hearts, broken hearts.

Now, there's a time to be broken, friends. In fact, the wise man says in Ecclesiastes, the third chapter, and the first verse, that there's a time for everything. And in the third verse, he says there's a time to break down.

I'd like to lift that expression very literally right out of that verse for a moment—a time to break down. You and I don't like to break down, do we? We want to be strong in body and mind. We'd like to be strong as Sampson and wise as Solomon. We forget that the strength of Sampson finally proved his weakness and the wisdom of Solomon didn't keep him from folly.

I ask again, are we willing to be broken that the light may shine through? Now, God uses many things to break us. A very familiar way is for us to get sick. You say, "Well, Brother Frazee, I think the reason people get sick and break down is because they don't keep the laws of health." So do I. But I also know, dear friends, that if that's the only way we can learn these lessons we're studying tonight, it's worth it, it's worth it.

And when we find that our sickness is leading us to feel our weakness—while we may lament the sickness and rightly so—let's get all the benefit out of it that we can. What do you say, friends?

And if, like Paul's thorn in the flesh, it makes us feel our weakness, let us remember the promise of that man that carried that thorn in the flesh:

"...My grace is sufficient for Thee: for my strength is made perfect in weakness..." 2 Corinthians 12:9.

You remember how 110 years ago this month, back there in Portland, Maine, the angel of God came to that handmaiden of His and gave her the message, the first of hundreds which were to be delivered to His people. You remember how that as the charge—the commission was given to her that she shrank from it?

There were two reasons. One was she thought she was so weak. Another was, she had seen and heard of others who had been given a work to do by the Lord, and they got exalted and God left them, and she feared that. Was it a good thing to fear? Yes.

And what did Jesus tell her? He said your prayer is heard. I'm going to be with you, and if you're in danger of being exalted, then I'll let you have experiences

that will cause you to feel your weakness and keep you. Did she have them? Oh, yes: trials of affliction, trials of sickness, trials of poverty so just a few cents put in her hand meant a decision as to whether to buy some food for her baby or a little bit of clothing for the baby. Housekeeping with borrowed furniture, going from place to place, trying to preach the message, publish the message, she and her husband living. "My, my!" Some people today would say "It wasn't very much of a standard of living!"

And then, trials among the brethren: criticism, fault-finding, by the very ones that should have appreciated the message. And then finally, her first-born son, a noble young man of 16 snatched away by death and her little one taken by that same enemy.

And we come along a bit later and her husband, a noble leader, stricken in the prime of manhood. She nurses him through. He's stricken again; nurses him through. Finally, he's stricken and dies. She carries on. One test after the other, one thing after the other, to break the heart.

I know you all love that book, *Desire of Ages*. I wonder if you all know how it was written. Elder W.C. White, Sister White's son, told me about how it was written. She had gone to Australia in the early 90's to help develop the work there. She hadn't been there long until she was afflicted with neuralgia, in all the nerves of her body, except her right arm.

And oh, she felt bad! She said, [paraphrase] "I came from America, my home, and came over here to this distant land to preach to the people and help them, and now I'm so sick that I can't go out. What can I do?" Well, she was broken, friends, she was broken, and the light was going to shine out. For as she laid there propped up on pillows to support her, she wrote chapter after chapter of that matchless life of Jesus, *The Desire of Ages*. When you read it think of what it cost.

Oh, friends, are we willing to follow the prophet? Are we willing to follow the One whom the prophet exalted? Take, my brethren, the prophets who have suffered affliction in the name of the Lord as an example. I ask again, are we willing to be broken?

Whatever the agent is that breaks us—whether it's sickness, poverty, misunderstanding, criticism, any kind of suffering. Oh that it may do its work! Oh, that our pride may be humbled, that our self esteem may be brought down to the dust. That we may be willing to be little that *He* may be great; that we would be willing to be nothing that *He* may be everything.

I'd like to read an expression here from the book, *Steps to Christ*, page 65. We're not only to feel broken, feel our weakness and helplessness but we're to recognize in that, that the time has come for God to work and lift us up and do things for us.

"The less we see to esteem in ourselves, the more we shall see to esteem in the infinite purity and loveliness of our Saviour. A view of our sinfulness drives us to Him who can

pardon; and when the soul, realizing its helplessness, reaches out after Christ, He will reveal Himself in power” *Steps to Christ*, page 65.

Isn't that wonderful?

“...when the soul, realizing its helplessness, reaches out after Christ, He will reveal Himself in power” *Ibid*.

You remember Jacob at the Jabbok, don't you? How he wrestled through those long dark hours and finally the Lord revealed to him that it was Christ Himself with whom he was wrestling. In pain and agony as his hip was out of joint, no longer able to wrestle man to man as an antagonist; he hung and clung with weeping and he said:

“...I will not let thee go, except thou bless me” Genesis 32:26.

I'm broken, Lord, I'm broken. Do something for me. Bless me, bless me.

And praise the name of the Lord, Jacob got the blessing. Didn't he? Will we get it? Oh, yes!

“...when the soul, realizing its helplessness, reaches out after Christ, He will reveal Himself in power” *Steps to Christ*, page 65.

And dear friends, God wants to lead us through these experiences over and over and over again until we get to know the road; until we get to recognize the waymarks. Please get this point, it's very important. Allow nothing to divert the minds from this point. What is it?

We are to recognize, as we come into those periods of feeling weak and down and broken—we're to recognize that God is about to work for us in a marvelous way if by faith we'll lay hold of His power.

Therefore, we are not to be cast down and depressed, as we have those experiences. We are rather to say, “Oh, dear Lord, it seems that the darkest hour has come. Therefore, I *know* the dawning is just ahead.”

Remember that beautiful statement in *Volume 5*, page 215:

“Oh, for a living, active faith! We need it; we must have it, or we shall faint and fail in the day of trial. The darkness that will then rest upon our path must not discourage us or drive us to despair. It is the veil with which God covers His glory when He comes to impart rich blessings. We should know this by our past experience” *Testimonies for the Church, Volume 5*, page 215.

Isn't that glorious? Do you know it, friends? Have you found it in the little things? Just as true in the big things; works just the same in little trials as in big trials. You want big blessing, then there are big experiences of weakness, darkness, broken-heartedness, to go through. Is the glory worth it? Yes, yes.

I may remind you, friends, that the poor people of this world that know not God have their experiences of broken-heartedness too. But that in itself doesn't get them anywhere. You can break pitchers all night long, and if there's no light inside, no glory will be revealed.

“For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.” 2 Corinthians 4:6-7.

Oh, precious Jesus! Here's another one I like. This is from *Ministry of Healing*, page 65-66:

“We have nothing to recommend us to God; the plea that we may urge now and ever is our utterly helpless condition, which makes His redeeming power a necessity. Renouncing all self-dependence, we may look to the cross of Calvary and say: ‘In my hand no price I bring; Simply to Thy cross I cling’” *Ministry of Healing*, page 65.

Cling to the cross, in our weakness. The weaker we feel, the more we must cling and the more we must believe.

“But many feel that they lack faith, and therefore they remain away from Christ” *Ibid.*

Anybody here like that? You feel you lack faith—don't have as much as you should? Listen. Here's something for you:

“Let these souls...” *Ibid.*

Who? These that feel they lack faith.

“Let these souls, in their helpless unworthiness, cast themselves upon the mercy of their compassionate Saviour...You can never perish while you do this—never” *Ibid.*

Isn't that wonderful? Why, friends, you may be as weak as Jacob was with that hip out of joint. You may be as weak as that poor woman that had the issue of blood for years, just dragged herself through the crowd to just touch the hem of the Savior's garment. You may be as undone and hopeless as that poor leper that knelt before the Savior and said:

“...Lord, if thou wilt, thou canst make me clean” Matthew 8:2.

“The weaker and more helpless you know yourself to be, the stronger will you become in His strength” *Ministry of Healing*, page 73.

Ah, friends, it's wonderful, isn't it—wonderful. And, you know, that's the only way anybody can come to God. The strongest of us must be broken vessels if the light is to shine.

So let us not resist the breaking process. Now, do you know, friends, if we'd only learn this lesson, we wouldn't have to have so many circumstances to break us—if we'd learn this lesson. If we'd let the Spirit of God break our hearts directly, we wouldn't have to have so much sickness and poverty and other kinds of problems. It's because we don't learn the lesson in this *simple* way that God has to help us by letting sickness or worries or poverty or misunderstandings or things like that come to us.

I don't mean that's the only reason, I mean that's one reason, and I mean that we can avoid some of those things by learning the simple lesson of going to God and asking Him to break us, going to God and asking Him to break us. That's the thing that we ought to seek for when we seek God in prayer.

Trouble with the Pharisee is he had no thought of being broken. He stood up there in the temple, and he said:

“...God, I thank thee, that I am not as other men...” Luke 18:11.

He gave a long list of the good things he was doing, the bad things he wasn't doing, and he ended up with a sneer and a slur at the publican and went home feeling very self-satisfied, but unblessed, unblessed.

But what did the poor publican do? Ah, it says, with downcast eyes and humble heart, he smote upon his breast, and he said:

“...God be merciful to me a sinner” Luke 18:13.

Jesus said:

“I tell you, this man went down to his house justified...” Luke 18:14.

He got the blessing. Why?

“Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted... Blessed are they which do hunger and thirst after righteousness: for they shall be filled” Matthew 5:3-4 and 6.

Oh, let me tell you, friends, God's purpose in breaking our hearts is not that we shall be always broken. Oh, no. I read you that there is a time to break down in Ecclesiastes 3:3, but the same verse says there's a time to heal. There's a time to

break down, there's a time to heal. And you know which is which? Well, I'll tell you, friends, the healing comes after the breaking, the healing comes after the breaking.

I see our dear brother here that's been up at the hospital, and he was up to surgery and he wanted to get some things to stick together. They did some cutting first, didn't they, brother? That's right. That's the way they do it in surgery, yes. Cut the places that are not closely knit together—cut them—roll them up tight, let God heal them.

Oh, I love the 147th Psalm, the third verse:

“He healeth the broken in heart, and bindeth up their wounds” Psalm 147:3.

But it's the broken in heart that get the healing, friends, not those that are whole. They need not a physician. It's those that are wounded, those whose hearts are bleeding and broken—those are the ones that feel the touch of the Great Physician. That is, they do if they seek Him, friends.

Oh, for a living, active faith that understands God's way of working! And when God in answer to our prayers is humbling our pride and breaking our hearts, that perseveres in prayer and says, Lord, lead me on through the darkness into the light. Not only break me, but melt me and mold me and fill me.

In *Volume 5*, I read on page 134:

“Our work must be accompanied with deep humiliation, fasting, and prayer. We must not expect all peace and joy”
Testimonies for the Church, Volume 5, page 134.

I'd like to read that little sentence again and then I'd like to have you say it with me:

“We must not expect all peace and joy” *Ibid.*

Together:

“We must not expect all peace and joy” *Ibid.*

Well, if I really accept Jesus, won't it just be peace and joy all along the way? Do you know there's a sort of a “waltz Christianity” today—just waltzing along—waltzing along. I was about to say (this sounds so irreverent) waltzing along with Jesus. That's the type of religion that's current today.

But my dear friends, those who follow the Lamb whithersoever He goeth will not only be with Him in the mount of transfiguration, they'll be with Him in Gethsemane and at Calvary. They'll be with Him in Gethsemane and at Calvary. Won't they?

Oh, we're going to have all eternity to go with Him from world to world and star to star, and there'll be joy then, and there's joy now. But it isn't the silly or the sentimental or the crooning type of superficial experience that so many are having today. We must get down to bedrock and our hearts must be broken over sin—our own sins and the sins of others.

Even now, we can have the joy that comes as that accomplishes its purpose and weans us from sin, and the Spirit of God comes in and fills the vacuum that driving out the sin made. Yes, there's joy in this life but it says we must not expect what? All peace and joy.

There will be sadness but if we sow in tears we shall reap in joy. That's the 126th Psalm, you remember—sow in tears, reap in joy—Psalm 126:5.

“Darkness and despondency may at times enter the heart of the self-sacrificing ones; but this is not against them. It may be God's design to cause them to seek Him more earnestly” *Ibid.*

Ah, then if, as we pray, despondency or darkness seems to come in instead of light, what is that? Oh, that's God's challenge to lead us to do what? Seek Him more earnestly. Pray through—pray through—and by faith claim the blessing.

That's what Jacob did by that creek that night. He prayed earnestly until Jesus blessed him and said, “I have blessed you.” I'm going to give you a new name. You're not going to be Jacob any more, that old supplanter and deceiver. You're going to be Israel, a prince of God, and he was, thank the Lord, the rest of his life.

You know, tomorrow, God willing, the first day of the New Year, we're going to gather around the table of the Lord and we're going to partake of bread. You know what that bread is? It's the broken body, the broken body.

Jesus said:

“...Take, eat: this is my body, which is *broken* for you...”
1 Corinthians 11:24.

Oh, yes, Jesus went through this experience for us. He was broken, my friends, broken. In Gethsemane and on the cross, he was broken, broken. Rock of Ages, cleft for me—broken for me.

Tonight, dear friends, let us enter in with Him, that we may share the fellowship of His broken body. If we sense the meaning of it, that is exactly what we intend when we take the broken body and the spilled blood.

Shall we bow our heads? Our heavenly Father, we thank Thee tonight for the revelation of Thy way. We thank Thee that Thou hast called us to fellowship with Thee—the fellowship of Thy broken body. Make us glad to unite with Thee in this experience. Help us just now. Give us broken hearts, Lord, not the proud

wholeness of selfishness but humble and contrite—penitent. May we fall upon the breast of infinite love.

We're sorry, our Lord, that we've broken Thy heart, and as we think of it, as we see it, it does melt our hearts. We pray just now that Thou wilt indeed reveal Thyself to us. Make us willing to be broken, anxious to be broken, to be melted, that self may be gone forever, that the light may appear—the light of the knowledge of the glory of God in the face of Jesus Christ. Oh, bless us just now, we pray, in Jesus' name, amen.

Spirit of the living God, fall afresh on me,
Spirit of the living God, fall afresh on me.
Break me, melt me, mold me, fill me.
Spirit of the living God, fall afresh on me.

48:59

Let those who desire to speak for Jesus do so now.

[Testimony meeting.]

[Comments made by Elder Frazee during testimony meeting.]

Whatever he gives you to say. Speak what He speaks within.

We know not what lies ahead, I say, 365 days. It may not be that for all of us, dear friends. It may not be that. But oh, tonight is ours, tonight is ours. And as we look back over the year that's gone, don't we want to give it all to God and ask Him to cover the sins and blot out the iniquity. Don't we want Him to do that?

And then, as we look ahead to this new year in which we're entering, don't we want to give ourselves to Him that He may keep the pages white? It's the only way. Remember in what we've studied tonight, God's only purpose in emptying us is that He may fill us. His only purpose in breaking us is that He may let the light shine—shine out clear and beautiful.

And while I'm sure as we sit here tonight, the Spirit has convicted us of sins, mistakes, weaknesses, shortcomings, let us not carry them home with us in any mournful mood. Let us rejoice to leave them here at the feet of Jesus. Shall we not?

Oh, there's some things that we ought to leave here tonight, friends. We ought to leave every failure and mistake of this last year. Don't you think so? I think we ought to come to the table of the Lord tomorrow:

“...forgetting those things which are behind, and reaching forth unto those things which are before” Philippians 3:13.

What do you say? And so I ask you tonight, wouldn't you like to join with me in just simply, as little children, we reconsecrate our lives to Jesus. We say, Lord,

we give Thee the past that Thou mayest cover it all with Thy beautiful life, and we give Thee ourselves for the future that that beautiful life may be lived in us.

If you would just stand with me. Now, we want to have a closing prayer, I'm sure, and ask God to accept this dedication, but while we all join in this, it may be that there is someone here who in a special way feels the need of seeking God in your own behalf and wanting us to seek God for you. We all want a better experience. That's what our standing indicates. We all want to give Him our hearts for the past and for the future.

But there may be somebody here tonight that realizes in a very special way that God would like to do a work in your heart tonight that has not yet been done. I leave it with the Holy Spirit entirely to suggest to those hearts that He is calling, but if you would like to seek God—if you know that God is calling you tonight to come to His altar, pray for yourself and let us pray for you—you come just right now.

Anyone whom Jesus is calling and you feel that you must come up here and seek God in a very special way for yourself. And you want us to seek God for you, just come up, dear ones, and we will seek the Lord for you. Just let the Holy Spirit apply to each heart the call.

If those who know Him just with bowed heads pray that those whom the Spirit calls may respond. Ah, dear one, if there's something that this last year before has come between you and the master, and tonight you need to seek Him that that thing may be taken away forever, oh, come here to God's altar and kneeling at Calvary, find the blessing that heaven is waiting to give you. Blessed are they that seek Him.

“...whosoever shall call on the name of the LORD shall be delivered...” Joel 2:31.

Oh, yes, dear ones, I'm so thankful! So thankful that Jesus is calling. Jesus is tenderly calling—tenderly calling, tenderly calling. How He loves you, He loves you. It would make Him so happy, if He is calling you, to see the heart yielded that it may be broken, for it is with no rough thrusts that He breaks the pitcher. We must yield if we would be broken.

Is there another that Christ is calling before we have this closing prayer? You know there's something that Jesus wants to do for you. Oh, let Him do it, dear ones, let Him do it. Wonderful Savior, how mighty He is, how wonderful, how loving! How He delights to change the heart, to break the flinty rock.

“A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh” Ezekiel 36:26.

Spirit of the living God, Fall afresh on me,
Spirit of the living God, Fall afresh on me.
Break me, melt me, mold me, fill me.
Spirit of the living God, Fall afresh on me.

Let us kneel together. Brother Crow, will you pray.

Brother Crow: Our loving Father in heaven, we thank Thee for the call, for the challenge, to be pitchers broken for Thee so that Thy life may shine out. Dear Lord, we kneel here this evening feeling our need, feeling that there is help for us in these who are looking to Thee for it. We pray that Thou wilt help us in these weak, sinful natures of ours, that they may be strengthened—we might be made strong to live for Thee.

Do break us now and fill us with the Spirit of the living God and may that Spirit fall afresh on us right now, we pray. Cover the past; make us strong to face the new year. May we push forward with Thee and may the work be accomplished in this new year in a way that will glorify Thee and in no way put glory to self, but may Jesus be lifted up and His name glorified and His way of life exalted, we pray. We thank Thee for Thy blessing, for the answer to our prayer, in Jesus' name, amen.

[Elder Frazee] Dear Father, we join with this prayer and we thank Thee that Thou art hearing the prayers of every heart here. Oh, Lord, how Jesus loves to bind up the broken-hearted, to proclaim liberty to the captives, the opening of the prison to them that are bound and here they are dear Lord—here we are—before Thy cross. We have come as lepers to be cleansed. We have come as blind to receive our sight. We have come as wounded to be made whole, we've come as sinners to be delivered.

And oh, we thank Thee that we do not go away empty. We thank Thee that we leave this upper room tonight conscious that the Sinless One has taken our sins, conscious that our empty hearts have been filled by Thy great fullness. We choose to thank Thee at this moment for the revelation of Thy love, the light of Thy sweet face.

Oh, Lord, we thank Thee that Thou hast not willed that we should always be in darkness. Thou hast not planned that we should always be in sorrow. Thou hast promised,

“Blessed are they that mourn for they shall be comforted”
Matthew 5:4.

And here at Thy cross tonight, we take the comfort which Thine own dear self hast given us. We take the forgiveness which those wounded hands have bought. We take the pardon which Thy love supplies. We take, oh, we take Thine own dear life to be ours!

Oh, Jesus, we're leaving the past with Thee, we're leaving some things forever up here tonight in this upper room—we're leaving them forever with Thee. As those disciples who met there in that upper room, so we tonight would leave with Thee the past, and with joy we would look forward to a year of service under the inspiration of Thy Holy Spirit.

Thank God we're not going back to the sins; the failures that have made Thy heart bleed. Thank God Thou wilt lead us through from glory to glory, from victory to victory, from light to ever-increasing light.

Now, dear Jesus, dismiss us with Thy blessing. Give us a good night's rest. Awaken us in the morning glad to hear Thy call of the new year. Oh, we thank Thee for it, Lord! We thank Thee that while a world of revelry and mirth and folly dances away this night, that Thou hast wrapped us in the bundle of life with the Lord our God, that we can lie down in peace and quietude and let our Father wake us in the early morning to receive the summon to service, to witness, to worship. In Jesus' precious name, amen.

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