

# Unforgiving Means Unforgiven

#0837

Study given by W.D. Frazee—April 29, 1960

Let us turn to Matthew, the sixth chapter. The fifth, sixth and seventh chapters of Matthew, you remember, contain the record of the sermon on the mount, perhaps Christ's greatest sermon. And in the midst of this occurs that prayer which Christians have long called The Lord's Prayer:

"After this manner..." Matthew 6:9.

He says, in the ninth verse:

"...pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen" Matthew 6:9-13.

I suppose there are literally millions of people that can repeat the verses that I have just read that do not know what Jesus said immediately after giving us these words, but I read right on, as Jesus spoke right on, in His sermon on the mount:

"For if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses" Matthew 6:14-15.

And that's what I'd like to study with you a little while tonight is forgiveness—forgiveness. Are you forgiven? Are your sins forgiven? Are you sure? We love to quote that promise in 1 John 1:9. Let's say it together:

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" 1 John 1:9.

And let me tell you, friends, the one who is truly forgiven loves much, and he has great joy in his heart. But there are those who are not sure of forgiveness, and as I've been meditating on some of these verses of late, I think I've discovered why. I think I've found the secret, friends, of many a troubled heart, many a burdened mind, and it is simply this—they are not forgiven, and the reason is they have not forgiven others.

We read it here:

“...if ye forgive not men their trespasses, neither will your Father forgive your trespasses” Matthew 6:15.

If you have an unforgiving spirit toward anybody for any reason concerning anything, then *you* are not forgiven. Ah, you say, That’s hard. Yes. It’s a hard fact. It’s a fact. You say, Well, I don’t think that’s fair. Well, we’ll come to the fairness of it later. The point is it’s a fact—it’s a fact.

And a man may come up against a stone wall and he may stand there and butt his head against it for hours, but it doesn’t move the stone wall and it only makes his head sore, and there’s many a sore head, friends, right over this question—many a sore head—and a sorry heart, an unforgiving spirit, toward somebody for some thing that they did.

“...if ye forgive not men their trespasses, neither will your Father forgive your trespasses” Matthew 6:15.

I’d like to study with you tonight a bit about the harm that the unforgiving spirit does. First of all, friends, think of the harm that it does the person who has sinned, who has done wrong, when you won’t forgive him. You certainly misrepresent the character of God, and if you’re one of God’s children, you’re supposed to represent His character.

The Bible says:

“For thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon Thee” Psalm 86:5.

And if *you* are representing God, you’re to represent His forgiving character, and if you withhold forgiveness from somebody, you misrepresent God. Not only that, you may discourage a soul who is trying to get on the pathway again, having fallen off the road.

Ah, my friends, years ago, in the nineties, the servant of the Lord, who was over in Australia, wrote a letter to some people in Battle Creek, and she told them about a dream she’d had of a man that was in water—the cold waters of the sea—and there were some people in a boat.

And this man that was out there in those waters was trying—oh, he was trying—to make it to that boat and get in that boat, but do you know what the people in that boat were doing? Ah, friends, they took their oars, that they should have been using to get closer to the poor, sinking fellow—they pushed him off away from the boat.

Think of it, friends. You can read about that dream in the book, *Testimonies to Ministers*. What did it represent? It represented this unforgiving spirit, my friends. But if you had talked to those people that the messenger of the Lord sent that letter

to, they would have said, Oh, if he would only repent and say he was sorry and do it the way we think he ought to, we'd forgive him all right. Yes, yes.

But oh, how the character of God was being misrepresented, and in the dream, the servant of the Lord saw the poor man sink to rise no more. Oh, friends, an unforgiving spirit sends down to destruction many a poor, sin-sick, weary soul. He's sinned, yes. He's failed, yes, again and again.

But the proud Pharisee stands there in unbending unforgiveness, and the results—mark it—the results of his unforgiving spirit justify him in his own mind in his attitude. In other words, he says, I don't think they're sincere. I don't think they mean it. I don't think they deserve any forgiveness. Time will tell.

And sure enough time tells—time tells. Time proves the Pharisee right many times. Time proves that the poor soul as he goes down wasn't worth forgiveness, so the Pharisee thinks. Ah, what pain, what agony and what destruction is brought about through this unforgiving spirit.

But, may I tell you, friends, that I'm especially anxious tonight that we see the harm that the unforgiving spirit does to the one who is unforgiving—the man himself who is unforgiving.

Two weeks ago tonight, I studied with you about the healing power of love—that to be healing, love must not only come *to* you, it must go *through* you. And if you refuse to pass on to others the love that God has revealed to you, let me say to you, friends, there are things that that love of God longs to do for you that can never be done—never.

Let's turn over to a parable that Jesus gave to teach this lesson—18<sup>th</sup> chapter of Matthew, 21<sup>st</sup> verse, beginning:

“Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him” Matthew 18:21.

The scribes and Pharisees taught that a man should be forgiven perhaps three or four times, but Peter, waxing wonderfully generous, suggested that perhaps he should forgive how often? Seven times. That would be the perfect number.

“Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven. Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents” Matthew 18:22-24.

That's up in the millions of dollars.

“But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell

down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellow servants, which owed him an hundred pence..." Matthew 18:25-28.

That's less than \$25.

"...and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he should pay the debt. So when his fellow servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: Shouldest not thou also have had compassion on thy fellow servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses" Matthew 18:28-35.

How are you to forgive? The way God forgives. Why are you to forgive? Because God has forgiven you. To what extent are you to forgive? To the degree that God has forgiven you.

Now, you see in this story Jesus paints quite a picture of the unforgiving man, doesn't He. Those who understand these money terms tell us that the comparison of debts here is about a million to one. This first man owed the king about a million times more than his fellow servant owed him, and by that, Jesus would teach us—watch this point—that what God forgives us is a million times more than we ever have any chance to forgive others. Do you believe that, friends? Do you really?

Well, if we really believe that, it will be pretty hard for us to hold a grudge—very hard for us to hold a grudge. That's what we need to get our eyes on is the great debt that God through Christ has forgiven us, the great price that He paid to redeem us, the price of Calvary.

Now, one trouble with this man in the story was that he had no true sense of what the king was doing for him. That's clearly proved by his statement, Have patience with me and I will pay Thee all. How in the world was he ever going to pay a debt like that—running in the millions of dollars? He had no true sense of the enormity of it. He was simply moved by emotion—naturally, he was about to be carried off to jail—and Oh, he says, If you'll just have patience with me, I'll pay you all.

And the king—he knew the man could never pay, but in compassion on him and his wife and the poor children—he said, I'll do better than give you time. I'll just forgive you the whole thing. But my point is that he had no true sense of how great the gift that the king had given him was. He thought he could work it off. And the trouble with many hearts today is they have no true sense of the debt that Jesus has paid. They think that if they just try a little harder and work a little more, they can make themselves worthy before God, and it is that very spirit which leads on to the exacting, demanding spirit toward others, my friends.

When we're ready to reign up others and demand of them that they walk the talk and do this or that that we think they ought to do, it proves not only our unforgiving spirit, our lack of love, but it proves that we have no true sense of the immense size of the debt that Jesus has paid for us. We have no true sense of the enormity of our own guilt. If we did, we couldn't clutch a fellow servant by the throat and say, Pay me what you owe.

Don't misunderstand me, friend. Jesus is not talking here to the point that we shouldn't collect our bills. Read the wonderful comment on this in the chapter in *Christ Object Lessons* on the measure of forgiveness. That's on page 247. He's talking about this matter of forgiveness, friends—forgiveness. That's the lesson of the parable. Forgiveness of wrongs done to us, forgiveness of faults that others have committed that harm us or that we think harm us. If we have the unforgiving spirit, then we are like this man in this parable, and I read here in page 251 of *Object Lessons*:

“Nothing can justify an unforgiving spirit” *Christ Object Lessons*, page 251.

Nothing. Children, if you were drawing nothing on the blackboard, what would you make up on the blackboard? If you were drawing nothing. Yes, but what's the sign for nothing? What is it? Zero. And how do you make that? That's right. Just a big circle—big goose egg, as we used to call it. That's right.

Now, *that* is what can justify an unforgiving spirit. What is it? Nothing—nothing. There isn't anything that can justify an unforgiving spirit. Oh, but you don't know what he did to me. Well, I don't need to know because *nothing* can justify an unforgiving spirit. But you haven't heard what he's been saying about me. No, I don't need to hear it. *Nothing* can justify an unforgiving spirit. But he hasn't come and said that he was sorry. Don't have to stop for that. *Nothing* can justify an unforgiving spirit. That's what it says—that's what it says.

And will you note, friend, that when that man went out in that spirit of unforgiveness and tried to collect that little debt of less than \$25—do you note that within a few minutes he was back under a load of a million times as much that he owed? Do you see that? That's poor business, isn't it—poor business.

An unforgiving spirit *is* poor business, but selfishness hasn't any sense. Sin is insanity. The Devil lacks good judgment, friends. He's very wily and subtle in a way, but ah, my friends, he lacks, really, the long view.

No. Will you notice that this man that wouldn't forgive his brother—it says he was what? What did the king order? He was delivered to the tormenters. And I've been pondering over that, friends, and every now and then I meet somebody that's been delivered to the tormenters because they won't forgive, and believe me, they're going through torment.

It isn't in a hell of fire. No. There's no devil there with a pitchfork and a tail and hoofs and horns and all that. No. But believe me, they're in torment. Yes. Because they won't forgive.

Ah, but somebody says, If you just knew what people had done to me, you'd be in torment, too. Yes, I would, if I would take it that way, sure. But thank God, friends, there's a way to be delivered from that torment—there's a way to be delivered.

Now, I'm going to turn from the Bible for a few minutes, and I'm going to read you from an article in the *Annals of Internal Medicine*. You say, Well, that's a queer magazine to pick up right now. Yes. *The Annals of Internal Medicine*—this is a scientific medical journal—and the article is by **Dr. Loren T. Swaim** from the Harvard Medical School, and he's telling about some interesting experiments that he has conducted with hundreds of patients—sick people—and he has been especially dealing with rheumatoid arthritis—people that have pains in their joints.

And listen what he says:

“My investigations in the last 10 years show that anxiety and resentment are the two most constant emotional reactions found in the arthritic patients who come to me. This suggests that maladjusted human relationships are a fundamental problem. But why are resentments and fears the most common reactions? What fault of character has been developed which makes these reactions possible? What quality of heart is undeveloped or lacking? It appears true that a selfish, self-centered and demanding character is usually fearful, worrying, resentful and easily angered, and a spirit that is unselfish, outgoing, generous and loving is fearless, happy, even-tempered, tolerant and forgiving in its attitude toward people” *Annals of Internal Medicine*.

Remember, I'm not reading the Bible now. I'm not reading the Spirit of Prophecy. I'm reading from the *Annals of Internal Medicine*, from one of Harvard Medical School's greatest doctors.

“...a spirit that is unselfish, outgoing, generous and loving is fearless, happy, even-tempered, tolerant and forgiving in its attitude toward people” *Annals of Internal Medicine*.

Whereas, he says:

“...a selfish, self-centered and demanding character is usually fearful, worrying, resentful and easily angered. Finding this true in my series of 171 cases, the question is how to change individual character so that selfish impulses do not exist. Psychology gives us understanding, but we must go further and learn how to change character so that there is no selfishness” *Annals of Internal Medicine*.

You almost wonder what he’s going to say next, don’t you. Well, we’ll find out.

“We instinctively know certain reactions are good or bad and we may avoid showing the bad ones, but we cannot of ourselves change the quality of spirit which causes negative reactions to lie. What we really want is a change of heart, a new spirit in man, which will rule out selfishness, the curse of men and nations. From accumulating experience, I am convinced that there are spiritual laws which will change lives if they are scientifically applied to the actual problems of life. My study of patients makes me believe that all forms of selfishness point to a starved, undeveloped spiritual life. The spiritual life needs to be nurtured to develop an unselfish character. Day by day...” *Annals of Internal Medicine*.

And I’m reading right on, friends, still from the *Annals of Internal Medicine*—still from this great doctor at Harvard. Listen:

“Day by day, by explaining and teaching the spiritual laws found in the Bible, by times of directed reading and thinking along lines of conduct such as honesty, unselfish living, caring for others, the patient grows in understanding. People often do not know how to be honest, even with themselves, and are blind to the selfish motives behind their own thinking and actions. For example, without any physical reason we could find, a woman in the hospital began vomiting every morning after breakfast. It was discovered that she was full of self-pity and resentment against others in her ward who had visitors while she had none” *Annals of Internal Medicine*.

Did you ever meet her or her sister or brother? Think of it.

“Until this was drawn to her attention, she was blind to her jealousy, which was back of the emotional upset causing her illness. Only then, did she see the self-centeredness of her action. Repentance freed her, and apology restored friendly relations with her neighbors. These two acts cured her resentment and her vomiting” *Annals of Internal Medicine*.

Still the *Annals of Internal Medicine*, friends.

I wonder if I ought to say what I am about to say—that there a lot of well-meaning people that would have thought the way to treat that woman would be to just placate her and, to use a certain expression, just tote her around—just minister to her every whim.

But here was a doctor, bless his heart, that had the courage to help her to face up to *facts* and to help her to understand that what she needed wasn't some more cow-towing to and some more waiting on and some more placating—no. What she needed was to get a good look in the mirror and see that her trouble was not in those other people on the ward but the trouble was where? In herself, yes.

“Her life had been a series of resentments at home” *Annals of Internal Medicine*.

You see. That's why she was sick. Then, he tells about another case here. A woman of 32 had had an unhappy marriage. She'd obtained a divorce, and she was in some unfortunate experiences. She was poor. Well, rheumatoid arthritis developed and grew so acute that finally she had to come to the hospital.

“She was in bed and unable to walk for six months. Her joints were hot and painful. She was under-nourished, anemic. The sedimentation rate was 110...” *Annals of Internal Medicine*.

Normal is one to 10, this says.

“...with all the other characteristics of rheumatoid arthritis. During this time, a detailed study of all her relationships was made. It was found that there had been an early religious background and belief, but it was weak and almost gone from neglect. A program of daily Bible reading and thinking was instituted to build up her spiritual life anew” *Annals of Internal Medicine*.

Now, that didn't happen at the Seventh-Day Adventist sanitarium, but it happened, my friends, in connection with the practice of this leading doctor at the Harvard Medical School.

Could it happen at a Seventh-Day Adventist sanitarium? Should it happen? Yes. Could it happen at a home—your home? Could it? Could it happen in your heart? Your family? Would you be willing to face up to it, or would you have to have some doctor tell you this?

Oh, friends, you know the sentence that comes to my mind from *Ministry of Healing*:

“The gospel is a wonderful simplifier of life's problems”  
*Ministry of Healing*, page 363.



All right. What happened to this woman that had been in bed six months with these hot joints and painful joints and under-nourished and anemic. After she got on this program of studying the Bible every day:

“Little by little, during the last five years, her spiritual life has grown with training. Because of the change in her attitude toward people, she is no longer afraid of life. The most remarkable change has been in her emotional reactions to life which are now outgoing, unselfish and fearless. A new faith, hope, and caring for people have completely changed her earlier way of life, have given her courage to face the previous defeats and not succumb, to stand up to those who have tried to pull her back to the old life of sin. She has really found a victorious life” *Annals of Internal Medicine*.

This is still the doctor I’m reading from.

“She has really found a victorious life. She has an unwavering faith in God and His direction in all her problems for she has been through some trying experiences. The old reactions which in the past would have defeated her no longer occur. She knows the value of maintaining her spiritual health and sets aside time for it each day” *Annals of Internal Medicine*.

I wonder if we ought to have her come around here and teach a class to some folks that wonder what’s the matter with them, friends—wonder what’s the matter with them—why being here doesn’t do certain things for them.

I want to tell you something, friends, you can live right by the spring, but if you don’t take time to get a drink, you can get awfully thirsty and parched. Can’t you? You can live right by a table and you can see other people eating, but unless you take time to go to the table, you can suffer from malnutrition and anemia.

And this poor woman that had been in bed six months with these painful, hot joints—she was taught by her doctor that she must take time every day to feed her soul. It did something for her joints. But, oh, praise God, it’s done something for her spirit.

“She knows the value of maintaining her spiritual health and sets aside time for it each day. Today her arthritis is inactive and the sedimentation rate is normal” *Annals of Internal Medicine*.

Isn’t that wonderful, friends. Now, listen. I want to come back to my opening text. Do you remember what Jesus said there in Matthew 6? Some of you maybe thought it wasn’t quite fair, but as I said at the time, whether you think it’s fair or not, it’s a fact. But now I come to the fairness of it:

“For if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses”  
Matthew 6:14-15.

And I want to say to you that that’s not an arbitrary act of God, friends—not at all—because the forgiveness of God is not an arbitrary act. The forgiveness of God is an outflowing from His heart of infinite love, and that’s infinite, but it’s available for those only who open their hearts to receive it.

But the man who shuts up his heart against his brother, in that very act, closes the channel through which he could receive the love of God, because as I said a while ago, the love of God must not only come *to* you, it must go *through* you, in order to bless you.

And if you, from your heart, forgive not your brother, then in that very act, you make it impossible to appreciate and understand and receive and be blessed by the love of God toward you. It is not a change in God’s attitude toward you. That isn’t the point. It isn’t that God gets angry and says, Oh, well, if he won’t forgive the other one, then I won’t forgive him. No, no. That isn’t the picture, friend. No.

The picture is this—and these experiences that I’ve told you from this doctor demonstrate the thing—that’s the point I want you to see—the person who is unforgiving toward others just shrivels up his own heart. He just clamps down on those blood vessels literally that would supply nourishment, and it’s doing for his soul what it’s doing for his poor body. It’s making it impossible to receive the nutrition, either physically or spiritually. That’s the thing I want you to see.

Oh, if men could understand the ulcers they’re causing, the heart trouble they’re causing, the arthritis they’re causing, the high blood pressure they’re causing, and the general wasting away of all the hopes of life they’re causing in themselves just by holding grudges and refusing to forgive this one, and feeling that this one has given them a raw deal, and that one’s been mean to them, and all that sort of thing.

Ah, friends, what did I read here in *Object Lessons*, 251:

“Nothing can justify an unforgiving spirit...The tide of divine compassion flows into the sinner’s soul, and from him to the souls of others” *Christ Object Lessons*, page 251.

God help us to get it. Ah, you say, But Brother Frazee, are you sure that everything—everything can be handled in this way? I met that problem one day in a way that perhaps most of you have never met it, and I’ll tell you about it because it tested my belief in the thing I’m studying with you tonight.

A quarter of a century ago, I was holding a series of evangelistic meetings in a large city, and among those who came to the meetings were a man and his wife, who accepted the message, started keeping the Sabbath, enrolled in my baptismal class and started getting ready for church membership.

The day came when they were to be examined for baptism, and I went to their home and sat down with them and began to talk over with them the different questions which I usually ask on such an occasion. I went through the various doctrines which we hold as a people.

But, my friends, there's more to preparation for baptism than that, for baptism is not only a sign that we believe certain truths—it includes that—but it is also an expression of a faith and an experience of the heart.

And so, I asked them a question which I had asked hundreds of people before and have asked hundreds since—in a way, a routine question—and I anticipated nothing unusual. I said to them, Now, as you prepare for baptism, is there any shadow over your heart? As far as you know, is everything right between you and every other human being?

And there was a pause, and they looked at each other—the man and his wife—and finally, the man said to me—he said, Everything's right, as far as I know, except one thing. He said, There's one person in this world that my wife and I just can't forgive, and then that man sat there and told me a story, my friends, and I must tell you that I sat in silence and pondered what I should say and what ought to be said. It stopped me for the time, and this was what he told me.

Some years before, they'd had a little girl—a darling little girl—the apple of their eye. And when she was about 12 years old, a wicked man, a devil-inspired man, had lured that little girl out into the woods and attacked her and killed her. And he had been found and brought to the court of justice, but because he had influential family connections, he wasn't sent to the electric chair where the law would have ordinarily sent him, but instead he was put in prison.

And they said to me, Brother Frazee, he's up there in the state penitentiary now, and we just can't forgive him. And I must say to you, my friends, I didn't know what to say—I didn't know what to say—but I knew God had an answer, and I prayed that God would help me to know what to say to those people.

And then the Lord gave me the answer, and you'll find it, friends, in the 23<sup>rd</sup> chapter of Luke, 34<sup>th</sup> verse. You know, we're told that the mystery of the cross explains all other mysteries, and it does, friends:

“And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left. Then said Jesus, Father, forgive them; for they know not what they do...” Luke 23:33-34.

And so, that dear man and his wife listened as we went over again the story of the cross, and I said, Dear folks, from the human standpoint I can't blame you for the way you feel, and I said, Also, I do not think that you can make yourself feel different, but I said, I'd like to ask you this question. Are you willing to kneel down here and ask God to do something for your hearts so that you can forgive the man that has murdered your little girl?

And you know, that man and wife looked at each other and they looked at me—they were thinking the thing through. It took them a struggle to even come to the point of being willing to pray that God would do something for their hearts. But as we lingered there at Calvary, and as we saw the men that had murdered Jesus being prayed for by the one that was suffering, God did something for their hearts and we knelt down together and prayed, and a few days later, I had the joy of leading those dear ones down into the watery grave without any shadow over their hearts, my friends—without any shadow over their hearts.

Forgiveness is a wonderful thing, friends. It's a lot more than accepting an apology. The apology may never be forthcoming. Forgiveness is the outflowing of divine love from the broken heart. It's the gushing forth of that stream—that healing stream—from the wounded side. Like the fragrance of the flower that crushed gives forth its perfume, so forgiveness proceeds from the wounded heart—the mistreated one—divine love pours forth from his life.

Ah, dear one, are you quick to resent injuries? Are you slow to forgive? Do you hold a grudge? Has somebody done something that you don't like—something you think they shouldn't have done? Have they failed to do something that you think they should do? Are you waiting on them? Wait no longer, friends.

“And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you”  
Ephesians 4:32.

“But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us” Romans 5:8.

Some of you have read the story of Harry Orchard—that man that up there in Idaho a generation ago placed the bomb that took the life of the governor of Idaho—Governor Steunenberg. And you know how that when that man was sent to the penitentiary for life because of that crime, the Lord laid upon the heart of the widow of that governor the burden to do something for that man that had murdered her husband.

Sister Steunenberg—for she was a Seventh-Day Adventist—did what the Spirit of God laid upon her heart. She started to send literature to that man in his lonely prison cell, and finally the way opened for her to visit him, and she kept on in her ministry of love until that man gave his heart fully to God, surrendered to the claims of Christ, accepted this message, and spent all the rest of his long life as a trusted man within the walls of that penitentiary, witnessing to prisoners and visitors alike of the saving grace of God.

Oh, my friends, does somebody—oh, does somebody suffer under the lack of your forgiveness? Are *you* suffering because you have not forgiven. Won't you tonight do what that dear couple did that I was telling you about. Won't you kneel with me and let us pray that God will give us the spirit of forgiving love, not because others are worthy. The men that nailed the Son of God to the cross were worthy of nothing except destruction, my friends, but Jesus prayed for them:

“Father, forgive them; for they know not what they do...”  
Luke 23:34.

And if you and I will pray for that kind of forgiving love, it will flow out from us to heal others, and bless the Lord, in its current through our lives, it'll heal us, body, mind and soul.

Now, I wish you'd forget all about this audience here tonight and just deal with God in your own soul, and if there's somebody here tonight feels that God has spoken to your heart, that this is a message for you and you want the experience that we've been studying tonight and you need it and you're going to seek God to have it, would you like to just kneel down right where you are, right now—seek God, friend—oh, seek God.

“...whosoever shall call on the name of the LORD shall be delivered...” Joel 2:32.

“Call unto me, and I will answer thee, and show thee great and mighty things, which thou knowest not” Jeremiah 33:3.

“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.

Oh, thank God, friends, the stony heart can be softened, the hard heart can be melted. We can be broken up by the Spirit of God. Oh, if we'll just be willing to be made willing.

God knows, friends, we can't originate this kind of forgiveness. Oh, no. This is a million miles beyond accepting the apology of some friend. It's forgiving the one who has *wronged* you when he does nothing to warrant it, because in your heart the love of God flows. That's the thing.

“...even as God for Christ's sake hath forgiven you”  
Ephesians 4:32.

And I repeat, we cannot manufacture this, we cannot make ourselves feel this, but we *can* choose—oh, we *can* choose to seek the Lord with all our hearts for this forgiving love, and we shall need it in the crisis ahead, my friends—we shall need it in the crisis ahead.

Will you unite with me in prayer. Brother Jensen, pray, please.

[Brother Jensen prayed.]

We're so glad tonight that with Thee is forgiveness and mercy and plenteous redemption. We're so thankful for the great tide of forgiving love that flows from the heart of God, and we choose tonight to launch out into that river of mercy, that river

of love, that river of forgiveness. We choose to get out where it's deep, Lord, over our heads—waters to swim in.

Forgive our slowness and our selfishness. Forgive the littleness and meanness of our spirits. Forgive where we've bargained with men and held them at arm's length withholding from them the full measure of forgiveness until we think they have done this and that and the other that they ought to.

Lord, sweep it all away in that mighty tide of love, we pray, and from this moment, reveal through us as never before, the compassion, the mercy, the love of Jesus—the great friend of sinners, and thus, Lord, may we be Thine instrument to lift men, to heal men, and may we ourselves be healed of all the resentment, all the selfishness which has stunted us and shriveled us and kept us confined.

Oh, Lord, from this day on, may we move forward as Jesus wants His children to, revealing that wonderful character of forgiving love. We ask it for each one and claim it, in Jesus' name, amen.

[Testimony meeting.]

[Elder Frazee's comments during testimony meeting.]

...Won't that be wonderful, friends, to endure the betrayal by false brethren, the taunts and the insults, and the cruel indignities of angry mobs, the false accusations of enemies in courts, imprisonment in loathsome dungeons, banishment to distant lands, privation, perhaps torture—to endure all that and never once show an angry or resentful or unforgiving spirit. Won't that be wonderful. Isn't that a greater miracle than cleansing the leper or raising the dead.

Friends, God's getting a people ready for that sort of experience. Isn't He? And in these experiences that you and I are meeting from day to day, we're having at least little opportunities to forgive others.

And do you know something. Just keep this thought in mind. If everybody here should get so much like Jesus that they never did anything that you'd have to forgive them for, God would have to move you to someplace else so you'd have some chance to learn some of these lessons. Did you know that? That's right. That's why you're not in heaven. That's why you're not in the garden of Eden. That's why you're right here in the world where God is letting the experiences of others, as they touch you, give *you* a chance to show forth this forgiving love.

...in medical missionary work. This is it. This is Isaiah 58 in shoes, walking around.

...It can be especially for you and especially for sister and especially for somebody else. It's different from a pie. You know, at home, if there's a pie with 12 people there, all you're going to get is one-twelfth of it, but tonight you can have the whole pie, and somebody else can, too.

Brother A: ...little incidents that will stir me up and rile me up again over things and bring back old resentments. Now, you know, if the sore is completely healed, you can rub over that area and it won't irritate a bit, will it.

Elder Frazee: that's right.

Brother A: And so, I see that in my own life there are still things that are not completely healed. Otherwise, those little rubs wouldn't hurt them. I'm thankful for this study tonight, brother, because it's for *me*.

Elder Frazee: God bless your life.

Brother A: And I want to—I'm determined to have full forgiveness.

Elder Frazee: Amen, amen. If we're willing to be made willing, God will accomplish the work for us.

Beholding that glorious loving heart, broken for us on Calvary, and praying that the Father will forgive us—ah, friends, it melts our hearts. Doesn't it?

Anybody else—something you want to say?

...you'll find them in the old edition of *Mount of Blessing*, page 197—some verses that are quoted here.

#### Dig channels.

Dig channels for the streams of love,  
Where they may broadly run,  
And love has overflowing streams,  
To fill them every one.

But if at any time thou fail,  
Such channels to provide,  
The very fount of love itself,  
Will soon be parched and dry.

For thou must share if thou wouldst keep,  
This good thing from above,  
Ceasing to share, we cease to have,  
Such is the law of love.

W.D. Frazee Sermons  
PO Box 129, Wildwood, GA 30757  
1-800-WDF-1840 / 706-820-9755  
[www.WDFsermons.org](http://www.WDFsermons.org)  
[support@WDFsermons.org](mailto:support@WDFsermons.org)