

# Communion Service

#1050

Study given by W.D. Frazee—October 17, 1959

[Singing.]

Hear thou my prayer, O Savior, divine,  
Come satisfy this heart cry of mine,  
O, let my life conform to Thy will,  
Until Thy life my soul shall infill.

Spirit of God, O, take full control,  
Thy presence now enthrone in my soul,  
Fullness of love to me now impart,  
Reign Thou supreme, O, Lord, in my heart.

I claim Thy promise, Jesus, my Lord,  
Thy blessed promise, in Thy blessed word,  
That Thou will ever with me abide,  
Shelter and keep me close to Thy side.

Spirit of God, O, take full control,  
Thy presence now enthrone in my soul,  
Fullness of love to me now impart,  
Reign Thou supreme, O, Lord, in my heart.

Thy hallowed presence bringeth delight,  
Brightens my day, illumines my night,  
Floods heart and soul in heavenly song,  
And gives me victory all the day long.

Spirit of God, O, take full control,  
Thy presence now enthrone in my soul,  
Fullness of love to me now impart,  
Reign Thou supreme, O, Lord, in my heart.

Elder Frazee: Spirit of God, O, take full control, Thy presence now enthrone in my soul.

I suppose, dear friends, that if we were asked here tonight that there would be no question about a full response on this matter of wanting the Holy Spirit to come in and take charge of our lives and hearts. We're all praying for that larger revelation of the Spirit's presence. The question is how to recognize it. That's what I want to study with you for a little bit tonight.

What evidence do we have of the presence of the Spirit? When is the Spirit present? When do we know Him as present? How do we know? What is it that happens?

Ah, somebody says, I know that we had a wonderful meeting. Everybody was so blessed and everybody felt so happy. Yes. That may be. That may well be an evidence of the Spirit's presence. The fruit of the Spirit is love, joy, peace, so forth—Galatians 5:22—but you know, there is a divine order in that which God does, and the first thing the Spirit of God does is not to make us happy. I'd like to repeat that. I say, the first thing that the Spirit of God does for us is not to make us happy.

Some people don't know that, and for that reason, they make two mistakes. The first mistake is that they don't recognize the Spirit of God, and the second thing is they don't allow the Spirit of God to do his first work in their hearts. That's two mistakes.

Now, we'll turn to the 16<sup>th</sup> chapter of John, and we will read what I have just said as to the first work of the Spirit of God—John 16:7 and 8. Now, in this 7<sup>th</sup> verse, He's talking about the Comforter, and lest we should have any question about who the Comforter is, you'll find it clearly stated in John 14:26:

“...the Comforter, which is the Holy Ghost...” John 14:26.

So this Comforter is the Holy Ghost. John 16:7 and 8:

“Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will...” John 16:7-8.

What? He will reprove.

“And when he is come, he will reprove...” John 16:8.

Now, our hearts have all joined in this earnest prayer song:

Spirit of God, O, take full control,  
Thy presence now enthrone in my soul.

If He comes in answer to our prayer, if He comes here tonight, my friends, what will He do? He will reprove. Do you want to be reprov'd? Do you? Well, that's the first work of the Spirit of God. Now, mind you, that's not His last work, and that's not His great objective. That's a means to an end—a very important means to a most important end.

His end is to make us happy. His objective is to fill our hearts with joy, but He doesn't begin by doing it. He begins by reprov'g. That's what this says. We'll have some more texts on it:

“And when he is come, he will reprove the world...” John 16:8.

Of what?

“...of sin...” John 16:8.

That’s His first work—to point out sin, to find out what is the matter with us—that is, to help *us* find out. He knows, of course, all the while. Medically, we would say that the first thing in dealing with a patient is diagnosis—finding out what’s wrong.

Some people boast of the fact that they know what to do with a patient right away without ever asking a lot of questions or taking tests, but the Spirit of God directs attention to the cause of sorrow and pain and difficulty. The basic root cause is sin, and He puts His finger on it.

You know, several years ago, when I was a student down at Loma Linda, I got some pain right here in my armpit. I had some boils there. Did you ever have a boil? Yes. Well, one boil is bad enough but I had several, and the armpit is a rather sensitive place, too. So I was hurting with those boils.

Well, I went up to the doctor. What do you suppose the doctor did? Well, the doctor said, We’re going to have to lance those boils. Won’t that hurt? Yes, that will hurt. Well, I came up here to get rid of hurting, and now you’re going to hurt me worse. Yes.

Interesting thing was they couldn’t all be lanced the same day. They weren’t ready to be lanced, and I had to endure the pain while they got ready to be lanced—while the boils got ready to be lanced. There were certain things that could be done to hasten bringing the boil to the place where it could be lanced, but I can still see them as they got those knives ready and got me ready.

I don’t like pain, and there’s some people can take pain better than others, but I haven’t found anybody that actually enjoys it. Have you? If they did, it wouldn’t be pain, would it. No. It would be pleasure.

Well, they hurt me, friends. The boils hurt me and then the doctor hurt me, but they said that was the way to get over the hurt. I believe it was. It worked that way. But my point is that the first thing that the doctor did for me in getting me over the hurt was to hurt me worse—far worse than the boil hurt me. You see what I’m getting at, don’t you.

Now, suppose he had said, Yes, I know you’re hurting quite bad, and I’ll tell you what we’ll do. We’ll just inject around there or we’ll give you something to swallow or we’ll put something in the vein and you’ll just feel wonderful—some kind of medicine.

Are there medicines that could accomplish that? Oh, yes, yes. There are medicines that could make a patient boast, Why, I don’t feel that boil any more at all.

It doesn't bother me now, but it would still be there, wouldn't it—still be there. Could be getting worse, and when the effect of that drug wore off, it would be hurting worse than ever, wouldn't it, and worse than the pain would be the harm it would be doing.

No, friends, there is no easy way to deal with sin and the problems that sin makes—sin brings—and one of the greatest dangers of this present time is that people are looking for shortcuts and surface work in every area of life. They want to get through quick on this thing and that thing and the other thing. They want to *go* some place. They want to go *quick*. They have to be in Cairo or Singapore or London tomorrow.

Well, let's get there tomorrow. Leave right now. The jet plane will take us there in just a few hours, and because mechanical invention has made it possible to get to destinations in a hurry, men suppose that there's a way to do everything else in a hurry, but that isn't so. Takes just about as much time to grow carrots as it did a hundred years ago, doesn't it. Yes.

And it takes just about as long for people to grow up, and there are some things about this sin problem that cannot be done in a moment, and the first work of the Spirit of God is not to pat us on the back, but to prick us in the heart, my friends:

“And when he is come, he will reprove...of sin...” John 14:8.

Do you want it? Ah, but somebody says, I thought this text says He's the Comforter. That looks like a queer kind of comfort. Why, it's the only kind that's worth anything—only kind. That doctor friend of mine there at Loma Linda—if he'd merely patted me on the back and said, Cheer up, old fellow, you'll feel better in a few days. We'll give you some medicine so you won't feel this so much. Wouldn't have been the kind of comfort I needed. I needed somebody that would get at the difficulty and hurt me.

And in an infinitely greater way, friends, we need the help of someone—that's the Spirit of God—who will lance the boil of sin in our lives and make a way for that corruption to be drained off. We need to get *rid* of sin. We need a cure, not a palliate.

“And when he is come, he will reprove the world of sin...”  
John 16:8.

Let's go over to Job, the 5<sup>th</sup> chapter. I want to show you the next thing that God does, and the two things are put together here in the 5<sup>th</sup> chapter of Job, 17<sup>th</sup> and 18<sup>th</sup> verses:

“Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty: For he maketh sore, and bindeth up: he woundeth, and his hands make whole” Job 5:17-18.

Do you mean to tell me that the same one that hurts us heals us? That's what it says:

“For he maketh sore, and bindeth up: he woundeth, and his hands make whole” Job 5:18.

You know, as I read that, there’s a memory comes back to me across the years in the time when I was a very little fellow. Small I was, but I made up in disobedience what I lacked in size, and I had to get frequent whippings, and while I was too young to remember the particular story that I’m going to tell you—I got plenty of whippings after I was old enough to remember—but these particular ones, they tell me that I used to cry for the salve, and my mother would put the salve on.

Now, I don’t know whether I actually needed the salve or not, but somehow I had the idea that the salve would feel good, and I wouldn’t be surprised but what I was getting enough the salve was really indicated.

My point is that the same hand that was applying the discipline was applying the salve. Is that all right? That’s what this text says:

“Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty: For he maketh sore, and bindeth up: he woundeth, and his hands make whole” Job 5:17.

Why, yes, the same dear folks that lanced my boils put the bandages on.

Now, I want to read you something that has been ringing in my ears for a number of days, and I’ve been looking for the reference all week, and today the Lord helped me to find it. It’s one of those statements that I read some time ago and I couldn’t remember where it was, but I found it today, and this is what I wanted to talk to you about—what I’ve *been* talking about to you—as expressed now in these wonderful words in the book, *Prophets and Kings*, page 435:

“...the Hand that humbles to the dust, rebukes sin, and puts pride and ambition to shame, is the Hand that lifts up the penitent, stricken one. With deepest sympathy He who permits the chastisement to fall, inquires, ‘What wilt thou that I shall do unto thee?’” *Prophets and Kings*, page 435.

Ah, my friends, it’s when we’re stricken that we appreciate healing, it’s when we’ve been chastised that we appreciate some comfort:

“The Hand that humbles to the dust, rebukes sin, and puts pride and ambition to shame, is the Hand that lifts up the penitent, stricken one. With deepest sympathy He who permits the chastisement to fall, inquires, ‘What wilt thou that I shall do unto thee?’” *Prophets and Kings*, page 435.

Oh, friends, let’s appreciate that hand—the hand the strikes us low—that we may learn the lesson of true repentance, real sorrow for sin, and that same dear hand, as it comes to lift us up, to comfort us, to cheer us, as that sweet voice says,

Son, be of good cheer. Thy sins be forgiven thee. Daughter, be of good comfort, Thy faith has saved thee. Go in peace.

You remember that in the Laodicean message, that message that ought to mean so much to all of us at this particular time in the history of the church, we are given the Savior's assurance of what it is that prompts rebuke—His rebuke. Revelation, the 3<sup>rd</sup> chapter, and the 19<sup>th</sup> verse:

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

What is the purpose of the chastening? Certainly, not to drive anybody out of the church. Oh, no. The whole purpose of the chastening and the rebuking, he says here, is that we may do what? Repent. And He says, Be zealous about it, be in earnest about it, get busy, get down to business:

“...be zealous therefore, and repent” Revelation 3:19.

Because, He says, the reason that I'm chastising you, the reason I'm rebuking you, is because I what? I love you—I love you.

My father and mother used to tell me that when they whipped me—said they loved me. Sometimes I had to take it by faith, if I took it—I mean the love, not the chastisement. I didn't have to take that by faith.

Well, was it love? Yes. Yes, it was love, but to the childish mind, that's a queer way of showing it, and we're quite childish even when we're grown up sometimes in dealing with God, and we wonder why God can't take us on a picnic every day, why there has to be so much of pain, sorrow, reproof, rebuke.

You know, when you and I get to wanting what God wants, one-thousandth part as much as He wants it, we'll be coming around asking God—I mean it literally—we'll be coming around asking God, Lord, isn't there some rebuke you want to give me today? And what is it that God is so desperately in earnest about? It's getting rid of sin in our lives so we won't suffer any more. It's the only cure for suffering—to get rid of sin, and we'll never get rid of sin until it's pointed out.

And the reproving of sin, the rebuking of sin, the convicting of sin, is a painful work—painful work. It humbles our pride. It pricks our selfish heart. But I'm glad that God is willing to send His Spirit to do that work in our hearts and lives. Aren't you, friends?

The best place to have it done is in the secret place of prayer. Do you know why? Well, there are several reasons, friends. One reason is there's some things that need to be brought to your attention that nobody but God knows. Somebody says, Do you mean there are some bad things in my heart and life that nobody knows? That's right—that's right. I hope they never find them out.

Now, if you insist on having other people find them out, they *will* find them out, but God loves you so much that He hates to have you made to feel bad by other

people finding out some of your faults and weaknesses. Of course, some of them may already know, don't they, but there are some others—they haven't found out yet.

Did you know that? No, you don't—that is, you don't know all that they are—but if you will go to the secret place of prayer, God will talk to you about things that need correcting. When you go to God in prayer, the first thing to pray for is not a happy feeling. It's some information, some conviction of sin, to find out what needs to be improved.

If you go to school, the thing you need to be talking to the teacher about is the thing you don't know. The thing you need to get from the teachers is information that you don't already have. How foolish it would be for students in the seventh grade to pester the teacher with questions like, What is two and two? It would be equally foolish for the teacher to spend much time on that with the students, wouldn't it.

The things we need to be directing our attention to in the secret place with God are the subjects that will lead us into close self-examination under the searchlight of the Holy Spirit. That's why we need to read the Bible and the Spirit of Prophecy.

And as we—looking to God for such conviction, as we read these inspired pages, the Spirit of God will convict us—*There* is something that you need, *there* is something that you'd better watch on, *there* is something you'd better mend—and we can—there on our knees alone with God, we can find out more about ourselves than anybody else knows about us.

It won't be flattering, either. It won't be a picture that we'd like to have enlarged and put in the *Review and Herald* or on the newspapers. No, it won't be anything like that. It won't be anything that you'd like to have hung up on the wall of your home or put in the family album. No. You'll be glad that God has made provision to have that covered by the blood of Jesus. That's you—your natural self.

Now, Jesus tried to get His disciples to learn that, but they didn't learn it very fast, and one day He told the disciples that because they hadn't learned to watch and pray as they should that they were all going to deny Him that night. Do you remember? And when Peter insisted that he wouldn't, Jesus urged him to pray, and He told Peter that He *had* prayed for him and *would* pray for him, but Peter wouldn't learn, he wouldn't listen, and he went on and denied his Lord with cursing and swearing.

And then, when Jesus looked on him in love, the convicting power of the Spirit came to him, and broken-hearted, he ran all the way to Gethsemane and there fell on his face, where Jesus had sweat the blood drops for him, and there he sobbed his heart away in true repentance.

Was it too late for Peter? No, it wasn't too late—not too late. But, friends, could he have avoided it? Yes. He could have had those convictions of the Spirit before he did the thing. Couldn't he? But he didn't give God the opportunity.

Now, I'm so glad he got it later. He could have had it sooner, and if we don't get it sooner, we'd better get it later. Either way, it is the Spirit of God that convicts us of sin. If it's before we sin, then other people don't need to find it out. If it's after we sin, then they know about it—then they know about it—and we have some—many times, some work of repentance and confession to do, and that's humbling to self. It ought to be.

Now, if what we've studied tonight is so, then I want to ask you this question. Who is your best friend? Yes, yes. I mean here in *this* world, who is your best friend? Well, I'll put it this way, friends, my best friend is the one that will let the Spirit of God use him to bring conviction to my soul. My best friend is the one that will let God use him to reprove and rebuke my sins and help me to see them and get rid of them. What do you say?

Of course, I'll have to have some of the grace of God to appreciate a friend like that. Such friends as that are hard to find. They're hard to get and they're easy to lose. One reason they're hard to get is that there are very few people that love us enough to tell us the truth about ourselves.

Oh, of course, sometimes somebody gets up enough steam, enough pressure, because of our sins and mistakes, that they blow off steam and tell us some things about us, and then we say, My, am I really like that? Maybe I am. Maybe they've exaggerated it a bit. Maybe not. But that isn't what I'm talking about. I'm talking about loving rebuke—about human beings that will love us enough to rebuke us for our sins.

Let's turn over to Proverbs 27, 6<sup>th</sup> verse—Proverbs 27:6:

“Faithful are the wounds of a friend; but the kisses of an enemy are deceitful “ Proverbs 27:6.

How many interesting figures of speech Solomon used. Now, here he talks about wounds and kisses. Which would you rather have? Oh, I'd rather have kisses than wounds. Wouldn't you? Yes. But he is contrasting here wounds that come from whom? Friends. With kisses that come from whom? Enemies. Why in the world would an enemy kiss us?

Did Jesus get kissed in the hour of betrayal? Who kissed Him? Judas. And Jesus had sense enough, friends, not to be flattered with it. I wish we always had that much sense, but we don't.

You remember in *Pilgrims Progress*, that allegory written by Bunyan, there was one character called the flatterer. Did a lot of talking—the flatterer—and he has brothers and sisters and aunts and uncles and cousins by the scores—flatterers.

I think it was Wesley that one day, when he came down from the pulpit, some lady began in a very effusive, gushing way to tell him what a wonderful sermon that was that he'd preached. Yes, he said, the Devil told me that just before you did.



Now, my dear friends, it's perfectly proper for us to appreciate the preaching of the Word of God, but I want to tell you something. The real proof that it has done something in our hearts is when we get sorry for sin and give it up, not when we begin to praise the poor worm that God uses to bring the message.

Do you remember what John the Baptist said to those flatterers that came out from Jerusalem? He said:

“...O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance” Matthew 3:7-8.

He wasn't flattered by their flattery. He wasn't interested. And the true man of God will not be interested in flattery. Are you a child of God? Oh, friends, ask God to keep you from the kind of Christian experience that has to be buoyed up all the while and get blood transfusions of courage and faith and approval and sympathy from other people. It'll never carry you through the time of trouble.

“Faithful are the wounds of a friend; but the kisses of an enemy are deceitful” Proverbs 27:6.

You know, when we don't have nearly as many faults as we have now, do you know what we'll be doing? We'll be earnestly seeking those who can help us to discover and put away the ones we have left. We have so many now that we're not as much concerned about it as we will be when they get to be fewer.

You say, That's strange. Ought to be just the other way. Yes, it ought to, and it isn't. The more sins we have, the more content we are to roll along as if those sins were a part of us, our nature, and couldn't be helped. Not only that, we don't see many of them.

Oh, friends, I ask you again—who is your best friend? Who is my best friend? I repeat, My best friend is the one who will love me enough to reprove and rebuke my faults and help me to see them and put them away.

Not in anger, no. Not in a critical, complaining, fault-finding way, no. And yet, friends, if I really am in earnest about getting rid of sins, I think I'll be a little careful about the way I say, Well, brother, you know, I think I could take that a little better if you had seasoned it with a little more sugar, or I should have said honey, shouldn't I—just a little more honey. If you just put a little more honey in it, I think I can take it.

There are some medicines that need to be taken just as bitter as they are, and God pity us if, every time the Master wants to give us a dose of reproof, that we think it has to be sweetened up and so disguised that we can hardly tell that we took any medicine.

For let me say to you that the purpose of reproof and rebuke—I come back to the beginning of our study—is not to make us happy. It's to make us sad. It's not to make us proud. It's to humble our pride. It's not to make us satisfied with how good we are. It's to make us dissatisfied and get down on our knees and humble our

hearts and plead with God for mercy, and my best friend is the one that will help me see that.

In 2 Corinthians, the seventh chapter, we have a wonderful example of this in the apostle Paul. He wrote a letter to the Corinthians. The Corinthians, you know, were his converts. He'd gone to Corinth and raised up a church there, and they got into all kinds of problems. There were squabbles. You can read about it in 1 Corinthians. Most of the first epistle to the Corinthians is taken up with the various reproofs that Paul gave, and he tried to do it in love, but he wrote in plain language to them, all their different mistakes and faults.

Some of them were having lawsuits, some of them were having squabbles in the church, some of them had drifted into immorality, some of them were having—I guess, most of them—difficulty about the way they celebrated the Lord's supper, some of them were in confusion on the matter of spiritual gifts, and they were having confusion in the church, so Paul wrote 16 chapters to them in 1 Corinthians, telling them about their mistakes and how to get away from them.

Well, he didn't hear from them for a while and he got concerned. He was anxious. He wondered whether he had given them more than they could take, and he prayed for them. He was so anxious. You can read about it in 2 Corinthians.

But now, I want to come to the heart of what I want to bring to you in 2 Corinthians 7, the eighth verse. Here, he's telling them his rejoicing after he'd received the word from Titus. Titus brought a good report. Paul had sent Titus down there to see how they were getting along and labor with them and try to get them back on the right track, and Titus brought a good report.

And so, Paul says—2 Corinthians 7:8:

“For though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle hath made you sorry, though it were but for a season. Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death. For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter” 2 Corinthians 7:8-11.

And so, in the 16<sup>th</sup> verse, he says:

“I rejoice therefore that I have confidence in you in all things”  
2 Corinthians 7:16.

It began with pain. It ended with joy. It began with deep conviction that followed after faithful reproof, but it ended in the sin being taken away by confession, by reconciliation, by obedience, and thus it will be with each of us, if we will yield our hearts to the Spirit's work, my brethren.

And so, this evening, friends, we can have our choice. Jesus said in that wonderful sermon on the mount—He said that there were some people that were laughing now that were going to weep by and by, and He said there were others that were weeping now and they'd laugh by and by. Do you remember that? Yes. You'll find that in Luke's Gospel. If you'd like to have it, it's Luke 6:21 and 25. But that's the message:

“...Woe unto you that laugh now! for ye shall mourn and weep” Luke 6:25.

But:

“...Blessed are ye that weep now: for ye shall laugh” Luke 6:21.

There you have it. We can go on with the giddy ways of this world, or in the lackadaisical unconcern of Laodicea. We can miss some of these convictions, these reproofs, these rebukes that the Spirit of God gives to those who press in close to the master—we can miss those, and we may be apparently feeling a little better for the time being.

But let me tell you, friends, the day of reckoning is coming, the day of awakening is coming, and oh, that sad day when the weeping and wailing of a lost world will rise up before the universe. Sorrow, friends—oh, what sorrow—sorrow for which there is no solace, pain for which there is no relief—doom—black, dark doom, and not one ray of light to pierce the gloom.

Indeed:

“...Woe unto you that laugh now...” Luke 6:25.

The silly laughter, the proud laughter, the foolish laughter of this world.

“...for ye shall weep and mourn” Luke 6:25.

But, oh:

“...Blessed are ye that weep now...” Luke 6:21.

Blessed are those that sorrow for sin. Blessed are those that allow the Holy Spirit to speak to them through the Bible, through the Spirit of Prophecy, and through the faithful counsels, the plain rebuke, the loving entreaty of a friend, a brother, a counsellor, a parent, a teacher, anyone that God may use.

Oh, my friends, let us learn to cherish the rebuke of the Spirit of God. Let all that seek to do it learn heaven's way of doing it, and even when we've done our best, like Paul, we'll often feel, Well, I wonder if I did it the right way. I wonder if I did it too much. I wonder if I did this or that, as I should.

But, oh, when the blessed results come, like Paul, we can say:

“For though I made you sorry with a letter, I do not repent, though I did repent...” 2 Corinthians 7:8.

I was concerned about it, but now I'm not any more, for I see that God has blessed it to your glory.

We're in a wonderful hour, friends. I trust that the Spirit of God may take these things and make them very practical to our hearts tonight, that we shall indeed be able to say with that writer in Job, Happy is the man that God corrects:

“For he maketh sore, and bindeth up: he woundeth, and his hands make whole” Job 5:18.

That we'll be able to say with the writer of Proverbs:

“Faithful are the wounds of a friend...” Proverbs 27:6.

And that we shall recognize that our best friend in heaven is Jesus, who by His Spirit, comes in answer to prayer to convince of sin, to convict of sin, to reprove for sin, and then, praise His name, to take away sin. For remember, we must never think that the whole total objective of it all is to put us down in the dust. Not so, friends. That's preliminary.

The doctor's purpose when he lanced those boils wasn't to hurt me. That had to be done in the process, but the real purpose of it was to relieve the pain and get rid of the thing that was causing it.

And so, when you and I yield our hearts to the Spirit of God, and when we look to Calvary and see the just dying for the unjust, then, thank God, we can say, That same hand that smote me heals me. That same voice that brought conviction to my soul takes the guilt and all the burden of sin away. That's the only way to really get rid of the burden.

You remember that in Bunyan's allegory Christian carried that burden of guilt and conviction for some time, and there were various ones that tried to help him to get rid of the burden, in one way or another, but there was no way until he came to the cross.

And, as he looked to that cross, ah, Bunyan, describing it in his dream, says, I saw that burden loosed from off his back and roll and roll and roll until it fell down there in the empty tomb and I saw it no more—I saw it no more.

Ah, that's the place for that burden of conviction to be loosed from off our backs. First, we need conviction of sin, and then we need to be released from that burden of guilt by giving up the sin and letting the precious blood of Jesus take that sin away.

“...the blood of Jesus Christ his Son cleanseth us from all sin” 1 John 1:7.

So tonight, let's look in the mirror and see where we're dirty, and then let's go to Jesus and be cleansed and stand before the law without shame or remorse. What do you say?

Now, you stand up and put it in your words, because if you'll say it in your words the way God impresses your heart with it, somebody that's listening will get it clearer than they did from me, so you stand up and say it the way God puts it in your heart.

[Testimony meeting.]

[Comments made by Elder Frazee during testimony meeting.]

“Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby” Hebrews 12:11.

...They went a whole day without eating. Do you think we could go a whole generation without eating? No, no. Well, what is the lesson, then? Why, the lesson is that they were to make the matter of getting rid of sin their first business, and that the matter of appetite and everything else should be secondary and under control. Is that right? Yes.

Now, they could give their whole time to afflicting their soul for 24 hours, but ah, friends, even that very day, they were to arrive at the place where they saw their sins carried away, never more to come to mind. Is that right? Yes.

And whenever we enter into the experience of conviction of sin, dear ones, God wants us to follow on through to seeing those sins taken away. Let's get the boil lanced. Let's not just get hurt. Let's get the boil lanced and see the corruption flow away. What do you say? That's the purpose of it.

Let us never forget that there is no purpose in sorrow itself. We're not dealing with a God that's trying to make us feel bad. We're not dealing with a deity that is revengeful and He's going to get even with us and make us do penance, and let us not think for a minute that there's some merit in going in sackcloth and ashes or with our faces drawn down. No, no.

Pardon me a minute. I want to follow up this thought, sister.

Turn over to Matthew, the 6<sup>th</sup> chapter. This is so important—Matthew 6, 16<sup>th</sup> verse:

“Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thine head, and wash thy face” Matthew 6:16-17.

Well then, could people tell they were fasting? No. In fact, He told them that that was exactly the point.

“That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly” Matthew 6:18.

Oh, that’s the beauty of it, dear friends. I must give you a beautiful sentence here—the comment on that in the book, *Mount of Blessing*, page 132:

“There is nothing gloomy in the religion of Jesus. If Christians give the impression by a mournful attitude that they have been disappointed in their Lord, they misrepresent His character and put arguments into the mouth of His enemies. Though in words they may claim God as their Father, yet in gloom and sorrow they present to the world the aspect of orphans” *Mount of Blessing*, page 88.

Orphans.

“Christ desires us to make His service appear attractive, as it really is” *Mount of Blessing*, page 88.

Now, listen. This is all in harmony with what we’ve studied this evening:

“Let the self-denials and the secret heart trials be revealed to the compassionate Saviour. Let the burdens be left at the foot of the cross, and go on your way rejoicing in His love who first loved you. Men may never know of the work going on secretly between the soul and God, but the result of the Spirit’s work upon the heart will be manifest to all, for He ‘which seeth in secret, shall reward thee openly’” *Mount of Blessing*, page 88.

Oh, that’s the beauty of it, folks. If we’ll do the getting the conviction of sin and sorrowing over it and repenting it and giving it up and getting rid of it in *private*, then we can go on out with joy flooding our hearts and radiating from our faces, and we can spread the love and the joy of God everywhere.

We need to go through that again and again, but remember, the place for this heart-breaking sorrow—the *best* place for it—is alone with God, and when we meet

the public, we should have that boil already lanced and know the peace and joy of Christ. Is that clear? Oh, that's the Gospel, friends.

...Everything that God puts His finger on in my heart is with the purpose of removing the thing that's wrong. Is that true? That's the whole purpose of it. It isn't to bother me and pester me and afflict me. Oh, no. It's to get me to the place of being willing to do what? Give it up. And then, will the blood of Jesus take it away? Will it? Sure.

We must always remember that. We don't have to be pestered by these things. We're to let the Spirit of God convict us, and then we're to right away let Him take those things away through the Gospel—through the precious ministry of Jesus, take those things out of our hearts and lives and believe that He does.

Somebody says, But suppose I fall again? Well, go and have it done over again. You know, friends, I had to have more than one visit to the doctor when I had those boils, but I kept going till I didn't have a boil left.

...were hungry, how did God feed them? Sent the manna down from heaven. When Elijah was hungry over there during the famine, who came and fed him in Gilead there? The ravens. But by and by, God said, Now we're going to have a different plan now. I'm going to have you go over here, and who's going to feed you? A widow woman, yes, she's going to feed you.

Now, some people would rather have the ravens feed, or some people, if they were choosing, they'd say, I'd rather it come right out of heaven. They wouldn't want a widow woman to feed them. That would be a bit humiliating.

And so, as the sister says, it may be humiliating to us when we pray for God to point out our faults, when some friend comes and does it—that may be humiliating to us—but we should thank God anyway.

...people will do that unless you go to them personally and just let down the bucket in the well. There are a few springs that bubble forth, but usually you must go to the well and let your bucket down. Do you know what I mean?

You'll have to go to somebody that you might think could help you and say, Brother, Sister, I'm sure that the Lord can use you to help me see some places where I need help. Now, come. I'm here for business. I'm here like a patient to a doctor or like a student with a teacher. Come. Out with it. Be frank. I mean it.

And you may have to go more than once, but listen, if you mean it and you don't wilt too much when they really come out with it, it's amazing, brother, how fast you can progress, but very few people are willing to do that—very few. And I think you mean business. That's why I'm telling you this.

...The Spirit of God maketh intercession for us. The Spirit knows what we need, and as we try in our poor way to ask Thee for help, we thank Thee that the blessing we really need has already been ordered by Thy promise, and Thou art

helping us just now to reach out our hands and take the blessing which is given to us through the merits of Jesus alone.

We thank Thee for the precious blood that was shed for us, and tonight our Father, we thank Thee that Thy Spirit is here and has convicted us of sin, and we've given up our sins and we believe Thou dost take them, and now, through the holy hours of the Sabbath, may the blessed work continue.

May we share with others the joy that comes through sins forgiven, and may we enter deeper and deeper into the fountain of cleansing. We ask it in Jesus' name, amen.

Let us stand.

[Singing.]  
I hear the Savior say,  
Thy strength indeed is small,  
Child of weakness, watch and pray,  
Find in Me thine all in all.

Jesus paid it all,  
All to Him I owe.  
Sin had left a crimson stain,  
He washed it white as snow.

Now, let us keep the blessing by sharing it. Let's tell others. Let's pray with others and get them to pray with us. And remember, friends, this heart work in secret with God is the prelude to the glorious joy as we meet with others. Let's plan for a rich blessing in our different branches and the service here and out through the branches tomorrow morning, and then let us look forward to the supper with the Lord tomorrow evening at 6:30 as we come to the sacrament. You're dismissed.

...will be infinitely and eternally filled with the joy of seeing the redeemed, for whom He gave everything, enjoying that life eternal in the kingdom of God. Would you enter into that joy? Then, with Jesus, you will give your life to unselfish service, and as the result, you will have a joy all through eternity in having with you those for whom you prayed and labored, and for whom you denied yourself in every way, that they might know the gift of love.

Shall we bow our heads. Dear Father, write on our hearts these lessons of life, these laws of growth and development. Teach us to work with Thee in the development of our capacities in these human natures of ours that we may here on earth and through eternity be filled with the rivers of Thy pleasure.

Teach us to despise selfishness for its inherent meanness. Teach us to flee from selfishness as we would from the serpent. Teach us to rejoice with Thee to walk the path of self-denial and self-sacrifice. May we accept the call to devote the life to unselfish service for Christ' sake. Amen.



Wouldn't you like to say something. Wouldn't you like to express your heart's response in the words that God will give you.

[Break in tape.]

...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 would keep,  
This good thing from above,  
Ceasing to share, we cease to have,  
Such is the law of love.

Now, I think somebody was about to speak.

[Break in tape.]

[Singing.]

More love to Thee, O Christ, More love to Thee,  
Hear Thou the prayer I make, On bended knee.  
This is my earnest plea, More love, O Christ, to Thee  
More love to Thee, More love to Thee.

Once earthly joy I craved, Sought peace and rest,  
Now Thee alone I seek, Give what is best.  
This all my prayer shall be, More love, O Christ, to Thee,  
More love to Thee, More love to Thee.

Let sorrow do its work, Send grief or pain,  
Sweet are Thy messengers, Sweet their refrain,  
When they can sing with me, More love, O Christ, to Thee,  
More love to Thee, More love to Thee.

Then shall my latest breath, Whisper Thy praise,  
This be the parting cry, My heart shall raise.  
This still its prayer shall be, More love, O Christ, to Thee,  
More love to Thee, More love to Thee.

Now, before we pray, to you who are kneeling and to every heart in this audience tonight, let us remember that we are not dealing with unfeeling laws. We're dealing with a Person. We're dealing with a heart of love.

You know, if we were dealing with an adding machine, unless we punch just exactly the right keys, we'd never get the right answer. If we're dealing with a typewriter, unless we touched just that proper tab, we'd misspell a word. And sometimes when we're seeking God, we're tempted to feel that we're not quite sure we have the right combination. We're not quite sure that we're hitting the right keys, touching the right tab.

I want to assure you, my dear friends, that we're dealing with a Person, and that Person is Jesus Christ, who loves us, and He's not interested in our form or ritual, He's not concerned with just the words we use, with our grammar or our spelling. There's just one thing that Jesus is looking for tonight, and that is our desire to let Him have His way, our desire to make Him happy.

And if we come tonight with our hearts, offering them to Him, you may be sure He accepts them. Do not worry about the precise details of how you come. Just come.

"...him that cometh to me..." John 6:37.

He says.

"...I will in no wise cast out" John 6:37.

There is one thing that He *is* anxious about, and that is that, when we come, we believe that He hears us and gives us the blessing we seek. He calls that faith. And so, as we seek Him here tonight, let us not only ask Him for the blessing, let us believe that He gives it to us. Let us not only offer Him our hearts, let us believe He accepts them...

[Tape ended.]

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