

Road to Persecution

#0839

Study given by W.D. Frazee—January 23, 1960

[Tape started in progress.]

...throughout our churches this month is being devoted to a renewed emphasis on the great truths of religious liberty, and this morning, I would like to study with you for a little while on the subject of the road to persecution—the road to persecution.

Let us turn to the book of Revelation, the 13th chapter. We'll read verses 15, 16 and 17:

“And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name” Revelation 13:15-17.

You see, there's a great persecution coming. There will be a boycott against those who will not receive the mark of the beast. They cannot buy or sell. And then, you notice in that 15th verse, that eventually it will come to a death decree against those who honor all the commandments of God.

Now, with that, I would like to put John, the 16th chapter, verses 1 and 2. Here is a very important prediction by Jesus:

“These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service” John 16:1-2.

What a thought to ponder. This persecution is not going to be carried on simply by pagans or infidels or people of the world. No. The truth is, as the book of Revelation clearly shows, the inspiration of this great persecuting movement will be a religious inspiration.

And the men who lead out in this work of persecution, Jesus indicates here, will think that they are doing service for whom? For God. Can it be possible, my friends? How can it be? Well, that's what I want to study with you this morning—how men arrive at a point where they can persecute the people of God and think that they are doing God a service—and I would like to have you watch as we study to see if there's any possible danger for you and me.

Now, let me say that this experience does not come to men in a moment. No. There is a road which leads to this—it's the road to persecution—and the road to persecution that I want to study with you this morning is not the road that the people of God travel which finally leads them to the point where they are persecuted. No. It is the road which people follow which leads them at last to become persecutors. That's the road I want to study with you.

You remember in the verse which we just read in Revelation 13, it speaks about the image to the beast. Now, you and I know what that beast is and what that image is, don't we. We know that the beast in Revelation 13 against which God warns us is a union of church and state which developed making the papacy—Roman Catholicism in union with the state—and that became the greatest persecuting power of all time—Rome—papal Rome—Christian Rome, as some might call it—the greatest persecuting power of all time.

All the persecution that heathen Egypt and wicked Assyria and proud Babylon and cruel Medo-Persia and intellectual Greece and Pagan Rome—all the persecution that all of them did put together was not equal to what was done through the Dark Ages by this power calling itself Christian. That's why it's pictured there in Revelation 17 as:

“...drunken with the blood of the saints, and with the blood of the martyrs of Jesus...” Revelation 17:6.

Just filled up—filled up—with the blood of persecutions. But now, the issue that's ahead of us here in this country according to Revelation 13, is the issue of making a what? An image—an image—to the beast, or an image of the beast. Both expressions are used.

Now, what is an image anyway? A likeness, precisely. So, there is to be formed—should I say there is already being formed before our eyes—a likeness of that Roman power which was drunken with the blood of the saints and the blood of the martyrs of Jesus.

And, as the beast was formed, so the image is being formed. The likeness is striking. Now, it is the way in which the beast was formed that the image is being formed today, and do you know that's one of the great reasons why God in His providence gave us this wonderful book, *The Great Controversy*—that's the great purpose of it is so that you and I can study how Rome followed this road to persecution—Christian Rome, so-called—and it was Christian in its beginning. There was a church at Rome. Peter was there, Paul was there. Those are facts of church history. But that very city became eventually the headquarters of that vast persecuting system which filled the earth with blood in the name of Christ.

Now, the image is on its way in this country. How did Rome begin its work? How will that image be formed today? Let me read you two striking sentences now from *Great Controversy*, page 289 and 290:

“The very beginning of the great apostasy was in seeking to supplement the authority of God by that of the church. Rome began by enjoining what God had not forbidden, and she

ended by forbidding what He had explicitly enjoined” *Great Controversy*, page 289-290.

Now, this is one of those wonderful statements in the Spirit of Prophecy which shine out like a great beacon. Let’s ponder these statements.

“The very beginning of the great apostasy was in seeking to supplement the authority of God by that of the church” *Great Controversy*, page 289.

What does supplement mean? Oh, it means here’s something and we add something to that—add something to that. Had God given His church a work when Jesus left the world? Yes. Had He given them a commission? Yes. Had He told them what to teach? Yes. Matthew 28:18-20:

“Go ye therefore, and teach all nations...Teaching them to...”
Matthew 28:19-20.

Do what?

“...observe all things whatsoever I have commanded you...”
Matthew 28:20.

Was that enough? Did Rome think so? No. And notice how Rome began. Rome did not begin by challenging what God had said. No. Rome did not begin by saying, You must not do that—what Jesus said. Rome began by saying, Sure, do all that, *and* some more—and some more.

To illustrate, we talk about the change of the Sabbath by the Roman power, but my dear friends, it took decades and centuries to accomplish that, as we see it today. How did it begin? Did it begin by setting aside the Sabbath? Not a bit of it. No, no. It began in little ways.

It began by those in the church observing that there were thousands and thousands of their heathen neighbors who paid particular attention to the first day of the week, which bore the name of the sun god. And they noted that Jesus Christ had arisen from the dead on what day? First day of the week. That was, I’m sure, in their minds, a happy coincidence.

And shall I say, it appeared to be good public relations—to take advantage of that honor that was given to the sun god on the first day of the week—and connect with that the fact—the historical fact, for it was a historical fact—that Jesus, the Sun of righteousness, had risen on what day? The first day of the week.

And so, over decades and decades, there gradually came to be a certain honor attached to that first day of the week, and the Christians in some places began to meet on that day.

First of all, that honor was attached especially to *one* Sunday in the year, which came in the spring, in that part of the year—that season of the year—when Christ was buried and rose again. In other words, what we call Easter now. But gradually, that

honor that was given to that particular Sunday, was given to each recurring first day of the week.

But do you know, friends, it took many, many years before anybody dared to suggest that that Sunday ought to be kept instead of the Sabbath. For a long time, they kept the Sabbath holy, and then met for a little service on Sunday.

But gradually—watch—the honor given to Sunday was increased and by the same token, the honor shown to the Sabbath went down, until finally the Roman Catholic Church in the Council of Laodicea, 300 years after Jesus went back to heaven, dared to come out in the open and officially abolish the observance of the Sabbath and substitute Sunday. Three hundred years, my friends, and 300 years is a long time in anybody's life. Isn't it? Yes, friends. That's what it took.

“Rome began by enjoining what God had not forbidden, and she ended by forbidding what He had explicitly enjoined”
Great Controversy, page 289.

That's the thing. And from then, it was still some more steps to the point where they began to persecute those who kept the Sabbath, and then thousands upon thousands and tens of thousands were put to death because they chose to stick with what Christ had said instead of what the church said. That was the issue—that was the issue.

Now, it's very interesting the setting of these sentences that I've just read. This is in the middle of this book, *Great Controversy*, and it's talking about the days of the reformation, and it's talking about the distinction between two types of reformers—those who were willing to come part way out of Rome and those who felt that they ought to come all the way out of Rome.

Read the chapter. The name of it is, “The Pilgrim Fathers.” It's a very interesting chapter. But I leave that with you. I think you see the picture quite clearly.

Now, I want to study with you a little more on this point of adding to or supplementing the divine authority—Deuteronomy, the fourth chapter, and the second verse. We have read here that the very beginning of the great apostasy was in seeking to supplement the authority of God by that of the church.

“Rome began by enjoining what God had not forbidden, and she ended by forbidding what He had explicitly enjoined”
Great Controversy, page 289.

Now, in doing this, Rome set herself against the Word of God, for God foresaw the results of all such things, and He told us in advance not to put our feet on this forbidden ground. Deuteronomy 4:2:

“Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the LORD your God which I command you” Deuteronomy 4:2.

You mustn't do what? You mustn't add. What else mustn't you do? Diminish. Now, I want to say this, friends. If you do the first, you're bound to do the second. Nobody ever added anything to what God said but what eventually he turned around and cut off something else that God said.

Do you know why that is? Because there is only so much room. There's just four quarts in a gallon, just 16 ounces in a pound, just 12 inches in a foot. And because there is only so much room, there's only room for so much. And whenever you put *in* something that God didn't tell you to, you crowd out something that He did tell you. You're bound to. That's the way Rome did it, and that is the issue today, my friends.

Do you know that that's why Jesus didn't go to the schools of His time? Precisely. *Education*, page 77:

"The schools of His time, with their magnifying of things small and their belittling of things great, He did not seek" *Education*, page 77.

What was the matter? They magnified the little things and the result was, when they came to something big, all they had time to do was belittle that. That's all. They'd spent their time on the little things, and so the big things got scant attention.

Oh, that we might understand the implications of this this morning, friends, for thousands are traveling a road which Rome has traveled before us and which we do well to ponder before we set our feet in that path.

Now, how does this affect persecution? The answer to that lies in another facet of the same experience—that is, this change—this gradual change—which starts with the apparently innocent and ends up with the image of Satan.

Let's go to the 5th chapter of Isaiah—see what we can learn from the Gospel prophet—Isaiah 5, verses 20 to 25:

"Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! Woe unto them that are wise in their own eyes, and prudent in their own sight! Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink: Which justify the wicked for reward, and take away the righteousness of the righteous from him! Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of the LORD of hosts, and despised the word of the Holy One of Israel. Therefore is the anger of the LORD kindled against his people..." Isaiah 5:20-25.

Now, notice beginning with that 20th verse, these against whom the wrath of God is announced are those that call evil what? Good. And they call good what? Evil. Now, the two things inevitably are joined together and they come—watch the

preciseness of the scripture—they come in this order. That’s the thing I want you to see.

How does the verse start out? They call evil good, and then they call good what? Evil. Oh, what an interesting sequence. I wonder why they would do that. Notice in the 23rd verse, it says they:

“...justify the wicked for reward, and take away the righteousness of the righteous from him” Isaiah 5:23.

Again, it’s the same sequence. Here is a bad man, but they say he’s a what? A good man. Oh, yes. But inevitably, when they start in to do that, they are forced into a situation where here is a good man and they call him what? Bad.

I wonder how that operates. That was what happened in Rome, dear friends. Rome opened its doors and let in the church a whole multitude of worldly, image-worshipping, idolaters, but as the inevitable result they came to the point where they were willing to kill the true saints of God.

“Woe unto them that call evil good, and good evil...” Isaiah 5:20.

And every man who gets so broad-minded—watch this point—so tolerant—shall I say, so sweet and so kind and charitable—that he can put his arms around iniquity and fellowship with sinners who defy the law of God—every man who does that is preparing himself, whether he knows it or not and usually he doesn’t know it—he’s preparing himself to come to the place where he can persecute the men that God calls righteous in this world.

Now, this is what is happening in this country in the making of the image to the beast. I come back now to this book, *Great Controversy*, again, and notice the warning—page 571. This first statement I read, you remember, was about Rome. Now, watch how it’s being repeated in modern Babylon:

“As the Protestant churches have been seeking the favor of the world, false charity has blinded their eyes. They do not see but that it is right to believe good of all evil, and as the inevitable result they will finally believe evil of all good” *Great Controversy*, page 571.

Oh, friends, what a warning—what a warning against false charity. What is false charity? Well, charity, in this sense that it’s being used here, means to be tolerant, to be kind. In other words, Oh, don’t blame the poor fellow—don’t blame the poor fellow—don’t be so hard on him. It’s true, he may break the Sabbath, he may lie, he may kill, he may steal, he may commit adultery, he may go with the world and be a worldling, *but* God is merciful and we ought to be all things to all men and be kind and charitable and forgiving and not be hard on people. All that sort of talk with variations and with adaptations and in various degrees—that’s false charity. Isn’t it?

And the protestant churches of our time, with their false charity, they have opened up the doors of the church and they have let in all kinds of sinners. Haven't they? Yes.

What about the drunkard? What about the profligate? What about the law-breaker? What about the grafter? What about the politician who gets caught in some great scandal? May he be a member of the church? It's possible. Sometimes he is, sometimes he isn't, but the great churches of our land have little discipline in them left. Am I correct? Yes. You know it's true.

Now, what is going to be the result of that—that false charity that they have argued—Don't be hard on people, don't turn them out of the church, let them come along and they'll gradually absorb the good way—that false charity blinds the eyes of the protestant churches, and as the inevitable result, having started in by believing good of all evil, they will end up by believing evil of all good. They will take the very people who stand for truth, who stand for law keeping, who stand for God's standards, and they will make them the mark of the most bitter and venomous persecution that this world has seen.

And I want to study, friends, there is no middle ground in this thing. Every soul in this world is either going to go that road of false charity and end up persecuting or he's going to stand with God against iniquity and end up being a part of the persecuted—one of the two. There is no middle ground.

Let's go to Ezekiel, the 13th chapter—another warning from another prophet on this same point. The 13th of Ezekiel, if you're familiar with it, deals with the breaking down of the wall of the law of God. It talks about making a gap and that's where the terrible flood tide of sin is pouring through, and God is calling for people who will be restorers of the breach.

You remember in Isaiah 58, God's people are pictured—the Sabbath keepers—as restoring that breach in the law—but this 13th of Isaiah deals with the false prophets of Israel, that according to the third verse and the fourth and the fifth, follow their own Spirit. They're like the desert foxes. You drive them in one hole, they come out another, and they haven't made up the gaps, the fifth verse says, they haven't made up the hedge:

“...for the house of Israel to stand in the battle in the day of the Lord” Ezekiel 13:5.

In other words, those who follow that sort of a program will be unprepared when the last crisis breaks. Now, I want to note especially God's message on this in the 19th verse and the 22nd verse:

“And will ye pollute me among my people for handfuls of barley and for pieces of bread, to slay the souls that should not die, and to save the souls alive that should not live, by your lying to my people that hear your lies” Ezekiel 13:19.

They kill the wrong ones, my friends. They save alive the wrong ones. They turn the criminal out and let him run loose, and they put in jail the very ones that uphold the law of God. How is that for crooked thinking, my friends.

The 22nd verse:

“Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life” Ezekiel 13:22.

There you have it, friends, and every movement, every influence, that tends toward liberalizing and making it easier for sinners to be in the church—that same influence leads inevitably down the road to Calvary.

Do you know who it was that crucified Jesus? Ah, you say, the Romans. Yes. The Roman soldiers nailed those nails through His hands and feet and hung Him up on the cross to die. But who was it that was behind all that? At whose behest—at whose demand—did the Roman governor Pilate sign the death warrant of Jesus? The leaders of the professed people of God. Is that right?

Oh, friends, remember it was in the name of God that the martyrs were put to death during the Dark Ages, and it will be in the name of God, in the name of Christ, in the name of the Christian religion, that commandment keepers today will be boycotted and put under a death decree. Is that true? Is that what the prophecies teach?

But, oh, I’m studying with you this morning *how* that comes about. It comes about through the road of false charity. Listen. *Acts of the Apostles*, page 504:

“Ministers of the gospel sometimes do great harm by allowing their forbearance toward the erring to degenerate into toleration of sins and even participation in them. Thus they are led to excuse and palliate that which God condemns, and after a time they become so blinded as to commend the very ones whom God commands them to reprove. He who has blunted his spiritual perceptions by sinful leniency toward those whom God condemns, will ere long commit a greater sin by severity and harshness toward those whom God approves”
Acts of the Apostles, page 504.

There you have it again, my friends. Oh, how could it be? And now, I bring you this question. Do you think that this warning is needed only in Roman Catholicism? Do you think that it’s needed only in the great protestant movements of our nation? Do you think that it might be possible that you and I are in danger on this question? Do you think that it might be possible that even among us there might arise a false charity, a liberalizing element which would tend to make the church popular through soft peddling the straight testimony that God has given His servants to declare?

Ah, let me tell you, friends, whether it be in Rome a thousand years ago, or whether it be in the false Protestantism of our time, or whether it be among us, every

influence of false charity, every influence to widen the door so that the world can come into the church, every such influence is an influence that leads us down the road to persecution, a road to being a part of a persecuting movement. That's the thing.

Let me give you a striking example of it as in a part of a forewarning given us of God through the Spirit of Prophecy. This is in the *Review and Herald Extra* of December 23, 1890. The servant of the Lord is speaking of the coming loud cry when the power of the last movement will be bringing in a great multitude into the church, but at the same time there will be many losing their way. I read:

“There is to be in the churches a wonderful manifestation of the power of God, but it will not move upon those who have not humbled themselves before the Lord, and opened the door of the heart by confession and repentance. In the manifestation of that power which lightens the earth with the glory of God, they will see only something which in their blindness they think dangerous, something which will arouse their fears, and they will brace themselves to resist it. Because the Lord does not work according to their ideas and expectations, they will oppose the work. ‘Why,’ they say, ‘should not we know the Spirit of God, when we have been in the work so many years?’—Because they did not respond to the warnings, the entreaties of the messages of God, but persistently said, ‘I am rich, and increased with goods, and have need of nothing’” *Review and Herald*, December 23, 1890.

Oh, do you see, my dear friends, the danger you and I are in? We may have been in this church for many years, we may have preached this message, we may have brought hundreds into the truth, but if we allow the false charity of the beast and his image to get into our hearts, eventually we shall follow the beast and his image in resisting and opposing the very message of God which demands a cleaning up of the church and a restoring of the straight testimony and the high standard.

Dear ones, which side will we be on in this closing conflict? Will we be with those that keep the commandments of God and the faith of Jesus or will we be with the beast and the image and the mark?

You remember in Hebrews, the first chapter, and the ninth verse, speaking of Jesus, it is said:

“Thou hast loved righteousness, and...” Hebrews 1:9.

What?

“...hated iniquity...” Hebrews 1:9.

And I want to tell you something, friends, there is no such thing as really loving righteousness unless we hate iniquity—no such thing as that. There is no such thing as being a child of God and a friend of the Devil. No, sir. There is no such thing as working with God to cleanse the church and purge the church, and at the same time

sympathizing with elements that would weaken the influence of the church in dealing with evil.

We must be on the side of true church discipline. We must be on the side of exalting the law of God and its standards. Let me read you something interesting that Elder Wilcox wrote when he was editor of the *Review and Herald*. This is a wonderful statement and I think you'll appreciate it. It's in the issue of June 26, 1947. The heading of the editorial is, "Thou Art The Man." He's speaking of Nathan and his plain testimony to David:

"Sad to say, some today feel that it lowers their dignity to get down to details in their religious instruction. They fail to point out in their personal labor besetting sins which if not overcome will shut men and women out of the kingdom of God. There is a failure to bear a strong and decided testimony against attendance at the movies and theater, skating rinks and ice carnivals, against desecration of the Sabbath, against robbery of God in tithes and offerings, against worldly and immodest dress, against the violation of health principles, against the growing divorce evil, severing the marriage relation for trivial causes when the Bible permits of but one reason for its severance, against the marriage of our young men and women with unbelievers, unions strongly condemned by the scriptures, against the seductive influence of fictional magazines and books and the equally sinful practice of listening to much that comes over the radio" *Review and Herald*, June 26, 1947.

Then he asks:

"Will not men and women who are truly converted forsake these sinful practices. They should indeed, but many do not recognize the true character of these evils and therefore need instruction regarding them" *Review and Herald*, June 26, 1947.

He's dealing with the idea that some well-meaning people advance in the church that all you need to do is to preach Christ and pay no attention to these details of life—they'll take care of themselves—and he's hitting that right where it ought to be hit. He's laying the axe at the root of the tree, my friends.

"Our church members should be earnestly and kindly warned of these influences destructive to vital and living Christian experience. For lack of this straight testimony which should be born by some of our church leaders, these evils are increasing in our midst. Will not God hold us, as His representatives, responsible for failure in these matters? He surely will" *Review and Herald*, June 26, 1947.

And so, he lays upon our hearts the responsibility of holding up the standards. Again, I take from the *Review and Herald* of October 14, 1937, this wonderful

message by Elder J.L. McElhaney, for many years the president of our general conference. The name of his address is, The Peril of Worldly Trends, and it was given at the Blue Ridge North Carolina Educational Convention, a world educational meeting of our leaders in education at that time, and he speaks of the great danger among us as a people on this point—"The Peril of Worldly Trends." He says:

"Would the pioneers know this movement today if they should awaken? To me, this is a very appealing and important question. Oh, some may say, They were a lot of old fogies—they were out of date—they were entirely behind the times. Today standards have changed. This is a favorite expression with some, but I do not believe it. Too many of our young people today are being led into worldly conformity by some leaders who are themselves adhering to forms of worldly amusement and pleasure. My friends, I wish our young people could be kept away from all the beach parties and nudity parades and moving picture shows and other questionable places where they ought not to go, but where they are sometimes led by their leaders" *Review and Herald*, October 14, 1937.

Now, somebody might say, Oh, a leader wouldn't do anything like this—a church leader. What was the president of the general conference talking about, may I ask? Was he talking about something that he saw going on or merely a ghost that he was shooting at?

Ah, my friends, the godly, heart-burdened leaders among us are greatly grieved as they see church standards lowered and the world coming in like a flood through a hole in the dike, and God wants you and me to support the earnest efforts and respond to the stirring appeals of every leader to try to do something on this point.

May I read something more recent. These things are just as true as though they were written yesterday, but here is something from the *Review and Herald* of May 8, 1958. This is from one of the vice presidents of the general conference at that time, Elder Dixon.

"As touching the church and its vast program, we see dangerous trends resulting from the diminished spiritual emphasis in much of our service on all levels of the movement. The spiritual possessions that distinguished the apostolic life of the early church and the pioneers of our faith have leaked from us to a very alarming degree. All voices must now give forth a certain sound. Sinful unconcern must be banished from our personal lives and ejected from our circles when we choose our working forces. Steps need to be taken immediately to remedy at their sources these dangerous trends before which we have been weakening" *Review and Herald*, May 8, 1958.

Now, listen:

"But we seem to lack the courage and spiritual fortitude to do very much about them in the fear of God. There seems to be a fear of standing alone if necessary and of speaking forth against the evils that are apparent. This fear of man and his power to demote and retaliate must be dismissed from among us. The domination of man must give way to the domination of God's Holy Spirit" *Review and Herald*, May 8, 1958.

What do you say, dear congregation? Oh the Lord grant that our souls may be stirred with the need for standing true to God's instructions and fearing not the face of man, and remember what we're studying this morning—the road to persecution—the road to persecution.

Rome began by adding a lot of things to do that God had never said to do, and she ended up by forbidding obedience to God's commandments. Rome began by introducing worldly trends under the plea of making it easier for the heathen to accept Christianity, and she ended up by persecuting the very people within the church that stood against that worldliness.

Rome began with a false charity, a closing the eye to sin, a plea for broad-mindedness and brotherly love toward even the lawbreakers, but she ended up by what? Brotherly love? Oh, friends. Think of those crusades against the Waldenses, the Albigenses. Think of those thousands of armored troops that went in there and with their spears and their swords cut down men, women and children, until streams ran red with blood, hurling over the cliffs mothers and infants together. Think of it.

How did it begin—that cruel persecution? With love and charity, so-called, that would let sin linger on in the church. Ah, my friends, sin is a terrible thing. It is like the serpent which, when it's chilled, may not seem to be very dangerous, but take that poisonous snake into your bosom, warm it with your loving interest, and it will turn and bite you, my friends.

And so it is with sin of this world let into the church. Little do we realize what we are asking for when we allow the standards of God to be dragged down by the worldly element—little do we realize what's ahead.

Ah, that God may stir our hearts. And so, this morning, may I urge a renewed study of the book, *Great Controversy*, may I urge a renewed study of how Rome began and of how these principles are working in the great religious movements of our day, and may I urge that in our own Christian experience we shall pray that God shall so completely purge us of this false charity that we shall hate sin as God hates it and love righteousness as He loves it.

Now, this closing word—and this is most important. Let us never confuse the sinner with the sin. Jesus, while He hated sin, was always ready to forgive and welcome the repentant sinner.

The prodigal son was welcomed home, but I want to tell you something. He didn't bring his whiskey and his harlots home with him, friends, and the church of Christ is loving enough and charitable enough to forgive the worst sinner if he will

come to Jesus and let the blood of Christ cleanse from sin, but the gate to heaven is narrow and too narrow to admit of one cherished sin remaining in the heart.

Now, I cannot read your mind this morning, but if this message has accomplished its work in our hearts this morning, there is upon us a Spirit of prayer at this time, and I wish that we might kneel now and different ones as God moves upon your heart, pray.

Let us pray for ourselves that we shall be purged from sin, let us pray that God will bless in holding back the flood tide of persecution which is about to sweep over this world—that He'll hold back the winds. Let us pray that God will bless this movement, this church, the apple of His eye. Let us pray that God will sustain every one of his leaders who is giving the trumpet a certain sound and seeking to uplift the standards. And let us pray that He will bless us all with that love for righteousness and that hatred for iniquity which will identify us with Christ.

Shall we kneel.

[Season of prayer.]

...we see that it leads either to being persecuted or being persecutors, and we choose to walk with the Lamb to Calvary rather than join with the wolves to try to consume the lambs. We choose to be among those who are hated and rejected and opposed and despised, and finally proscribed with a death decree over our heads. We choose to be among Thy remnant rather than to go with the great worldly popular movement that at last enthrones Satan incarnate.

Oh, my Jesus, help us to discern the signposts that lead in each direction, and give us day by day the joy and satisfaction of knowing that Thou art deepening in our hearts the love for Thy law and the hatred of sin.

Now, bless this movement. Bless the leaders of Thy people. Oh, Lord, grant that this church shall continue to give the trumpet a certain sound, and that the warning against sin shall not be muted. Grant that we shall join together in that loud cry against sin. We ask it in Christ's name, amen.

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