

Garments of Innocence

#1022

Study given by W.D. Frazee—November 11, 1966

The whole Bible is a wonderful book, but there are two wonderful books that stand out—one at the beginning—that's Genesis—and the other at the close—that's Revelation. All the rest is in between, and this evening, I would like to study with you a fascinating subject, which begins in Revelation and has its final picture in Revelation, and from Genesis to Revelation—in a sense, we might say, the whole Bible—is concerned with this theme.

Turn to the third chapter of Genesis, and we'll see what happened way back there, soon after the world was made—what made the problem, what God did about it, what He's trying to do now, and how you and I can share in the carrying out of His purpose.

“Now the serpent was more subtle than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons” Genesis 3:1-7.

The margin says, Things to gird about. A Jewish translation says, They made them girdles.

“And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden. And the LORD God called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? And the man

said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. And the LORD God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat. And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return. And Adam called his wife's name Eve; because she was the mother of all living. Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them" Genesis 3:8-21.

It's that clothing, which they lost, and the clothing that God supplied—that He's seeking to supply—that I'd like to have you think about for a little while tonight. It has a deep spiritual significance.

I want to ask you some questions, dear friends, and may I say, very plainly tonight—this is not a study on dress, although there are some wonderful lessons about dress wrapped up in it. This is a study, friends, on how to be happy, how to have fellowship with God—what makes it, what breaks it, and what restores it.

All the way through the Bible, God uses symbols, imagery, parables, to help us understand. This study is especially for young people tonight. This is young people's night of this special week of prayer, and I have something wonderful to share with you from this chapter, dear children and young people. You, in your teens and twenties—there's something wonderful here, if we can get hold of it, but it's for all of us—old and young.

Let me ask you something, friends. If it is true, what more and more people are saying and practicing—that it doesn't make any difference whether people are covered up or not—is there any sense to this chapter? Not very much, friends. Much of this chapter hangs on the point that it makes a difference both to God and men whether people are covered or whether they're not. Am I correct?

I have read the chapter through, from the 1st verse to the 21st, that we may get it just as God had Moses write it, and it's very clear, friend, that when they sinned,

something happened to their garments. You and I know that those were garments of light.

May I say right here, practically every artist that has ever pictured Adam and Eve in Eden has done something which I think angels weep over—has pictured Adam and Eve in Eden in their original innocent condition as if they were in a nudist colony, and those pictures are misleading—they are false—they are altogether untrue to life—to life that was, the way God arranged it.

You know that when we get home to the Father's house, as we enter that beautiful city, we're all going to be robed in white garments. Revelation 7 pictures the saints—the great multitude—and we know those are garments of light.

And when the artists picture life in heaven or life in the earth made new, they never, never, never, picture the people as if they were in a nudist colony. Do they? No. And it's just as unthinkable, my friends, that Eden in the beginning was like that, as it would be to think of it in the future.

And I spend those few moments on that point because, unless we have that clear, we miss the point of this chapter. Adam and Eve, as they went about their beautiful garden home, were clothed in garments of light—beautiful light, my friends—beautiful light. You say, Well, it's hard for me to imagine that. Well, there are a lot of things that we haven't seen, friend:

“...Eye hath not seen, nor ear heard...” 1 Corinthians 2:9.

Adam and Eve wore the same kind of clothes the angels wear. You remember that angel that came down the sky the resurrection morning, oh, clothed in light from the throne of God, and before him those heathen soldiers trembled and fell as dead men. Some day we'll see these beautiful garments of light, and I trust everybody here will have one to wear. What do you say? All right.

Then we see Adam and Eve back there in the garden of Eden, clothed in the beautiful garments of light, but God had said to them, Now, don't eat of that tree over there. You can eat of this tree and this one and this one and this one—hundreds, thousands of trees—but this one tree—you mustn't eat of it.

And let me say, friends, it was a real tree—a literal tree—and there was nothing poisonous about the fruit, because we're told in Genesis 1:31 that everything that God made was what? Very good.

So it was simply a test. Do you know what it was a test of? A test of whether they would obey God—whether they loved God enough to do what He said, whether they understood the reason or not, for that's what obedience is—that's what love is.

But on the day that this chapter describes, Eve wandered away from her husband's side. The angels had cautioned that the two should stay together. Many a person has wandered into temptation, and dear boys and girls, older ones, because he either carelessly or brazenly just went out all alone where it would have been better if he'd have had someone to help him.

Well, Eve went out there, and as you see, she listened to the serpent, and she ate the fruit, and she took it back to Adam and he ate. Now, what happened to them, friends? They lost the garments of light, and they became naked. That's what the Bible says, and they became conscious of it. They became naked.

Now, how could they meet God? God had often come to talk with them in the cool of the day, and they began to feel afraid—they began to feel ashamed. The wonderful exhilaration which they had experienced in eating the fruit was not sufficient to keep them on that high plane of excitement. The reaction which always follows unnatural stimulation was setting in.

And as the moments passed, their fear and their shame increased. Oh, God is coming. What shall we do? They did two things, friends. They went and got some leaves and sewed them together and made them some girdles. That's what it said. And then, sensing, to some extent, how utterly inadequate their makeshift arrangement was, they did what? They hid themselves—they hid themselves.

And presently, they heard God coming. Oh, always before, they had run to meet Him, so glad to welcome Him, so glad to see Him, but now, they hide, and I can hear the dear Father in heaven, as He comes into the garden, Adam, oh, Adam, where are you? Over and over again, He calls. And finally, Adam, seeing that he can no longer hide, says, I heard Thy voice in the garden and I was afraid because I was naked and I hid myself.

Did he have on the fig leaf girdle, friends? Yes. But poor Adam sensed—he knew that he was what? Naked. And a lot of people don't know that today, friends, and they have on about what Adam had on, and the same with Eve.

But now, notice—God gets right at the problem. He's not talking about the girdle, about the fig leaves. He says:

“...Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?” Genesis 3:11.

Adam, you say you're naked. What happened? What happened? Did you eat of that tree that I told you not to? Is that what's the matter? And Adam admitted that that's what had happened. In admitting it, he admitted it just like a lot of people admit things. He put the blame on somebody else, but he admitted it. He said:

“...I did eat” Genesis 3:12.

So God started questioning the one he accused. Who was that? His wife, Eve. Did she admit it? Yes, she admitted it. She said:

“...I did eat” Genesis 3:13.

But in admitting it, she did just what a lot of people do—she threw the blame on somebody else—somebody else. But you notice, each one admitted that they

had done the very thing God told them not to. Didn't they? Tell me, friend, is that why they were naked? Is that why they felt ashamed? Is that why they felt fearful and afraid?

Oh, friends, how often is the scene reenacted. That's what I want to study with you about tonight, and remember, I'm not talking about clothes, particularly. I'm talking about an experience.

Adam and Eve, you see, were created righteous, innocent. Did they know anything about evil? Did they know anything about murder, adultery, fornication, theft, swearing, worshipping idols? Did they know anything about that? No. Did they know anything about pain, headaches, stomach aches, heart aches? Did they? Didn't know a thing about it.

Did God intend that they should *ever* know about those things? No, friends. And that was the very thing that God was trying to teach them by calling that tree the tree of the knowledge of good *and* evil, and telling them to keep away from it.

But, as many an echo in the twentieth century repeats, the way to really be wise and educated is to learn a great deal about good and evil. That's what the serpent told them. Wasn't it? In fact, he said, God knows that you'll know a lot of things you don't know now, and that's why He's told you not to eat of this. Come and eat what I have eaten, and just as I have advanced in my education and skills, you'll do the same.

The serpent claimed that as a result of eating this fruit, he was now able to speak, which he hadn't been able to do before. Of course, who was speaking through the serpent? Satan. But Eve didn't know it.

And so Adam and Eve were impressed by the words of the wise serpent, and it was not merely that they might satisfy their appetites, although that was involved. It was that they might satisfy their curiosity, that they might learn something which God in His wisdom had withheld. That was the appeal, along with the appetite. It says so right here, in verses 5 and 6. The serpent said:

"For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil" Genesis 3:5.

And so, when the woman saw that the fruit was not only beautiful and probably tasted good, but it was to be desired to make one what? Wise. Oh, yes, she said, I can be wise. I can learn some things, and oh, I want to know what it is about this fruit that is so wonderful. I want to know, and how else can I know except by trying it?

And indeed, how *could* one know? How would you know about smallpox unless you had it? How would you know what a headache feels like unless you'd had one? And I could go on with a long list, but the serpent didn't go into details on the matter, you understand. He just presented it as some wonderful thing, and

appealed to the curiosity, as well as to the appetite, and that double appeal was successful.

But, ah, my friends, as they got the exhilaration, which comes from eating forbidden fruit, as they imagined—and it was pure imagination—that they were entering a higher plane of existence—with it, my dear friends, came—and this is what I want you to see—with it came a loss of joy in the fellowship of God.

No longer were they anxious to see God. They were afraid. And the nakedness of their bodies was a symbol, very literal, but a symbol, of the nakedness of their souls. They were afraid to meet God.

You know, when a little baby is born into the world, it's innocent. The father and mother look into the little face, and as the days go by and it grows, they want it to grow up how? Good, and obedient, and pure—pure. They want it to keep innocent. Ah, friend, oh, that it might be so—oh, that it might be so.

But where there was one place of temptation in Eden, there's a thousand now, my friends, and where there was one voice appealing to curiosity, there's 10,000 now, and where there was one voice back there suggesting an educational program that would increase the breadth of their knowledge, ah, how many there are today, friends. And if Adam and Eve, in their innocence, were enticed and allured, tell me, friends, what are you and I and our children going to need to be kept today?

I want to tell you something, friends. One of the saddest things that I know is to see a little boy or a little girl come along through the toddling days and on up, and you look into the little face and you see the sweetness, if it's in a Christian home, and then somewhere along the line, nine times out of 10—yes, 99 out of a hundred—somewhere along the line, friends, the innocence is lost—the innocence is lost. They have obtained the knowledge of evil—of good and evil—and they got it from some serpent.

It may have been right in church. The garden of Eden was a holy place. It may have been right in the home. The garden of Eden was a happy home. But God has not made it impossible for the curious mind to get what it's looking for. God has not kept off the devils. He makes it possible for the Devil to tempt you and me and our children.

But, oh, what a sad thing it is to look into the face and see that the eye looks different than it did, the face looks different than it did. Something has happened. The purity has been lost. The innocence is gone. The child, the young person, has become worldly wise. He knows the answers. He knows what life is about. He's found out. Some playmate has told him. Some older boy or girl has initiated him.

And let me speak plain. I'm not talking just about sex. I'm talking about sex, but I'm not talking just about sex. I'm talking about something deeper and more fundamental, friends. I'm talking about the matter of the relation of a child to its parents, the relation of the student to his teachers, the relation of the church member to the church, the relation of each one of us to authority and law.

The only safety that Adam and Eve had in Eden was to take what God said, and never go around and hear what the serpent had to say on the other side, and today, millions of people are being sold on the idea that children and young people should have everything put before them and then make their own choice. That's the basis of popular education. Isn't it, brother?

Where did it come from? It came from the serpent, my friend. Oh, how wonderful it would be if a few children and young people would be content to grow up as John the Baptist did, and as Jesus did in Nazareth, as Joseph did with his father in his tents in Canaan.

Ah, but somebody says, then you would just build a high board fence around a child and never let him see or hear anything. Tell me, friends, did Joseph have to meet all the impurity and immorality of a wicked kingdom? But listen. He never once allowed his purity to be sullied. He never once allowed his mind to wander on forbidden subjects or his eyes to be entertained or amused or his curiosity satisfied with the immorality of Egypt that was all around him.

And why? Ah, he had been trained to keep close to his father back there in Canaan, and he did, and he loved it. Not many children do. Nine out of 10—99 out of a hundred—somewhere along the line—it may be in childhood, it may be in the teens—they begin to confide in young companions instead of father and mother.

They hear about some wonderful thing that's supposed to be secret. It may deal with sex, it may deal with amusement, it may deal with education, it may deal with literature, it may deal with cigarettes, it may deal with dope, it may deal with a hundred other things. The particular point is not the important thing.

The particular point is this—is the child going to confide in its parents and listen to what father and mother say, or is it going to confide in its young companions, and if it does, believe me, friends, the purity will be spoiled, the innocence will be lost, and they will obtain a knowledge of life which is a mixture of good and evil.

Do any of you know what I'm talking about? Ah, friends, some voice on the platform says, Too much. That's it. Nearly everybody here knows what I'm talking about, friends, and as we look back over life, what would we not give if we could go back at the beginning of the road and go over again and stay close to father or mother or somebody in their place who would tell us the facts of life straight, without this mixture of good and evil. Do you agree with me?

Well, friend, I thank God that with that terrible crisis that took place back there in the garden, God was not taken by surprise, unawares, and He didn't remain aloof from the problem. He could have stayed up in heaven, but believe me, friends, no sooner did the problem arise than God was on the move. All heaven was stirred, and the Son of God laid down his life that very day—the Lamb slain from the foundation of the world.

And as God came down and talked with Adam and Eve and found them in that naked, ashamed, guilty, fearful condition, as He unveiled and revealed the plan

of salvation to them, a lamb was brought from that garden, and clothes were provided for Adam and Eve before the sun set that day. I read it here in the Bible—21st verse:

“Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them” Genesis 3:21.

And inspiration tells us that Adam had to slay that first sacrifice. Expensive clothing, wasn't it, friends—expensive clothing.

And my dear children, if you've eaten of the fruit of the tree of knowledge of good and evil, if in these relations between boys and girls, men and women, you've allowed your minds to be polluted with the silly and the foolish and the sentimental talk of this world, if in private, behind the scenes, you've allowed your minds to be polluted with the filthy talk and the filthy habits of this filthy age, there is only one way to get back. You must bring the Lamb, and you must slay the sacrifice. There's only one way to get clothed, to get rid of that nakedness of soul. You must see what it cost heaven.

Adam wept as he saw that lamb die—oh, how Adam and Eve cried—but it was from that sacrifice that the coats came that covered their nakedness. Oh, that we might come to Calvary, friends, not to some psychologist, God pity us, not to some psychoanalyst, to get rid of a guilt feeling.

Don't misunderstand me. True psychology there is, but all the psychology in this world cannot take the guilt away from a human soul, my friends, and much of the psychology and psychoanalysis today is like the tranquilizers. It's just a way of putting to sleep the conscience.

And there's a lot of this counselling over sex matters, in marriage and out, that comes out of that same tree that the serpent was talking in, back there in the garden of Eden, friends. What we need is to come and see the bleeding Lamb.

The great author of the mind didn't say to Adam and Eve, Well, I know you feel guilty but take this or listen to this or do this and your guilt will pass away. No, no, He didn't, friends. They need to have their sense of guilt deepened, not lessened. They need to have a deeper shame, not a lesser shame. And then, they needed to have it washed away in the blood of the Lamb. There's no other answer today.

Now, I want to ask you something, friends. If it's a sad thing to feel the sense of shame and nakedness, if it's a pitiful thing to hide behind the trees when God comes because all they have on is the girdles of fig leaves, what shall we say about the brazen nakedness—the naked brazenness—that parades itself deliberately without any shame at all? That is Laodicea.

We've been looking at Genesis 3. Will you look now at Revelation 3—Revelation 3:17 and 18:

“Because thou sayest, I am rich, and increased with goods,
and have need of nothing; and knowest not that thou art
wretched, and miserable, and poor, and blind, and naked”
Revelation 3:17.

Adam and Eve, poor souls, they knew they were naked and they cowered in shame, but in this twentieth century, men and women dare to come into the church of God, friends, and parade their nakedness, literal and spiritual, and know not—and know not—and know not.

Oh, friends, what can awaken us? What can awaken us to the time in which we live and to the standard that God has set? But again, believe me, I am heading at something and pointing to something and laying the axe at something that’s far deeper than any dress problem. I’m talking about this sophistication of the modern generation that society has practically surrendered to.

Let me tell you, boys and girls, if you ever have a part in the latter rain and the loud cry, you’re going to press close to father and mother, or if you’re not with Christian parents, to those who can stand in their place as counsellors.

And if you think—how shall I word it so you know exactly what I mean—if you think that merely by being swept along by some youth movement, of Hip Hip Hoorah, and a lot of young people just out having a great time together—that that way you’re going to get to heaven, you are fooling yourself.

The Bible tells me that the one that’s going to prepare the way for the coming of the great and dreadful day is Elijah the prophet:

“And he shall turn the heart of the fathers to the children, and
the heart of the children to their fathers, lest I come and
smite the earth with a curse” Malachi 4:6.

That’s the last two verses of the Old Testament—Malachi 4, the last two verses. Oh, friends, I beseech you, do not be led astray by a lot of noise and fanfare. It’s going to take the bleeding Lamb to put some clothes on the bodies and the souls of those who are truly repentant over sin.

And so, what is the message to Laodicea—to those who know not they’re wretched, and miserable, and poor, and blind, and naked?

“I counsel thee to buy of me gold...” Revelation 3:18.

And then what?

“...and white raiment, that thou mayest be clothed, and that
the shame of thy nakedness do not appear; and anoint thine
eyes with eyesalve, that thou mayest see” Revelation 3:18.

We need to get some eye salve, so we can see we’re naked, and then we need to get some clothes.

Now, do you remember, friends, where the real clothes that satisfied God and angels came from, back there in the garden of Eden? What does the Bible say? Who made them? God made them. And according to this last message here to the last church in the last book, where are we going to get the clothes today? We're going to get them from God.

I'll tell you this, friends. You won't get them from Paris or from New York or Hollywood. They're too close to what Adam and Eve tried to make there in the garden. They're quite a duplicate. And the spiritual is fittingly represented by the kind of dress that fashion is fostering today.

And remember, I keep emphasizing it—it's the spiritual I'm talking about. Oh, I long to see some boys and girls and young people that are happy in keeping close to father and mother. I long to see every student happy in a relationship with his teachers that is full of confidence—confidence—fellowship. That's what we're going to have an eternity of, if we like it down here.

But if we're so anxious to have our curiosity satisfied, and so anxious to have our appetites and passions fulfilled, and so anxious to do as we please, that like the colt in the pasture we kick up our heels and run around tossing our mane—that'll never get us ready for heaven, dear children and young people. God is looking for some broken hearts over these matters.

Now, some of you children and young people know the Lord. May I tell you something, friends. You children and youth that know God—this is your time to make mighty intercession for the children and young people that don't, and you can help some of these people that I can't help.

Do you know how? Well, I'll tell you how. The next time—and if it's right after this meeting tonight—that some young friend starts snickering or giggling about some little secret they're going to tell you but you mustn't let father and mother know—just leave that right away, my dear friends. Don't stop to hear it.

The next time that some child or young person casts contempt or ridicule on anything you've heard tonight, leave that company right now, my friends. If you share in the fun of ridiculing the message of God, you will share in the nakedness of soul that comes from eating of that fruit.

If you want to know what proper relations are between men and women, between boys and girls, if you want to know a thousand other questions, not merely about sex, but about all the problems of life, quit this thing of getting together in little cliques and trading youthful opinions.

Go to your Bible and the Spirit of Prophecy and go to your parents or those who can act the place of Christian parents to you, and get it straight from heaven, my friends, and insist that you get your answers straight from heaven.

But let me tell you, it'll cost something. There's many a party you'll miss. There's many a lark that you'll be left out of. And there may be many questions that

you won't know the answer to right away, and some day you'll thank God. Oh, that children and youth might, as John the Baptist and Jesus did, wait God's time for the revelation. Grow up as a tender plant, not as a briar and a thorn.

Well, there's a lot more in the Bible on this subject—the garments that were lost and the garments that are being replaced. In the 16th chapter of Revelation, we have a most solemn warning put right in the setting of Armageddon, earth's last war—Revelation 16, verse 15. You may have wondered why it was put in there. It belongs right there, friends. Let's listen to it tonight:

“Behold, I come as a thief. Blessed is he that watcheth, and keepeth...” Revelation 16:15.

What?

“...his garments, lest he walk naked, and they see his shame” Revelation 16:15.

Oh, that Adam and Eve had kept their garments, but the only way you can keep your garments is to keep your innocence. If you become sophisticated about the knowledge of this world, the garments of light are gone, the garments of purity are gone.

If you've learned your answers from the gutter or from young companions who got it from the gutter, your garments are gone. You may be decked out in all the finery of this world, but you're naked—naked before God and angels.

Oh, friends:

“...Blessed is he that watcheth, and keepeth his garments...”
Revelation 16:15.

In the orient where this was written, many of the poor people had very few clothes, and if a man or a woman had even a few clothes lost, it left them in a desperate place. There's only one garment that can cover you and me, and it's the righteousness of Christ. But friends, if you've got it, keep it. This says:

“...Blessed is he that watcheth, and keepeth his garments...”
Revelation 16:15.

You children and young people that would like to follow through on what I've studied with you tonight, put down *Messages to Young People*, page 335 and 336—335 and 336. It's a wonderful message to children and young people about their relationship with their parents.

But now, all of us, old and young, tell me, have we eaten of the tree? I'm afraid too many of us have, friends. One way or another, we've allowed the world's wisdom, the serpent's knowledge, to get inside our heads and hearts. We've lost, some of us more and some of us less, perhaps, of that sweet innocence.

Can it ever be restored? Oh, friends, if I thought it was impossible, I'd be a discouraged man as I face the masses today, but:

"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief" 1 Timothy 1:15.

And while it's a long road back and a hard road back and a painful road back, let me tell you, the quicker we start it, the better, friends. It costs the death of the Lamb to start us back. It costs that day by day each step we take.

Our brother was singing, Each Step I Take. Remember, friends, every step you take, there's blood on the path. Jesus came where we were and died for us that each step back we might see His footprints and join with Him in sorrow over sin—our own sins and the sins of others—for only those will get the seal in this closing hour who sigh and cry for all the abominations that are done, in the world and in the church. Oh:

"Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble..." Joel 2:1.

"...assemble the elders, gather the children...let the bridegroom go forth of his chamber, and the bride out of her closet" Joel 2:16.

This, my friends, is important enough for everything else to take second place. Why? That you and I may have our sins forgiven, that you and I may get some garments of character, some garments of righteousness, that you and I may get a sorrow for sin that restores that fellowship with God which sin has cut. Do you see, friends? Oh, thank God.

We may not be able tonight to get the garments of the light that Adam and Eve got and that Adam and Eve lost, but we can get those garments of skin that God provided for them from the sacrificial offering. We may—that is, here in this world, with all its sorrows and pains—we may accept the life of Jesus, the dying Lamb, the dead Lamb, to cover our transgressions, but that can come only to those who sorrow for sin and give it up.

I wonder if there's anybody here tonight that God has spoken to—some boy or girl, some father or mother, some older person, some youth—and tonight, you know that God has spoken to you, and you want to get an experience of getting away from that tree of the knowledge of good and evil. You want to get an experience of real sorrow for sin. You want to have the nakedness of soul covered by the righteousness of Jesus. You want to enter into a fellowship with Jesus and those that God has made you responsible to.

If there's somebody like that here tonight, I wish you'd just kneel down where you are. If there's somebody that can't kneel and wants to, you can bow your head.

Make this a very personal matter, my dear friends. Make this an experience between God and your soul. Let God work upon us just now.

Oh, friends, Jesus, who came all the way from heaven to Eden that sad afternoon—thank God, He's here with us tonight, thank God, His precious blood avails, thank God, He's willing to take away the stains of sophisticated worldly knowledge that separate the soul from God. He wants to give us a simple faith, a child-like faith, that our one desire shall be, not to satisfy our curiosity with this wicked world, but to hear what God the Lord will speak.

Like little Samuel, to open the ears of our hearts heavenward that God may speak to us:

“...Speak, LORD; for thy servant heareth...” 1 Samuel 3:9.

Oh, I appeal to each one. Be sure, that the gate is opened heavenward and closed earthward. Be sure, that the ear is open to what Jesus says and closed to what the serpent says. Oh, be sure, that every thought of finding pleasure in forbidden things is put away—that it's put on the altar. Be sure, friends, that we're making clean work.

Oh, if we can get hold of what we've studied tonight, it can be a revival and a reformation, friends. Children and parents can get close together instead of being drawn apart by this wicked world.

Is there another? Just kneel where you are and let Jesus talk to your heart. I know He will, friends—I know He will. Oh, be faithful. Do clean work. Do earnest work. Don't hold back. Be desperately in earnest.

Beg of Jesus to make you sorry for the things that Satan has done in your life. Beg of Jesus to put within your heart a love for Jesus, a love for your parents, a love for your teachers, a love for the church, a love for everyone in authority, a love for law and order, and a hatred for everything that's off color, that's rebellious, that's disobedient. Beg of Jesus to work that in your heart. He can do it, friend. He alone can do it. He will, if you let Him, if you seek Him with all your heart.

And I know there's many a parent here that wants to pray for his children, and maybe children here to pray for their fathers. Oh, let us, this evening hour, pour out our hearts to God and He will hear us, friends. I know He will. He will hear us.

Now, I want to kneel with you. Let's just spend a few moments quietly talking to God.

[Singing.]

Lord, Jesus, I long to be perfectly whole,
I want Thee forever, to live in my soul,
Break down every idol, cast out every foe,
Now wash me, and I shall be, whiter than snow.
Whiter than snow, yes, whiter than snow,
Now, wash me, and I shall be, whiter than snow.

...with all our hearts, that we're in the closing days. We're sorry for our natural undone condition because we've listened to the serpent and he's stolen the garments of light. We're sorry for the separation that has come between our souls and Thee because of sin, disobedience, rebellion.

But oh, tonight we thank Thee that there are garments provided by the price of Calvary. We thank Thee that there are coats that Jesus has made, not only for Adam and Eve but for us, that will cover our nakedness and make us acceptable to appear in Thy sight.

And tonight Lord, we come—we come not to blame others, as Adam and Eve did when Thou didst first appear. We come confessing our guilt. We're sorry we've let curiosity and appetite and other things lead us to listen to the serpent and follow his advice. Forgive us, my Father, and tonight take us by the hand and lead us back to the tree of life. And though it's a long way and a costly way, we thank Thee Thou hast come where we are that we may go where Thou art.

And so tonight, let the precious blood cover us. Oh, let our hearts become really sorry for sin. Bless every one of these dear boys and girls here tonight to whom our hearts go out in a special way.

We're in a wicked age, a filthy age, a rebellious age, but oh, we thank Thee that Jesus, who lived in wicked Nazareth, is living today in the lives of boys and girls who let Him, and we pray that each dear boy and girl here tonight shall make up his mind to let Jesus have His way and to press close to father and mother or to those who can help them as fathers and mothers in Israel.

Bless our youth. Oh, God, help our dear young people not to feel self-sufficient. Help them not to feel that they know all the answers or can get them from young friends. Help them to feel the need of counsel from Christian parents or from those who know God and can lead them away from the tree of knowledge of good and evil to the tree of life.

And bless us who are older. Oh, clean up our minds, that the counsel we give may be pure and clean, that it may be from heaven and not some mixture that came out of Babylon. Oh, God, help us all here tonight. We need Thee, and Thou hast been here, Thou art here now, and we thank Thee.

So just now, we claim the cleansing blood...

[Tape ended in progress.]

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