

Give Glory to Him

#0969

Study given by W.D. Frazee—January 8, 1966

Revelation, the 14th chapter, verses 6 and 7. This book of Revelation that closes the canon of scripture is in some ways the most wonderful book in all the library of the 66 books. It's the **tapsheet**. And in the 14th chapter, we have the heart of the book, for here is God's great message—His last message—for this generation.

We began to study it last Sabbath morning, the first Sabbath of the new year. We want to continue this morning studying this wonderful message. Now, I'm going to read the sixth verse and the first line of the seventh, and when we get down to the words that the angel says, I want you all to say them with me because the Bible says it's with a loud voice, and I want you all to share in echoing the words of the angel:

“And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters” Revelation 14:6-7.

Now, you notice the three things that the angel tells us to do. The first is to what? Fear God. What's the second? Give glory to Him. And the third is to? Worship Him. And as the great reason, that is, the *special* reason for this *special* message, to do all those three things at *this* hour—what's the great reason for it? The hour of His judgment *is* come. It's always been right and proper to do these three things. It is not only right and proper, it is vital that we do it in this closing judgment hour. All right.

Now, last Sabbath we spent our time studying and thinking about this expression “and worship Him.” Do you remember those three things that we particularly thought of in connection with worship? What was the first? To acknowledge Him, to recognize Him—to acknowledge that He is God—to recognize Him as the Creator, the One who gave us life.

And we read the words of the wise man:

“In all thy ways...” Proverbs 3:6.

What?

“...acknowledge him, and he shall direct thy paths” Proverbs 3:6.

And that led us to the second point. We are not only to acknowledge Him in worship, we are to accept Him as our what? As our what? As our King, our Ruler. He's not only the King of the universe, he's *my* King. He's not only guiding the stars, He's guiding *me*. He's not only ruling the angels, He's ruling *my* life, and I vote for Him.

Isn't it wonderful that the One who rules the universe stands at my door and knocks and waits for me to open the door and let Him sit on the throne. Isn't that right? A new election every morning. That's right.

And then the third point. Does somebody remember the third point in worship, as we looked at it last week? To adore Him—to adore Him. And that, of course, means to appreciate His character, to like the way He does things, to like *Him*, to wonder and marvel as we see what a great God He is.

My wife called my attention to this interesting quotation this morning, and I said, I want that to go in my sermon this morning, so she wrote it out for me. It's from *Our High Calling*, page 13:

"The Lord would have His followers enraptured with God through the knowledge of His paternal character" *Our High Calling*, page 13.

Isn't that nice?

"The Lord would have His followers enraptured with God through the knowledge of His paternal character" *Our High Calling*, page 13.

That's right. *Our High Calling*, page 13. It's the morning watch meditation for this morning, if you're following that particular book, *Our High Calling*.

Let me read it once more, for I think it's wonderful:

"The Lord would have His followers enraptured with God through the knowledge of His paternal character" *Our High Calling*, page 13.

Why, my dear friends, this is the bliss of heaven, this is the theme of heaven. Round about the throne are the angels and the 24 elders and the living creatures, and they all unite. Read it there in Revelation 4 and 5. Wave after wave of praise sweep into the throne of God from those beings saying:

"Holy, holy, holy, Lord God Almighty, which was, and is, and is to come" Revelation 4:8.

It says they cease not, day nor night, and it isn't like a tape recorder that just runs on and on, friend. To me, it's like this. Did you ever go to some wonderful place, like the grand canyon or some of these views from up here on Clingmans

Dome in the Smokies, or any other wonderful place, and you look out and you say, Oh, and you look over here and you say, Oh, and you look over here, Oh, look at this.

Now, can you imagine something, friends, that would just keep you saying, Oh, hour after hour. Seems like we couldn't [unintelligible] it, doesn't it. But, ah, in eternity, we're going to say, Oh, and, Ah, as we wonder and adore at new revelations of our heavenly Father's character.

Now, we can begin that right here, if we will. In fact, if we ever continue it there, we *will* begin it here. And that's what the angel is talking about:

“...Fear God, and give glory to him...and *worship* him...”
Revelation 14:7.

And this is worship—to recognize Him, to acknowledge Him as King, to accept Him as the Ruler of our lives, and then to adore Him as we wonder in admiration, we behold His character and tell Him so.

And that leads us to the words we want to meditate on this morning, “and give glory to Him.” Now, this expression is closely related to the one “and worship Him,” but to give glory to God—what does it mean?

Well, I went to the dictionary on this matter of glory. It says it's worshipful praise, honor and thanksgiving. So to give glory to God means to give Him worshipful praise. It means to give Him honor. It means to give Him thanksgiving. All of this—it gives glory to God.

We have an example in Acts, the 12th chapter, and the 23rd verse, of a man that *didn't* give glory to God. Let's turn to that for a moment—Acts, the 12th chapter, and the 23rd verse. This 12th chapter of Acts, you remember, is the story of Peter's deliverance. Herod, the king, had killed James with the sword, and now he's put Peter in jail and claimed that Peter was going to be killed.

But the angel came and got him out, you remember, and Peter went about his work, spending many more years in witness. And now, that same angel that smote Peter and opened the gates of prison for him, a few weeks later smote Herod, but in an entirely different way. Verses 20 to 23 tell about it.

Herod and the people of Tyre and Sidon had had a quarrel, and when they made peace, Herod went up there and sat on his royal throne and made an oration, and the people—just like a lot of people today—they wanted to flatter him and make him feel good and get on the good side of him, and so, in the 22nd verse, it says:

“And the people gave a shout, saying, It is...” Acts 12:22.

What?

“...the voice of a god, and not of a man” Acts 12:22.

What a foolish thing to do, and what a wicked thing to do—to put man in the place of God. Are people doing it today? All around. Now, watch. They did wrong in talking that way, but God thought the worst thing that was done that day was for that man to sit there and listen to it and accept it. Notice what happens:

“And immediately...” Acts 12:23.

What does immediately mean? Right away.

“...the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost” Acts 12:23.

Yes, right then, the angel smote him. Why?

“...he gave not God the glory...” Acts 12:23.

So does it make a difference whether we give God the glory or not? I’ve been impressed more than once, as I have heard Desmond Doss tell the wonderful story of how God used him to save scores of lives in that awful battle on Okinawa, and experiences that came to him which finally led to his being decorated by the president of the United States, the only non-combatant ever to receive the congressional medal of honor.

And without exception every time that man has received honor or has told his experience, there has been brought forth to have others seeing and to hear his experience—without exception he always gives glory to God, and that’s what he ought to do, friends, because the glory belongs to God.

When I hear my dear brother sing here, I’m so glad that he’s thinking about praising God, not praising Ben Glancer. What do you say? Isn’t that right? Why, friends, if music isn’t that, it ought not to be in the house of God. The place for music that exalts man, if there is a place, is on the stage of the theater, and that’s where I’m not going to be—I mean to listen.

The men singing or playing just to exhibit themselves, to get praise and glory and honor—no—our business is to preach, to speak, to sing, to witness, to give what? Glory to God. And that’s what every one of us can do. We can join in the angels’ songs.

Just a few days ago, all over the world, that song was reechoed in the Christmas celebrations, but what was that song the angels sang on the hills of Bethlehem? What was the first word? Glory. To whom? To God, in the highest. Let’s join in that song. What do you say?

Now, in the 29th Psalm, we have an interesting little verse that tells us where especially we should give glory to God and who should do it—the 29th Psalm, the 9th verse, the last two lines—Psalm 29, verse 9.

Where is it that we're to especially give glory to God? In His temple. And who does He say shall do it? The preacher? Yes, the preacher ought to do it, according to this verse. The Adventists? Yes, the Adventists should do it, according to this verse. The deacons? Yes, the deacons should do it, according to this verse. Who else? What does the verse say? Everyone.

“...in his temple doth every one speak of his glory” Psalm 29:9.

“...in his temple doth every one speak of his glory” Psalm 29:9.

And so, when we come to God's house on God's day to hear God's word, we should be thinking of the praise, the worship, which we will contribute to the total offering for God. We assemble here that we may speak of His glory.

Now, turn over to the 4th of Romans, and here we have a very practical exhibition of giving glory to God. This is about Abraham, the father of the faithful, the friend of God—Romans, the 4th chapter, and the 20th verse.

You remember that God had called Abraham out of Ur of the Chaldees, brought him into Canaan and given him the promise that through his posterity Christ should be born and that God would make his seed as numberless as the stars of heaven, and yet he had not even one child. Sarah was barren.

The years went by, decade after decade, and still no child. But God has given that promise to Abraham, and Abraham kept believing it, and notice what Paul says here in Romans, the 4th chapter, and the 20th verse:

“He staggered not at the promise of God through unbelief; but was strong in faith...” Romans 4:20.

Doing what?

“...giving glory to God; And being fully persuaded that, what he had promised, he was able also to perform. And therefore it was imputed to him for righteousness” Romans 4:20-22.

And Paul goes on to show that, if we will believe, we can have the same experience. That's what it's written for. In other words, dear friends, giving glory to God includes believing what He says and acting upon it, and testifying in private and in public of the fact that we believe God will fulfill His promise.

Now, to us as a people, this is very practical. Over a hundred years ago, this people set out on a program of telling the world that Jesus was going to come and come soon and redeem us from this wicked world, and we keep on telling that. But the world says, Yes, that's been going on now for over a hundred years, and He hasn't come yet.

And there are those, even among us, who in their hearts say—and sometimes it gets out of their hearts:

“...My lord delayeth his coming” Matthew 24:48.

Oh, my friends, let God put in our hearts the faith of Abraham that we stagger not at the promise of God through unbelief. Let us patiently endure, as he did, and keep giving glory to God by expressing our faith.

Now, Brother Neeley’s here with us this morning, and I’m so glad that the Lord has been burdening his heart in recent months on this very important point of giving glory to God, and he has some things that he’s going to share with us on this point.

Brother Neeley.

Brother Neeley: I suppose the reason this subject has been of special concern for me is because I was born with so much peacock blood in me. Do you know those fellows? You go to the zoo or some beautiful garden and see these big birds with little heads and big tails. And oh, how they spread them—a lot to show—at the back, not so much to show at the front.

Well, God isn’t going to take that kind of people with Him. That’s where the trouble started. This man called Gabriel—angel—was so high, he began to get ideas about his glory.

Brother Frazee: Lucifer.

Brother Neeley: Excuse me. Lucifer, not Gabriel—Lucifer. And the more he thought about it, the more trouble it made, until finally the trouble was so great that something had to be done about it, and he was cast out down here where I live. That’s where I got it, and that’s where you got it, if you got any of it, and most of us got some. Some of us got much more than others. Some of us have just inherited a disposition to be proud, and want to show other things that God has given us, but to *our* glory rather than *His*, and this has to be changed.

Now, it’s inherent in the problem. God isn’t selfish. He’s going to give us glory. He’s got a lot of it to give us. He’s even going to let us reign with Him and sit on His throne, but not till we take the cure, not till we get over slighting Him, taking it, getting it for ourselves.

If He gives it to us, that’s fine, and He’s *going* to, when He can trust us, when we’ve been sufficiently impressed with *Him*, we give it all to Him, then He’ll give some back to us, by sharing His with us.

But the facts are that it’s He that is the Creator, and we’re not the Creator—we’re just creatures—and everything good—where do we get it? From Him. And so—watch—who should get the glory? He should get the glory. Give glory to Him.

And, if He could help us by doing it our way, He would, but He can’t. We’ve got to give it to Him before we can get it back to do any good. It only does harm to

take it *from* Him, and take it to ourselves as though we were the Creator, because that's false. We aren't the Creator. We're just creatures.

But if we'll remit ourselves to Him aright, as creatures and recreated beings that have gotten over this thing that struck Lucifer so that he wanted to take it to himself, then He will give it back to us and show us off as remade creatures, and we'll visit the fair of the universe as prize productions—blue ribbon stock—the proof of the Spirit—of His Spirit—that Spirit of the new covenant pledge that He has promised to put in every one of us so that we can have a heart like His and be full of love and the spirit of service, sacrifice and humility and those things that Jesus revealed about Himself.

In spite of all this great power and majesty and glory, this other side had to be shown, and that's what Jesus came down here to live with us for—to show that side—and He made a marvelous exhibit, from the cradle clear through to glory—of how to give love. He took this liability, this human nature, and showed His Father's love and gave love all the way through, and then He got it back, just like we're going to get it, when we have revealed the Father like He did.

I have a lot of texts to help say what I've been saying here. The middle of the book Isaiah has a lot to say about the experience that God has had with His people through the ages, especially His chosen people, and where He starts out—a vision of Isaiah in the second verse of chapter 1 says:

“Hear, O heavens, and give ear, O earth...” Isaiah 1:2.

That pretty well covers the territory, doesn't it. Somebody's going to speak. Somebody *has* spoken.

“...for the LORD hath spoken, I have nourished and brought up children, and they have rebelled against me” Isaiah 1:2.

Does that sound like giving glory? No. That sounds like taking glory, doesn't it—getting glory instead of giving it. Now, the third verse says:

“The ox knoweth his owner, and the ass his master's crib:
but Israel doth not know, my people doth not consider”
Isaiah 1:3.

They've just been blinded on the question of who they are and who God is—this Creator/creature relationship, this glory of God and this great need of man. Well, all the way through this, this “doth not know” sounds very much like some modern Israelites that I read about in the book of Revelation, that we've just been referred to where the seven churches are characterized, and the seventh one represents who? Us. Do we know?

“So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, / am rich...” Revelation 3:16-17.

But who is it that's really rich? Our Father. If we're rich, how did we get it? He gives it to us. Should we get all puffed up about it? No.

“...I am rich, and increased with goods, and have need of nothing...” Revelation 3:17.

But what does it say?

“...and knowest not...” Revelation 3:17.

What our real state is:

“...thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me...” Revelation 3:17-18.

This is where it comes from.

“...gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed...” Revelation 3:18.

Where do we get the gold? From Him. Where do we get the raiment? From Him. Who should get the glory? He should get the glory, and He will get the glory. Now, He says it very plainly.

Let's go back to Isaiah again, since this kind of got identified with the Israelites—the old ones as well as the late ones—and this question is over Cyrus in the 41st chapter. You know who Cyrus was? Well, he was a man that did some things for God. God called him—named him before he was born—and God says:

“Keep silence before me, O islands; and let the people renew their strength: let them come near; then let them speak: let us come near together to judgment. Who raised up the righteous man from the east...” Isaiah 41:1-2.

This is talking about Cyrus.

“...called him to his foot, gave the nations before him, and made him rule over kings? he gave them as the dust to his sword, and as driven stubble to his bow” Isaiah 41:2.

And fourth verse says:

“Who hath wrought and done it, calling the generations from the beginning?” Isaiah 41:4.

This is a question.

“*Who* hath wrought and done it, calling the generations from the beginning...” Isaiah 41:4.

What's the answer? Verse 4:

"...I the Lord, the first...

Is He going to be first always? Yes.

"...and with the last; I am he" Isaiah 41:4.

Now, we should get this straight and keep it straight—that all of this that was wrought by Cyrus or any other man that God calls—is wrought by the Lord, the first and the last, and this is the same message of Revelation—I am the first and the last. The change hasn't come. We haven't any right or place or business to get first. He's still first in Revelation, as He is in Isaiah.

Now, there's something good about that.

"The isles saw it, and feared; the ends of the earth were afraid, drew near, and came. They helped every one his neighbour; and every one said to his brother, Be of good courage" Isaiah 41:5.

And if we'll keep this thing straight and keep God in His place, make Him first and be little in our own eyes—when Solomon did that, how was it with him? Wonderful, wonderful things happened, and when he lost sight of who he was and who God was, bad, sad things happened.

That happened to Nebuchadnezzar, too, you know. How did *he* take the cure? It was a grass cure, wasn't it. He really had to eat the herbs, didn't he. And he got cured, and God put him back, and He can cure one as difficult as the one we referred to at first with all the peacock feathers. He can do this, and He's in process, and He is authorized to complete the work, and we trust that He will. He's promised to do it. Verse 8:

"But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend" Isaiah 41:8.

We've been talking about Abraham this morning and why and how. But the 10th verse says:

"Fear thou not; for I am with thee: be not dismayed; for I am thy God..." Isaiah 41:10.

Where do we get help?

"...I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness" Isaiah 41:10.

Now, after this thing has been made clear in this chapter, and we can't tarry on it—the whole chapter's really devoted to it—and He really reminded Jacob—He was trying to put him in his place in the 14th verse—Israel:

“Fear not, thou worm Jacob...” Isaiah 41:14.

But, you know, he's a worm that's capable of becoming a butterfly. Under the marvelous management of God, a worm that struggles in the ground and in the earth and in the dust, can become beautiful and fly, and that's what's going to happen to us, friends, if we will just let God have his place—if we'll fear Him and give glory to Him, he's going to make us ride on the high places of the earth and feed us with the heritage of this man that was a worm that became a prince and prevailed with God and with man, and we have a great reward, a great heritage.

But this, in closing. After making plain the fact that all of our help comes from Him—this is chapter 42, verse 8:

“I am the LORD: that is my name: and my glory will I not give to another” Isaiah 42:8.

He can't. It would hurt, if He gave it now or we took it and He let us keep it, in our selfish ways, taking His glory as the One that gives us everything. But if we can give it back to Him and then he'll give it back to us, after we've had the cure, then we've got something good and wonderful through all eternity.

We'll share this glory and His throne and His kingdom, and we'll stand in His courts and among those that stand by—the angels—and even be closer than they are. We just can't imagine the wonder and the glory that He's really going to heap on us after we've taken the cure.

But let's eat enough grass and be humble enough—and humble pie—and whatever it takes to let Him get the glory.

[I think the speaker changed but I'm not sure.]

Brother A: I love to hear my brethren and sisters [unintelligible] in the Lord work my mind and give me ideas that I didn't have before.

Elder Frazee was speaking about looking at the wonders of God and His glory, and we'll say, Oh, oh, oh, oh. You know, Sister White says that that's what would have happened with Adam if he hadn't fallen into sin. The third page of the book, *Education*, it's actually page 15, but the third page of reading:

“Throughout eternal ages he [Adam] would have continued to gain new treasures of knowledge, to discover fresh springs of happiness...” *Education*, page 15.

That seems impossible. After a million years, to find some new things to say, Oh, about, and to be happy over. Fresh springs of happiness God intended and nothing is ever going to be stale about heaven. Oh, the wonders and glory of our God.

[Brother A sings How Great Thou Art.]
O Lord my God, when I in awesome wonder,
Consider all the worlds Thy hands have made,
I see the stars, I hear the rolling thunder,
Thy power throughout the universe displayed,

Then sings my soul, my Savior God to Thee,
How great Thou art, how great Thou art.
Then sings my soul, my Savior God to Thee,
How great Thou art, how great Thou art.

When through the woods, and forest glades I wander,
And hear the birds, sing sweetly in the trees,
When I look down, from lofty mountain grandeur,
And hear the brook, and feel the gentle breeze,

Then sings my soul, my Savior God to Thee,
How great Thou art, how great Thou art.
Then sings my soul, my Savior God to Thee,
How great Thou art, how great Thou art.

And when I think, that God, His Son not sparing,
Sent Him to die, I scarce can take it in,
That on the cross, my burden gladly bearing,
He bled and died, to take away my sin,

Then sings my soul, my Savior God to Thee,
How great Thou art, how great Thou art.
Then sings my soul, my Savior God to Thee,
How great Thou art, how great Thou art.

When Christ shall come, with shout of acclamation,
And take me home, what joy shall fill my heart,
Then I shall bow, in humble adoration,
And there proclaim, my God, how great Thou art.

Then sings my soul, my Savior God to Thee,
How great Thou art, how great Thou art.
Then sings my soul, my Savior God to Thee,
How great Thou art, how great Thou art.

[I think the speaker changed again, but I'm not sure.]

Brother B: Yes, the glory of God, and many have used that text we're all familiar with, and I believe the Lord has taught me something. The Lord says:

"...I will spue thee out of my mouth" Revelation 3:16.

What in the world is He talking about? What are we doing in God's mouth?
And the Holy Spirit explained a little something to me this morning. Now, I find *this*

book—in the Spirit of Prophecy and the Bible. I get a great blessing in reading it for myself. If I hear somebody else read it, I get a good [unintelligible] from a new angle, and I discovered also that when I sit down and write it out or type it, something seems to come out of it through my fingers [unintelligible].

What in the world are God's people doing in His mouth? God's promises come out of what? Out of God's mouth. Don't they? And have you ever seen a mother cat or a wild animal or most any animal—they lick their young, don't they? A cleansing saliva from the mother's tongue. And I just have a new picture. God would like to spiritually ensalivate us with His promises because it's through those promises that come to us the power—the life—from the tree of life. We have these:

“...exceeding great and precious promises: that by these ye might be partakers of the divine nature...” 2 Peter 1:4.

But if we become lukewarm and quit believing those promises—believe what God means there—not so much that He's going to spew us out, but we just work ourselves out of His promises and out of His mouth.

You know, Sister White says we—some of us—worry ourselves out of the hands of Christ. He doesn't drop us—He doesn't throw us out—but we worry ourselves out, and I'd like to just say, in closing, how we might—just a practical suggestion or two—how we might appropriate this glory of God and His glorious promises.

The last thing Sister White ever wrote that we understand is the last chapter of *Testimonies to Ministers*, 516, and on that first page of that chapter, she says this:

“You desire to please the Lord, and you can do this by believing His promises” *Testimonies to Ministers*, page 516.

We can please God—this is giving glory to God, by saying, Yes, Lord, I believe your promise, and then this poor old lukewarm or cold heart becomes warm again with the warm promises of God, fresh and warm from heaven, through His book kept warm and alive by the Holy Spirit.

Now, this is the very voice of God speaking to us exceeding, great and precious promises.

How does God do it? For instance, here in Isaiah, where Brother [unintelligible] was reading—Isaiah 41, verse 29:

“He giveth power to the faint; and to them that have no might he increaseth strength” Isaiah 40:29.

How does He do it? Is this just some idle words?

“But they that wait upon the LORD shall renew their strength...” Isaiah 40:31.

What all is involved? What was this about Abraham?

“He staggered not at the promise of God...And being fully persuaded that, what he had promised, he was able *a/so* to perform” Romans 4:20.

That word “also” struck me. God doesn’t only say, but He also does, and friends, we need, much more than we do, to repeat the promises of God—repeat them by faith with the simple faith of a little child, and as we do this more and more, they become warm to us and we become warm to God.

As we repeat a promise, we begin to think about that promise.

“Let this mind be in you, which was also...” Philippians 2:5.

Where?

“...in Christ Jesus” Philippians 2:5.

Listen, what sort of fantastic potential must the human mind have if God’s there to challenge us in faith, Let My mind be in yours.

And here is that marvelous principle as plain as can be in Hebrews, the 13th chapter, the last chapter of the book of Hebrews, verse 5—the last part of verse 5. This is one of God’s warm promises from the mouth of God—the last part of verse 5, Hebrews 13:

“...for he hath said, I will never leave thee, nor forsake thee”
Hebrews 13:5.

The promise of God—He said something. Will He also do it? Abraham learned that he will also perform, but why has He said it? The next verse:

“So that we may boldly...” Hebrews 13:6.

Say something.

“...The Lord is my helper, and I will not fear what man shall do unto me” Hebrews 13:6.

Now, my friends, here is a great principle of prayer—our prayers of thanksgiving, or our prayers of asking, but we must also pray prayers of faith, declaring God’s promises for ourselves, and that God is talking to us just like we talk to children. He says something, and I say, You say it, too, and then what you say is what I promised, and when you begin to say it and believe it, it will happen—it will take place.

Two sentences from *Christ Object Lessons*. Astounding. Page 38:

“In every command and in every promise of the word of God is the power, the very life of God...” *Christ Object Lessons*, page 38.

Did you get that? Here is the warm mouth of God. And, you know, the heart is very near to the mouth, and I found in our voice work that if we keep that throat open, the voice gets warm as heart comes into the voice, and the singing and the speaking becomes more heartfelt. God’s heart is so close to His voice.

“In every command and in every promise of the word of God is the power, the very life of God by which the command may be fulfilled and the promise realized” *Christ Object Lessons*, page 38.

And now, this final sentence—there’s two sentences there in that chapter on the sower and the seed. There’s a number of editions of *Christ Object Lessons*. If you have to read the whole chapter to find those two sentences, so much the better. But now, listen to this other sentence:

“He who by faith receives the word is receiving the very life and character of God” *Christ Object Lessons*, page 38.

Isn’t that dumbfounding, but friends, you can learn to explain that. Some of you have. It may be new to one or two here this morning. I plead with you, start to repeat the promises of God, not as a lesson book, not just by rote, but relish each word, feel it, thrill to it, let it become your own. Say, Lord, I *believe* that you’re as good as your word, but let them plead Philippians 4:13:

“I can do all things through Christ which strengtheneth me”
Philippians 4:13.

Isn’t that wonderful. Now, if you stop at the first part of it—I can do all things—that’s just the power of positive thinking and only lasts for a little while, but the bottom will fall out of it, but:

“I can do all things *through Christ* which strengtheneth me”
Philippians 4:13.

And my friends, you know that in Hebrews it says:

“...for God hath said, I will never leave thee, nor forsake Thee” Hebrews 13:5.

So that we might amplify that. You notice He says, You don’t have to repeat exactly what I say. You can put it in your own words. And if God says, I will never leave thee nor forsake thee, then I can say boldly, I won’t fear what man will do to me because the Lord is my helper. I don’t have to be afraid of anything in Christ. And so we can take that promise in Philippians 4:13, I can do all things.

Do you need victory? I can have and I have complete self-mastery through Jesus Christ [unintelligible]. Over and over. And friends, as we do this, I can tell you from experience, sooner or later you will find the deep well-springs of your life—those deep desires—changing and becoming into harmony with God’s will and with His Spirit. The old nature will begin to shrivel and die.

And this new light, which you are feeding by the promises of God warm from the mouth of God and from the heart of God with the very life and health of God in them, and you will through Christ begin to have self-mastery.

But now, this book *Education* says to live such a life is a life of continual dependence. Friends, we become addicted and dependent—but what a wonderful addiction to have and what a wonderful way to be dependent—a delicious dependence. We can’t live without it any more.

We begin to see our weakness, our uselessness, our helplessness, but there comes also a great surge of power, knowing where the power is and seeing it work in your little life and in my little life.

And God is no respecter of persons. This is Jesus Christ. You desire to please God? You can do this by believing His promises. You can begin to give glory to God by believing His promises. May the Lord help us to do right.

A few suggestions in closing, in connection with this thought from glory to God. Read again, *Great Controversy*, 484—the two pillars on each side add up to the eight in the middle—*Great Controversy* 484—the tremendous blessing God is waiting to give us.

And then to find another aspect of the fear of God—

“...Fear God, and give glory to him...” Revelation 14:7 —

read the first eight chapters of Proverbs. I’ll just arouse a little curiosity here—sanctified curiosity. There’s another aspect to the fear of God, and it says:

“The fear of the LORD is the beginning of wisdom...”
Proverbs 9:10.

Well, what is the fear of the Lord? Read the first eight chapters of Proverbs and you’ll find it.

But friends, give glory to God by taking hold of His promises, and let His glory and His light begin to work in your life. [unintelligible].

Elder Frazee:

[Elder Frazee and congregation singing.]
My Jesus I love Thee, I know Thou art mine,
For Thee all the follies, Of sin I resign,
My gracious Redeemer, My Savior art Thou,

If ever I loved Thee, My Jesus 'tis now.

Praise God, from whom all blessings flow,
Praise Him, all creatures here below,
Praise Him above, ye heavenly host,
Praise Father, Son, and Holy Ghost. Amen.

Our Father, we acknowledge Thee, we adore Thee, and we go forth to give Thee glory in our lives, in our work, and bring us back next Sabbath with our offering of praise and worship. We ask it in Jesus' name, amen.

Copyright 2019. All rights reserved.

W.D. Frazee Sermons
PO Box 129, Wildwood, GA 30757
1-800-WDF-1840 / 706-820-9755
www.WDFsermons.org
support@WDFsermons.org