

Sixth Commandment

#0557

Study given by W.D. Frazee—August 7, 1964

Well, we have been having a good time together from evening to evening, studying this great threefold message, haven't we friends? And I am sure that we are all agreed, that there is a great deal more in this message. I trust that what we have studied together in these last few weeks, will encourage us all to keeping studying Revelation the 14th chapter. Because the great purpose of this message is to prepare a people, who will welcome Jesus when He appears, without spot or wrinkle or any such thing. Now this evening, I am going to ask you to read or repeat with me again, Revelation the 14th chapter, and the 12th verse. This is the climax, the goal of the entire three fold message, the development of these people. Altogether.

“Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus”
Revelation 14:12.

Now in connection with this study of keeping the commandments of God, we have noted several of the commandments. This evening, I would like to remind you, that God's great purpose in the new covenant, is to write this law where? In our hearts, our hearts and minds. So that we will know His will fully, and love it fully. Of course, if we know it fully and love it fully, we will do it fully, won't we? Yes. The only reason that anybody ever fails to keep one of God's commandments, is either that he doesn't know it, or doesn't love it. Am I correct? If you know it and love it, you will do it, no trouble at all. That is why Jesus says,

“For my yoke is easy, and my burden is light” Matthew
11:30.

Now with this thought in mind, let us meditate, this evening, on one of the Ten Commandments. And tonight, we are going to look at, not the First Commandment. We have looked at that. Nor the last, we have looked at that. Not the longest one, but the shortest commandment in the whole list. What is the shortest commandment in the ten? Which one is it, the shortest one? The sixth one, that's right, will you say it with me?

“Thou shalt not kill” Exodus 20:13.

And I suppose that my audience tonight, in reflecting on this, will say, “Well, I am

glad we are going to study that commandment, for that is one that I know I haven't broken." Well, let us see. The Psalmist says:

"...Thy commandment is exceeding broad" Psalm 119:96.

Jesus came to magnify the law and make it honorable, and I trust tonight, that under the influence of the sweet Spirit of Jesus, our eyes shall be opened, that we may behold wondrous things out of His life.

The Sixth Commandment, "Thou shalt not kill." Now, the particular application of this commandment that I would like to study with you tonight, relates to the matter of being noncombatants. You know, we as a denomination are noted for our stand, in reference to warfare. Is that correct? Yes. And when our men are called into army service, they decline to take a gun and shoot somebody, even though that person may be an enemy. Even though it may be somebody that was going to shoot them, you understand.

Now why do our men take that stand? Well, it is on the basis of this Sixth Commandment isn't it? "Thou shalt not kill." And this evening, I would like you to turn to Matthew the 26th chapter, and note what it seems to me, is perhaps the greatest example of fidelity to this principle. If there ever was a time when it was proper to kill somebody in defense of somebody else, it seems to me, it was at midnight in the Garden of Gethsemane when the mob came to take the innocent, kind, loving, Jesus and carry Him away, to murder Him. And that was what somebody thought. Do you remember what his name was? Peter. All right, now the mob is there, they have surrounded Jesus. And Peter is anxious to do something about it. Let's read Matthew 26, beginning with the 51st verse:

"And, behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear" Matthew 26:51.

Do you suppose that is what he aimed to do, is just cut the ear off? He probably had intension to do more than that, but the man either dodged, or Peter's aim wasn't so good, or something. At any rate, all that came off was the ear. But that could be rather painful, couldn't it, to have you ear cut off?

"Then said Jesus unto him..." Matthew 26:52.

That is, to Peter, the man who had taken the sword and cut off the servant's ear, in the endeavor to defend Jesus:

"Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the

sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be?" Matthew 26:52-54

I call your attention to the fact that the Savior's words on this occasion, are in strong agreement with the Sixth Commandment, which His own finger had put upon the stone long before. Thou shalt not kill. So He says to Peter, "do what" with that sword? Put it back where it belongs, put it in its place, put it in its sheath, as one of the other Gospel writer's says. Peter thought, "isn't that strange, I am trying to help Jesus, and He doesn't appreciate it." Put up the sword Peter, don't use it, don't hurt anybody. In fact, Jesus went right to work as a medical missionary, and did what, with that ear? He healed it, He restored it, it was just as good as it was before. He undid Peter's work. Blessed Jesus. And was that man, that Jesus healed, a friend of Jesus? No, he was an enemy of Jesus. But He made no difference between friends and enemies, when it came to doing His work of mercy. He loved men, and friends, the secret of the Sixth Commandment is love.

"Love worketh no ill to his neighbor: therefore love is the fulfilling of the law" Romans 13:10.

All right, you will notice that Jesus goes on to give Peter three reasons for putting up the sword. It should have been enough for Jesus to have simply told Peter, "put up the sword." But Christ was so anxious that this be understood, not only by Peter, but by all the disciples and by us today. That in addition to the plain command, "put up the sword" He gives three reasons. And I would like to have you notice them, tonight.

Somebody may say, "Well, Brother Frazee, why are you spending time on this tonight, none of us are going to kill anybody?"

Well, I hope you won't, but I will tell you frankly, somebody here tonight is going to be saved from breaking this commandment, by listening to this study. I hope there are several here that will. So open your eyes and open your hearts, and let's ask God to help us. All right, now what is the first reason, that He gives Peter, for putting up the sword, not using it? What is the first, what does it say there? "All they that" what? "Take the sword." Will what? "Perish with the sword." In other words, He is saying to Peter, This whole idea is a futile one and a fatal one, don't use that sword, because if you do, it is only a matter of time till it will be used on you. How many a man has found that out?

You know, in the days of the old west, there was many a man that lived by the gun. But what happened to him finally? He died by the gun, didn't he? Sure. Hundreds of men had that experience. And no matter how quick on the draw he was, someday, somebody got him.

“...All they that take the sword shall perish with the sword”
Matthew 26:52.

So that is reason number one, Jesus says, don't do it. Now the next one:

“Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?”
Matthew 26:53.

“Why, Peter, you and the other disciples here, trying to protect Me, bless your hearts. Don't you know, that My Father can give me a legion for every one of My twelve disciples? Why, I could have hundreds, thousands, of angels here, at a word, to protect Me. Do I need your sword Peter? No. My Father is looking after Me and He could send Me twelve legions of angels right now. So Peter, the sword is not only dangerous for you to use, it is utterly unnecessary. The angels could do a better job.” But as the disciples heard that, they thought, “Oh why doesn't He send for the angels then, and save Himself and us.” And now comes the third reason, why Jesus tells Peter, to put up the sword:

“But how then shall the scriptures be fulfilled, that thus it must be?” Matthew 26:54.

In other words, “Peter, your sword is not only dangerous to yourself sooner or later, and it is not only unnecessary, but it would be a definite hindrance. It is an obstacle in the way of carrying out the plan and purpose of God. And instead of helping Me, you don't realize it Peter, but using the sword, would interfere with My plan and purpose with My Father's plan and purpose.” So there are the three reasons for not using the sword.

You know, Jesus was so settled in the fact that His Father's will was the purpose of His life, and that God could take care of Him in doing that, that He never did one thing in self-defense, throughout His whole life here on earth. Even as a child, many times He met difficulties, problems, opposition, abuse, suffering, it was heaped upon Him. But under it all, He never resorted to retaliation, He never fought back. And that same night, that we are studying here, of Gethsemane, as He was taken in by that mob, all the way along, they were hooting and reviling Him and beating Him, hitting Him, mocking Him. You will remember the terrible experiences that He went through, before the priest, before the Sanhedrin, and before Pilate, and before Herod. Speaking prophetically of this, Christ says in the 50th chapter of Isaiah and the sixth verse:

“I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting” Isaiah 50:6.

Yes, He was like a lamb led to the slaughter. No retaliation, no fighting back, no anger, nothing of that kind. Why? Ah friends, He knew that His Father was looking out for Him, and He was more anxious that His Father's will should be carried out. And so, as John tells the story over in the 18th of John, the last thing that Jesus said to Peter was He told him to put up his sword, "the cup which my father hath given me, shall I not drink it." Yes, He was going to drink the cup that His Father had given.

Now, I want to read a comment from the book *Thoughts from the Mount of Blessing*, page 71. This is wonderful, and oh I hope that everyone here tonight, will get the joy of it:

"The Father's presence encircled Christ, and nothing befell Him but that which infinite love permitted for the blessing of the world. Here was His source of comfort, and it is for us. He who is imbued with the Spirit of Christ abides in Christ. The blow that is aimed at him falls upon the Savior, who surrounds him with His presence. Whatever comes to him comes from Christ. He has no need to resist evil, for Christ is his defense. Nothing can touch him except by our Lord's permission, and 'all things' that are permitted, 'work together for good to them that love God.' Romans 8:28.
Thoughts from the Mount of Blessing, page 71.

That, my friends, is why we are noncombatants. That's why, if someone smites us on the right cheek, what are we to do? Turn the other, turn the other. Yes. And my dear friends, that doesn't mean, turn it, hoping they will get sorry, and let you alone. It means turn it, expecting that perhaps you are going to get slapped, on that side, too. You see, that's that way they did Jesus. They didn't get kind to Him as they saw how meek and yielding He was that night, did they? Did they? Not a bit of it. And His older brothers, those step brothers back in Nazareth, as Jesus as a little boy, and growing up as a young man. As the abuse was heaped upon Him, and the extra burdens and all of that. Did they now and then get relenting, and finally get to love little Jesus so much and appreciate Him so much, that they didn't abuse Him anymore, did they? Not a bit of it! Read the story there in *The Desire of Ages*, "As a Child" and in "Days of Conflict," those chapters.

Christ knew what He was talking about, my dear friends. He lived the life and He saw the demonstration of this wonderful law, the law of love. In other words, don't kill, even if you have to suffer. No matter what, don't retaliate, don't fight back, don't fight at all. Why? First of all, it is dangerous; second, it is unnecessary, God is looking after you; and third and most important, if you do, you will interfere with God's plan. You will interfere with the working out of His purpose. You will defeat (as far as you are concerned) the purpose of God, if you take up arms, in self-defense. You will spoil the

revelation of His love.

“...The cup which my Father hath given me, shall I not drink of it?” John 18:11.

“So for all these reasons, Peter, put up the sword again into its sheath.” All right.

Now I would like to study with you a few minutes, another sword, not Peter’s sword, your sword. Let’s turn over to the 57th Psalm, and the fourth verse. Proverbs the 12th chapter, and the 18th verse. Here is a sword that needs to go into the sheath, and it needs to stay there, friends. Psalm 57:4 and Proverbs 12:18. I would like to have you turn to both of those texts. Let’s see whether we are noncombatants or not. Alright, have you found it? What is this sword? A what? A sharp tongue. Is that what it says? Yes. David is suffering under that. The 57th Psalm, and the fourth verse. If you read the line just before the first verse, David composed this Psalm when he was in the cave. It says he fled from Saul in the cave. He was fleeing for his life. He says:

“My soul is among lions: and I lie even among them that are set on fire, even the sons of men, whose teeth are spears and arrows, and their tongue a sharp sword” Psalm 57:4.

Did you ever get pierced with somebody’s tongue? Did you? Yes, all right, 12th of Proverbs the 18th verse:

“There is that speaketh like the piercings of a sword, but the tongue of the wise is health” Proverbs 12:18.

And I want to tell you, friends, every one of us is either like Peter, in the business of using the tongue like a sword to cut people’s ears off, or else we are like Jesus the great medical missionary, trying to heal what somebody else has wounded. That’s right, everybody here is one or the other. Oh, I hope we will all get in the true medical missionary program, what do you say? Healing instead of hurting, saving instead of killing. Can the tongue kill? Let me tell you something, friends, that I read not too long ago, I came across it in a very interesting testimony. Not long after the death of Elder James White in 1881, Sister White wrote to the Battle Creek church, and I have the printed testimony. She said that her husband died of a broken heart because of the things his brethren and sisters said about him.

You mean that, that can kill a man? Yes! Yes, it can kill a man. It can kill a man. And 23 years later, at Berrien Springs Michigan, Sister White took part in the funeral of Doctor Megan’s first wife. And she told that audience, that the dear women lying there died a martyr to unsanctified tongues. Yes.

“There is that speaketh like the piercings of the sword...”

Proverbs 12:18.

Let's take another text on this. Proverbs the 18th chapter, and the eighth verse. Proverbs the 26th chapter, and the 22nd verse. Proverbs 18:8, Proverbs 26:22. What does Proverbs 18:8 say? By the way, what does it take to say words? The tongue, that's that sword again:

"The words of a talebearer are as wounds, and they go down into the innermost parts of the belly" Proverbs 18:8.

Peter's sword got a man's ear, but the tongue can pierce deeper down. And, my dear friends, a deep body wound, is a serious thing. Am I right, doctor? Yes. Listen, did you ever hear somebody say something, or did you ever have somebody tell you, what somebody had said, and did it hit you right in the stomach, right in the solar plexus? Any of you ever had that experience? Ah, yes. The tongue can be a sharp sword and Jesus is saying to every one of us, as He said to Peter:

"...Put up thy sword again into its sheath..." John 18:11.

I wonder what the "sheath" is? My friends, there is a double "sheath" there. Two lips that come together and two sets of teeth that come together. And the tongue is supposed to stay inside that double wall, except to bring blessings. That's right. And whenever the tongue darts out, except for bringing blessing, it's a what? It's a sword, it's a sword. And Jesus is saying, put up that sword again into its sheath, and He adds, "all they that take the sword will perish by the sword."

Ah dear one, do you know why some of us have had to suffer under accusing tongues and tattling tongues, tale bearing tongues and rumor reporting tongues? Do you know why? Well, I will tell you why. It is to teach us to quit that sort of business ourselves. That's right, that's right. And remember, every time that somebody says something about you that isn't true. And what hurts worse, sometimes, is when they say something that is true, friends, am I correct? Oh yes, but whichever it is that hurts us, remember, that is either because you have already used your tongue in that way, and God is letting you see how it feels. Or else God looks ahead and sees that you are going to be tempted tomorrow, next week, sometime, to use your tongue to pierce somebody, and He wants you to feel in advance how it hurts and learn to not do it. That's it friends, be a noncombatant, say, "I won't kill, I won't use my tongue to hurt somebody, I won't take that sharp sword and pierce somebody with it, no, no. I won't cut off somebody's ear with it, so they can't hear God's message and I certainly won't pierce down to the innermost parts of the body, and cause a deep body wound. I will not break somebody's heart."

Do you see, friends, what I mean, when I said that this Sixth Commandment is one that we need to study? Wouldn't it be awful to stand by the coffin of somebody and

know, or even think, that perhaps you might have had a part in hounding them to their death? Wouldn't it be a terrible feeling, friends? But it has happened. And somebody here is going to have that experience, unless we learn this lesson, my friends. Concerning the hundred and forty four thousand, those that keep the commandments and the faith of Jesus, it is written, in their mouth was found no guile. They are without fault before the throne of God. You see, that is the echo of James' statement,

“If any man offend not in word, the same is a perfect man,
and able also to bridle the whole body” James 3:2.

Ah friends, let's think over our lives tonight, what have we been using our tongues for? To heal or to hurt? To kill or to restore? God help us, to be convicted by His holy law, as we look into the mirror. But somebody says, “I know, but...” Well, that is what Peter thought, “I know, but...” In other words, “I don't just go ahead talking about anybody and everybody but there is some things that have to be handled.” That's what Peter thought, that's what he thought. He thought he was doing it to help who? To help Jesus. But Jesus said, “Peter, don't do it” for three reasons. First, it is going to come back to you if you do. Second, I don't need it, the angels can do a better job. And third, if you do it, you will interfere with God's plan. The cup which My Father hath given me, I'll drink it. Don't get in the road and try to prevent it.

Jesus would rather suffer than cause others to suffer. How often friends, we have the feeling, that we will not use our tongues except in self-defense. In other words, “I didn't say anything, until he started talking about me.” Well, that was Peter's feeling. He wasn't running after that servant the day before, was he? He didn't do a thing, until the servant came out there, to try to hurt Jesus. And then he said, “this has gone too far, I am going to stop this.”

I was interested in a little statement here in Volume 1, page 165. This is talking about some people in New York. I don't know whether there is anybody here from New York or not. But I am going to read it, and see whether you are from New York. Of course I should tell you, that this was given July 6, 1857. And that was even before you were born, wasn't it, sister? Yes, so this is not talking about anybody here tonight, or is it, let's see?

“I saw that many in New York have had so much care for their brethren, to keep them straight, that they have neglected their own hearts. They are so fearful that their brethren will not be zealous and repent, that they forget that they have wrongs that must be righted. With their own hearts unsanctified, they try to right their brethren. Now the only way the brethren and sisters in New York can rise is to each to attend to his individual case, and set his own heart in order.” *Testimonies for the Church*, Volume 1, page 165.

And now comes two lines, that I wish we would meditate on.

“If sin is plain in a brother, breathe it not to another...” *Ibid.*

Well, that’s the time to tell somebody, when it is plain, isn’t it? No

“If sin is plain in a brother, breathe it not to another...” *Ibid.*

Can you talk without breathing? How many can talk without breathing? Nobody, well that’s terrific.

“If sin is plain in a brother, breathe it not to another...” *Ibid.*

Will you say that with me?

“If sin is plain in a brother, breathe it not to another...” *Ibid.*

Well, it is all right for me to tell my wife, isn’t it? It is alright for me to tell the minister, so he can do something about it. It is all right to tell the church elder, so he can get on the track of that man and set him straight. It is alright to do that, isn’t it?

“If sin is plain in a brother, breathe it not to another...” *Ibid.*

Would you say it again?

“If sin is plain in a brother, breathe it not to another...” *Ibid.*

Once more.

“If sin is plain in a brother, breathe it not to another...” *Ibid.*

Well, what shall we do? All right, I will finish the sentence.

“If sin is plain in a brother, breathe it not to another, but with love for the brother’s soul, with a heart full of compassion, with bowels of mercy, tell him the wrong, then leave the matter with him and the Lord. You have discharged your duty. You are not to pass sentence” *Ibid.*

Ah, friends, well isn’t that just what Jesus had told Peter and the rest of the disciples in Matthew 18? Isn’t it there? Turn, let’s take a look at it. Matthew 18, how to use the tongue to heal, instead of to hurt, to save, instead of to murder. Matthew 18, beginning with the 15th verse.

“Moreover if thy brother shall trespass against thee, go and tell...” Matthew 18:15.

Well, let’s stop there a minute. “Go and tell.” “Go and tell.” That is where some people stop, isn’t it? “Go and tell.” Now there is a verse that speaks about, rightly dividing the word of truth. I wonder why inspiration put in, “rightly dividing?” Is there a wrong way to divide this scripture? Would it be wrong to stop right here?

“Moreover if thy brother shall trespass against thee, go and tell...” Matthew 18:15.

Would it be wrong to stop there? Did you ever stop right there? Did you ever read that far and say, “all right, I am going to tell?” You start out with a jet plane. But that isn’t what it says. “Go and tell” what?

“...him his fault between thee and him alone” Matthew 18:15.

I wonder why Jesus put that in there, “between thee and him alone?” Well, because that is what He meant, that’s what He meant. Did you ever try it?

“Oh, but I couldn’t do that, they might be offended?”

Of course they won’t be offended, if they hear three days later, that you have told the neighborhood, that won’t offend them at all, will it? They learn that you have told the pastor about it, told this one and that one and the other one. That won’t bother them at all, but it would hurt them awfully, if you would go and talk to them about it! Is that it, friends? God pity us. Do you know what’s the matter with us? Well, I leave it with you to study. But let’s come back to what He said.

If he has done the wrong thing, go and do what?

“...tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee...” Matthew 18:15-16.

I wonder why Jesus put that in? Because sometimes they won’t.

Well, you say, “That’s what is the matter, that’s why I am not going.”

That isn’t what Jesus said. It says, Go, and then if they won’t hear you, then what? Then, what does “then” mean? After you did the first. “Then take with thee one or two more.” “You mean I have to go back to him again?” That’s just what it says, after all he is the one that needs help, isn’t it? Yes. The place to put a bandage is

where the sore is, isn't it? That's right.

“...then take with thee one or two more, that in the mouth of two or three witnesses every word may be established”
Matthew 18:16.

Now what has to suffer? I am not going to ask you to raise your hands for I don't want to embarrass anybody. Except in your own hearts, it is alright for you to be embarrassed privately. I want to ask you something. How many times in your life, whether you are 15 years old, or 50, or 100, how many times in your life, have you taken one or two more, and labored with somebody over something you had tried to help them personally with, and did not succeed? How many times have you taken this second step, and taken one or two more with you?

I will tell you this, friends, I am not a rich man as you know, but I think I would be safe in offering a dollar to every person here tonight that has ever done that. I don't think it would break my back. But this is one of the commandments of God, and the remnant are going to do what? Keep the commandments of God. Now I want to ask you another question, again I don't want you to hold up your hand. How many of you have ever had two or three people, one of whom had come to you and labored with you over a point, and now they come and labor with you two or three together? How many of you have ever had that experience? I venture to say that there are very few in this audience, that have ever had that treatment. But friends, we need it, we need to give it and we need to receive it. That's why Jesus put it in the book. It is not obsolete, it is not antique, it is right up to date. We need it, and listen, if we ever needed it, we need it in this last generation, as we seek to get ready for translation.

Oh friends, let's become expert in using the tongue to help instead of to hurt, what do you say? And let us rejoice in our privilege. When we have tried to help somebody, and they haven't seen the point or haven't yielded, then take one or two more. Notice, Jesus doesn't say after you have tried to help him, then report it, and hope somebody else will take up the burden.

Take with thee one or two more.

Take them where? Why, to the same man you tried to help. You know I have thought about it friends. Some of us have some things that really need to come out of our lives. I suppose most of us do. And I believe that many of us would get a great deal of help, if the people that talk about us, would talk to us. I think we could just get educated fast. Someone was showing me the other day some interesting rocks, just rocks you know. But they had been put in something and tumbled. Tumbled one against the other for a certain period of time. And you know how they came out of that tumbler? Polished, beautiful. Say folks, let's be willing to get that kind of help, what do you say?

But listen, the only way that those rocks can get that way, is to come in contact with one another. And the only way I can help my brother, is to go to him, right? And the only way he can help me, is to come to me. Let's practice it, what do you say? And let's rejoice in it. And listen, friends, I will tell you frankly, I think we ought to do everything we can to help people to do this, because it is hard at best, especially for people to get started. And I am not sure, that if Jesus meant that it should be easy, to just go ahead, telling this one and that one, you know, that they ought to do this and that. Really, if you study the spirit of prophecy comment on this, we are to pray earnestly over this matter, before we go to somebody, and we are to reach the place where we are willing to lay down our lives for the brother we are trying to help.

Well, thank God, friends, there is going to be a remnant that keep the commandments of God and the faith of Jesus. Do you think they are going to keep the Sixth Commandment? Thou shalt not kill. Well, let's start keeping it, what do you say? Alright, now I come back to this thought of doing things to defend ourselves or others. Jesus says, Peter, put up that sword because My Father is looking after Me and it is part of His plan for Me to suffer this, and the cup which My Father has given Me I am going to drink it.

Listen friends, don't think that if you quit using your tongue to hurt others, don't think that, that means and guarantees that from now on nobody will hurt you. Don't think that. Jesus never did use the sword nor His tongue in self-defense, and we have gone over that ground. Did it ensure Him an easy life? No. No one was ever so persecuted as Jesus was. Listen, settle it in your heart tonight, two things. First, you are not going to use your tongue to hurt others, second, you are going to be willing to accept whatever hurting your Father permits to come to you from the tongues of others. You are not going to rise up in self-defense and start accusing others, because they accuse you. Settle it in your heart. Let me read it to you in a little poem that I love. This is from Jesus' statement, the cup which my father hath given me shall I not drink it:

I will not take that bitter thrust which rent my heart today,
As from an earthly soul, though it was meant that way.
But I will look beyond the tool because my life is planned.
I take the cup my Father gives. I take it from His hand.

He knows and even thus allows these little things that irk.
I trust His wisdom and His love. Let patience have its work.
Though human means have brought the sting, I firmly take this stand.
My loving Father holds the cup. I take it from His hand.

Now those who watch may wonder why these things do not disturb.
I look right past the instrument and see my Lord superb.
The trials which would lay me low must pass through His command.

He holds the outstretched cup to me. I take it from His hand.

Oh, friends, if we will settle that tonight friends, we will be true noncombatants, we won't kill. We may be killed, but we won't kill. And Jesus was killed but He rose from the dead. You know, I was meditating on it today, really, after it was all over, don't you suppose Peter and all the disciples and Jesus, seeing the whole thing work out, don't you think they were all glad that the plan was carried out, and Jesus died, rather than kill those people that came to kill Him? Don't you think they were? And listen, if you and I will be willing to suffer rather than get that sword out and start using it, in the end, friends, we will be so thankful and so happy.

Friends, you know, as I think about this, I am sorry for every word I have ever spoken to hurt others, even when I was trying to defend myself and my reputation. I am sorry I wish I hadn't done that and I am thankful, so thankful, that I have lived long enough to see that when God has helped me not to do it, eventually God had His way working things out. And He is a much better manager than I am.

The cup which my father hath given me shall I not drink it.

I would like to ask you a question tonight. And this one I am going to ask for a response on. For my dear friends, there is a time, there is a time to make a decision and there is a time to make a confession. There is a time before men and angels to express ourselves. And I am going to give an opportunity here tonight on a very specific question. If there is somebody here tonight that says, "God has spoken to my heart, I see that I have used my tongue to hurt others and I am sorry, and I want God to forgive me and I want others to forgive me and I want to take my stand tonight. With God helping me I am not going to use that tongue to hurt others, and I am going to be willing to be hurt if others hurt me. I am going to leave that with God, and not scurry around trying to fight back, I am going to settle those two things."

And I am not making this as a general call, but specifically, if God has spoken to your heart and you say. "The Holy Spirit says to me, thou art the man" and you want to make that confession and that dedication, that repentance and that consecration tonight. Just stand where you are, friends, that's what you want to do. And let the Holy Spirit write these things in your heart. Ah friends, thank God for His wonderful way.

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 will shall be whiter than snow.
Whiter than snow yes whiter than snow,
Now wash me and I shall be whiter than snow.

Dear ones, if the Holy Spirit brings to our mind someone that we have wounded

with the sword, let's go and ask Jesus to help heal that wound we have made. What do you say? And listen, if somebody has wounded us, do you think that Jesus would be glad if we would forgive them? What do you say? Now if it takes the Holy Spirit 10 years to bring them around of asking them to forgive us, shall we hold that for 10 years or shall we forgive them right now? That's right. Jesus, when those cruel soldiers were nailing Him to the cross, prayed, what was it? "Father forgive them for they know not what they do."

Well somebody says, "Why they knew what they were doing, driving nails through a man's hand?"

Ah dear ones, let us get that spirit of forgiving love from Jesus, what do you say? We can't manufacture it but if we look at the One who was the living law, and whose life this law was fully displayed and revealed and manifested in and demonstrated. He will reveal Himself to us, and in us and through us, and with His love we shall be able to love others as He loves them. And when that work is done in us, then we are ready for heaven. When we love people as He loves them. Thank God for the blessed work that has been done in our hearts tonight. And if we keep looking we will keep living, friends. So may the Lord bless us as we go out from this little vesper service tonight, that we may seek to heal every wound that we have made. And that we shall also forgive anyone who has wounded us.

Our Father, in Heaven, with all our hearts we thank Thee for the privilege of being noncombatants. Of standing with Jesus, not to resist evil men with their swords, but to receive that thrusts in love and forgiveness, in mercy. O Lord, teach us Thy sweet way we pray, write Thy holy law in all our hearts tonight. May we love men, those that love us and those who hate us and may these swords stay within their sheaths. May these tongues issue from their place only to heal and help. We ask it in Jesus name. Amen.

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