

God's Prophetic Telescope 9 of 16

The First Commandment

#0774

Study given by W.D. Frazee—April 7, 1967

This is the book, you know, on which our Lord has pronounced a special blessing:

“Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand” Revelation 1:3.

So we'll receive a special blessing as we read this message. The scripture says:

“And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament...”Revelation 11:19.

As we have noted, the temple of God in heaven is the place where Jesus is carrying on His work as the High Priest, preparatory to returning to earth to take you and me home.

In order that we might understand that temple in heaven and the work that's going on there, God called Moses up into Mt. Sinai over 3,000 years ago, and gave him a view of that heavenly temple and said, Moses, make a copy of it down here in this world. Moses did that.

Not only the building and the furniture but the services of the priests who ministered in this building—all were a copy of things in the heaven. Paul wrote the book of Hebrews to make that clear. We've been studying that from night to night.

Now, our text this evening calls attention to a special time in Christ's work in the heavenly temple when a door would be opened and men would behold the ark of His testament. This shows us, of course, which room we're looking into, for the ark is found not in the first room but in the second room.

In the Most Holy Place, there's only one article of furniture in that room, and remember, that ark is a chest with something very valuable in it. You've all heard of a treasure chest. This is the treasure chest of the universe, friends. There's something very valuable in it—so valuable that it is enshrined in the very heart of the sanctuary and its service.

And that holy object which is enshrined in the ark in the Most Holy Place in the temple in heaven is God's testament or covenant—His holy law—the Ten Commandments, spoken by God amid the thunders of Sinai and written by His finger on the enduring stone.

So, our text calls attention to the time when the people of God here on earth would focus their attention on that Most Holy Place and the work going on there and behold the testament in the ark—the Ten Commandments. We are living in that time. This is the hour of God's judgment.

This is the time, dear friends, when the attention of God's people here on earth is being directed to what Jesus is doing in the inner room of the temple, and the center of it all is that law, because here, we have God's rule of life, His standard of justice and judgment.

This law reveals His will. Harmony with that is righteousness; transgression of it is sin. And the whole sanctuary service is for the purpose of getting rid of sin and bringing in everlasting righteousness. When the sanctuary has accomplished its purpose, this law will be written in the hearts of all God's people as it is enshrined in the heart of the sanctuary there in the temple in heaven.

So tonight we want to continue our study of the wonderful work that Jesus is doing for all who let Him, in writing this law in our hearts. Now, let me make very plain, friends, at the beginning and all through our service, this is not a work that we can do for ourselves. We have read the new covenant promise there in Hebrews, the 10th chapter, where Jesus says:

“...this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts...” Hebrews 8:10.

Jesus must write this law in our minds and hearts. He who wrote it there on the mount over three millenniums ago is writing today. This wonderful brain the doctor was just talking to us about—this brain that we can affect so decidedly by our habits of life—by what we eat and drink, how we work and rest and so forth—this very brain with its 10 billion cells—here are the tables, my dear friends—here are the tables on which God is writing His holy law.

Isn't it wonderful that the Creator who made us in the beginning is willing to spend the time day by day writing this law in our minds and hearts. Let's give Him the time every day. What do you say?

Now, we noted a wonderful scripture last week from Isaiah 42:21, a prophecy of Jesus where the prophet says, speaking of the Messiah, the Christ:

“...He will magnify the law, and make it honourable”
Isaiah 42:21.

Jesus is in the business of magnifying the law of God. We know what magnify means—it means to make large, to make greater. Some of us have to wear glasses. Now, I can see you folks without these glasses, but I can see you more clearly when I put them on, and if I'm going to read from a book, the glasses are *really* a help to me.

And so it is with this law, my friends. Most of us need glasses to see clearly what's in there. The psalmist says:

“Open thou mine eyes, that I may behold wondrous things
out of Thy law” Psalm 119:18.

When the scripture tells us that this is the whole duty of man—Ecclesiastes 12:13—we should appreciate the fact that we need glasses to see everything that's good in here and everything condemned by these Ten Commandments. We need the magnifying glass so we can see that this law covers everything good to commend it and everything bad to condemn it.

And as I pointed out to you last Friday night, in the two testaments of the Bible, the Old Testament and the New Testament, we have, as it were, a pair of lenses—glasses, if you please—and as these two lenses are adjusted to our eyes and we look through the Old and New Testaments at this holy law of God, these precepts are magnified, and we see our duty as we might not see it if we did not study the Bible.

Now, we began last Friday night, a study of this point, and you remember that we found, looking at that Sixth Commandment, that this law:

“Thou shalt not kill” Exodus 20:13.

...deals with more than simply taking a man's life instantly with a gun or a sword. We found, according to the magnifying glass, as we put the magnifying glass of the Old and New Testaments upon it, that anger is a violation of this Sixth Commandment.

Cain murdered his brother, but he broke the commandment when he got angry with him. In fact, we read in 1 John, the third chapter, you remember, at the close of our meeting last week:

“Whosoever hateth his brother is a...” 1 John 3:15.

What?

“...a murderer...” 1 John 3:15.

“Whosoever hateth his brother is a murderer...” 1 John 3:15.

Now, you see, that greatly magnifies that Sixth Commandment. There are relatively few people in the world who have actually committed murder, as men measure that. Very few people have taken a gun or a sword or some weapon and taken a man's life.

But oh, how many there are that get angry, how many there are that lose their temper, how many there are that have secret and sometimes not so secret feelings of hatred in the heart—just a deep, abiding, despising hatred for some people.

And what does the New Testament tell us here:

“Whosoever hateth his brother is a murderer...” 1 John 3:15.

“...a murderer...” 1 John 3:15.

Well, then, listen. If I hate somebody, do I need the same saving grace that the man does who has taken a pistol and shot somebody? I need salvation, don't I? That's the point.

I need to come to the sanctuary, and I need to bring my sin over here. I need to put it on the Lamb. I need to confess my sin on Jesus. I need to ask God to forgive me, and more than that, dear friends, I need to ask God to change my heart. Is that right? Can God do it? Oh, yes, He can, my friends—don't forget He can—God can change the heart. He's in the business of changing people. The Creator is the re-Creator. God loves to change people. He'll change you.

And if you find, as we study from week to week, anything in this law that points out something in your life that needs changing, remember, Jesus says, Come to me—come to me—and I'll take your sins, I'll change your heart.

But one of the ways that He has of changing our hearts, dear friends, is by beholding this law. Day by day we need to be down on our knees with the open Bible asking God to help us to see what His will for us is.

Now, tonight, with this brief review, I want to go into another commandment. In fact, if we have time tonight, I want to look at two of them, under the magnifying glass. And what's the magnifying glass? The Bible—the words of Christ in the Old and New Testament. Here, we have the magnifying work of Jesus helping us to see the wonderful things in His holy law.

Now, I'm going to start with the First Commandment in our study tonight. If you'll turn to Exodus, the 20th chapter, we'll notice the First Commandment, and I want to ask you what sounds like a very simple question, and it is. Why is the First Commandment the first one, and I want you to think of it as we look at it. Why is it put first?

Exodus 20, and the third verse—here is the First Commandment. You boys and girls know this by heart, don't you. I hope we all do. God wants to write it in our minds. He wants us to be able to repeat these things from memory, but more than that, He wants us to understand them.

You have the First Commandment. Will you read it with me:

“Thou shalt have no other gods before me” Exodus 20:3.

Now, I ask, why is that put first? I'll tell you why, friends—because that's the first thing to be settled is the question of authority.

“Thou shalt have no other gods before me” Exodus 20:3.

In other words, friends, the very first thing to be settled is, Will we acknowledge God's authority? Will we accept Him as God? Will we let Him be God to us? If I keep the First Commandment truly, I'll keep all the rest. No problem about all the other nine.

But if I will not accept the Creator of the heavens and the earth as my God—if there is something else or somebody else that comes between me and Him, it will be impossible to really keep—truly keep—any of the other commandments.

Now, do you know how we show whether we keep the First Commandment or not? Do you know how we show whether God is really God to us? Turn to Romans, the 6th chapter, and the 16th verse, and you'll see—very simple—Romans 6:16.

Did you ever see a dog that two different people were calling? Here's somebody calling the dog over here and another person calling the dog over there, and the dog wants to listen to both of them, but what does the dog have to do? He has to make a decision, doesn't he. He has to decide whether he's going to listen to the fellow that's calling him west or the one that's calling him east.

Now, if he's a well-trained dog, he'll listen to whom? His master, yes. That's the thing. Now, our text—Romans 6:16:

“Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness”
Romans 6:16.

The dog shows who he thinks his master is by the way he runs. Is that right? And that's the way you and I show who is God to us. Do you know, the God of some people? It's a whiskey bottle. When the whiskey bottle calls, they run. But the First Commandment says:

“Thou shalt have...” Exodus 20:3.

What?

“...no other gods before me” Exodus 20:3.

Some people—their god is money. We hear about the dollar being the god of many people. It is, friends. Wouldn't make any difference whether it's a gold dollar or silver dollar or paper dollar. You know, some places in the world they have gold gods, some silver gods, but some places they have paper gods. America has become a nation of paper-god worshippers. That's right.

And if money comes between me and my duty to my heavenly Father and I listen to money instead of God, who is my God? Money is my god. Isn't that right? If God calls one direction and money calls in another direction, can I tell who is God to me? Can the angels tell who is God to me? Why, sure. That's what this verse says:

“Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness”
Romans 6:16.

Now, I'll tell you another way we can tell. Let's turn over to Matthew, the 10th chapter. See, we're looking at this law through the magnifying glass. My, aren't there a lot of things to see when we put the glass on? I can see a lot better with my glasses.

Matthew, the 10th chapter, verse 37—here's Jesus talking, and here it's not a matter of money or whiskey. It's a matter of people:

“He that loveth father or mother more than me is not worthy of me...” Matthew 10:37.

Shouldn't I love my father? Sure. But he's not my God. But, if I love my father more than I do God, then am I keeping the First Commandment? Oh, no. Oh, no. I can make a God of father or mother, of my wife or children.

There's many a husband that worships his wife. Well, you say, I think that's wonderful. No, it isn't wonderful, no. No human being is worthy of worship. That belongs to God alone. Is that right? And I want to tell you a little experience that illustrates what I'm talking about.

A number of years ago, I was holding a series of meetings in Oklahoma, and there was a young man attending my meetings from night to night, and we came to the study of the Fourth Commandment—the seventh-day Sabbath. You've all read it. You know it says the seventh day is the Sabbath.

And so, we were studying this along with the rest, and he came to the point where he was under conviction that he ought to obey God and keep the seventh-day Sabbath, but his wife said to him, Look here, if you accept that crazy idea and start keeping Saturday instead of Sunday, I'll leave you. What did he do? Why, my dear friends, he stopped coming to the meetings. He didn't obey God. He sold his soul for his wife's desire—to please his wife.

But may I tell you the sequel of that story. She left him in six months. That's right. He'd left God to hold her. He had turned his back on the holy law of God in order to satisfy her, and you see what he did—he lost both, didn't he. He'd given up God to please his wife, and now he lost his wife. What did he have? He didn't have anything.

No, the only way our love for one another can be what it ought to be is for God to be first—that's why this is the First Commandment. Do you see what I'm getting at, dear friends? So never try to love others until you first love God. Never try to settle what your duty is to others until you have first settled your duty to God. That's what the First Commandment means:

“Thou shalt have no other gods before me” Exodus 20:3.

Turn to Matthew 22, and notice how the great commandment that Jesus repeated here fits in right with this—Matthew 22:37:

“Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is...” Matthew 22:37-38.

What?

“This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself”
Matthew 22:38.

So the command to love other people is not the First Commandment—that’s the second great commandment that the second table hangs on, but the first and great commandment is to love God with all the heart.

So, my dear friends, God will test every soul to see whether you love God supremely—whether God is first—whether God is first. Oh, dear husbands, do you love your wives? But that isn’t the first question. Do you love God? Will you let your wife be an idol to stand between you and God?

You dear women—do you love your husband? But that isn’t the first question. Do you love God? Will you ask your husband whether you *can* obey God or not? Husbands, will you ask your wives whether you *can* obey God or not? Oh, how foolish that would be.

Try to help one another to obey God, but oh, every soul must stand before God at the judgment day all alone. And so, the First Commandment comes ringing down to us:

“Thou shalt have no other gods before me” Exodus 20:3.

Let’s settle it. What do you say, friends? Oh, let’s settle it, and ask God to write that law in our hearts. Now, there’s another wonderful fact that comes as we put the magnifying glass on it.

Put down Psalm 73:25 and turn over to it—Psalm 73:25. I want you to see something interesting here. It isn’t only obedience that shows whether God is first in our minds and hearts. It’s where we go for a good time that shows—it’s what we do when we have leisure—Psalm 73:25. David says:

“Whom have I in heaven but thee? and there is none upon earth that I desire beside thee” Psalm 73:25.

Oh, David says, Dear Lord, in all the universe, the One I want more than anything else or anybody else is you. Do you feel that way? That’s worship. That’s obeying the First Commandment.

But if religion is merely something you do sort of like paying your life insurance premiums, if it's just an obligation to perform so that in case some trouble happens you can call on somebody, you've missed it, friends. God wants to be to us not merely the source of law but the source of joy, not merely someone to obey but someone to love, someone to desire, someone to have fellowship with.

Is God that way to you? Is Jesus your best friend? Do you love to talk to Him? Is He first in your life? And that's all involved in the First Commandment.

Do you remember in 2 Timothy 3, Paul, naming the list of the sins of the last days, mentions:

“...lovers of pleasures more than lovers of God” 2 Timothy 3:4.

That's this generation, friends. The world is going mad after fun, gaiety, mirth, a kick, anything to excite—and God has no part in it.

But oh, here and there are those—and I hope everyone that's listening to me tonight is determined that you shall be among them—that say, Dear Lord, I love you better than anything in this world.

There's no party, there's no dancing, there's no movie, there's no TV program, there's nothing in this world that interests me as much as Jesus Christ. There's no friend and nothing any friend can do for me that can thrill my soul like the presence of Jesus. That's what it means to keep the First Commandment, friends.

Now, do you see, it's impossible for you and me of ourselves to have an experience of that kind, but we can come to the sanctuary and we can say, Dear Lord, forgive me for having other gods before the Lord. Take my sins, and then, Lord, write that law in my heart. Fix me so I love you better than anybody else. Fill my mind, thrill my soul with the thoughts of God.

And friends, if we'll keep looking, God will keep writing. If down on our knees we'll ask God to do that, He will so arrange things in our lives that the things of this world will look less and less, and the things of heaven more and more.

Turn to Colossians, the third chapter. I want you to see something wonderful here—Colossians, the third chapter, verses 1 and 2:

“If ye then be risen with Christ...” Colossians 1:1.

What's the next word?

“...seek...” Colossians 1:1.

What does seek mean? Hunt, try to do, aim in that direction, go around looking for.

“If ye then be risen with Christ, seek those things which are...” Colossians 1:1.

Where?

“...above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth” Colossians 1:1-2.

Now, the sanctuary is in heaven. Here are some of the *things* that we’re to seek, here are some of the *things* that we’re to set our affections on. Oh, this can become very real to us—very real to us.

You know, the people of this world—they know what’s going on around the globe, and particularly, if they’re interested in sports, they know the sport world. If they’re interested in Hollywood, they know the movie world. If they’re interested in Wall Street, they know the financial world, and so on.

But dear friends, God wants *you*—whatever in this world may be your business, your vocation—He wants *you* to have your first interest in heaven.

“Set your affection...” Colossians 1:2.

Your love, your desires, your hopes.

“...on things above, not on things on the earth” Colossians 1:2.

These things are all going to perish, but oh, here are things eternal. There is Jesus in heaven. Set your affections on Him. There is the holy law of God. Set your affections on that law.

Now, turn to Matthew 6:33, and I want you to notice another verse. This is all Jesus magnifying the First Commandment. That’s what it is—Jesus magnifying the First Commandment.

“Thou shalt have no other gods before me” Exodus 20:3.

Now, this particular verse is Christ speaking on the sermon on the mount. You know, the whole sermon on the mount is Jesus magnifying the Ten Commandment law, and here, as you will see, He’s magnifying this First Commandment—Matthew 6:33.

I’m going to ask you to read this one with me. Do you have it? All together:

“But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you” Matthew 6:33.

Now, the “all these things” He says will be added are the material things we need in this life—some food to eat, clothes to wear, place to live, so forth. But those aren't the first things. What does He say is the first thing?

“...seek ye first the kingdom of God, and His righteousness...” Matthew 6:33.

And these other things will be added. So, the first thing is not to make a living. The first thing is to make a life. There are plenty of people making a living that aren't making a life at all. They're not getting ready to live—they're getting ready to die, and not even making a good job of that.

But oh, what a wonderful thing it is to seek first:

“...the kingdom of God, and His righteousness...”
Colossians 1:2.

His law is His righteousness. Now, I'd like to have you think of that seeking first the righteousness of God and His law—I'd like to have you think of three things about seeking it first.

First in importance—when we say, This is the *first* thing in my life, that means everything else must give way for it. Is that right? Is that what Jesus is talking about here? That's right. Everything else is secondary.

Those Greek runners that ran in the ancient games there—believe me, friends, they weren't watching the scenery here, there and yonder. They were just running with all their might for that gold. They saw that wreath of laurel and they wanted to *have* that, and so, running for the crown, everything else had to be lost sight of.

“So run...” 1 Corinthians 9:24.

Paul says.

“...that ye may obtain” 1 Corinthians 9:24.

And that's another way of saying:

“Thou shalt have no other gods before me” Exodus 20:3.

If you want to make a success of the Christian life, man, you must put *all* you have into it.

“...seek ye *first* the kingdom of God, and His righteousness...” Matthew 6:33.

But then, I'd like to have you think of this. First in life—first in life. I want all the boys and girls and the young people in their teens and twenties to turn to

Ecclesiastes, the 12th chapter, and we're going to note the 1st verse—Ecclesiastes 12:1.

Boys and girls, young men, young women, to you especially, the First Commandment should mean much. *You* are to seek first the kingdom of God. *You* are to make God *first* in your life.

Do you have it? What's the first word there? Remember. What's the second word? Now. When is now? Oh, that's now. All right. Read it with me:

“Remember now thy Creator in the days of thy youth...”
Ecclesiastes 12:1.

That's enough.

“Remember now thy Creator in the days of thy youth...”
Ecclesiastes 12:1.

In other words, make God *first*. But do you know, the Devil has sold a lot of people on the idea that if you're ever going to be religious, the time to do it is when you get old—that youth is the time to have a good time and, of course, you couldn't have a *real* good time if you were very religious. Are there people that believe that? Why, sure. Nearly everybody believes that.

Friends, that's a lie of the Devil and he's no friend of yours. The way to be truly happy is to make God *first*.

“Remember *now* thy Creator in the days of thy youth...”
Ecclesiastes 12:1.

“...seek ye *first* the kingdom of God...” Matthew 6:33.

And I suggest, if there's a single young person here tonight that hasn't found this by experience, give God a chance—give God a chance. Let God show you what He can do. And give Him more than five minutes, too.

“...seek ye *first* the kingdom of God, and His righteousness...” Matthew 6:33.

“Remember *now* thy Creator in the days of thy youth...”
Ecclesiastes 12:1.

There's one more thing about this first business. We saw first in importance, first in life—first in the day. Turn to the fifth Psalm, please, and notice the third verse—Psalm 5, verse 3. Oh, yes, begin the day with God—begin the day with God.

Who do you think should be the first one we listen to in the morning? God. Who do you think is the first one we should talk to in the morning? God. Before we listen to men, listen to God. Before we talk to men, talk to God.

Did you find the fifth Psalm, the third verse? What does it say?

“My voice shalt thou hear...” Psalm 5:3.

When:

“...in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up” Psalm 5:3.

Isn't that a nice way to begin the day. So, here it all is, out of the First Commandment—the Old Testament and the New Testament—the words of Jesus magnifying the law—make God first, first, first—first in importance, first in life, first in the day, first in our home, first in our work, first in our play, first in our study—first in everything. That's keeping the First Commandment.

Now, I want to ask you something. Is there anybody here that, as we study these things under the ministry of the Holy Spirit tonight, you recognize that somewhere along the line something has come in between you and duty to God?

You've let some relative or some friend keep you from your whole duty, or you've let your own selfish heart pull you aside, or you've let some habit like liquor or tobacco or something like that crowd your mind to interfere with making God first, or you just fail to give God time day by day—you fail to make Him first in your life. What can you do about it, friend—what can you do about it?

I want to tell you two things you can do about it, and then tell you two things He'll do about it, and they all begin with C and so you can remember them easily. The first thing He wants you to do is come—c-o-m-e:

“Come unto me...” Matthew 11:28.

If you've been a sinner, if you've broken God's law, if you've failed to make God first, if you've let the world come between you and Jesus, He says, Come, come, come. Come with your sins, come with your guilt, come with your failures—come—come to me.

Second, confess—1 John 1:9:

“If we confess our sins...” 1 John 1:9.

That's it. All right. Well, there's the two things you and I can do, friends. We can come. Back there, they came to the sanctuary on earth. They brought the lamb here to the altar, they put their sins upon the head of the sacrifice. They slew it. The priest took the blood into the sanctuary. Oh, friend, I'm so glad we don't have to journey to Jerusalem tonight. Right where we are, we can bring our sins to Jesus, the spotless Lamb of God. He says, Come and confess.

Now, what will He do? Oh, friends, there's two things He'll do. Look at Psalm 32:1. You'll find the first thing He wants to do. Look for that word with a C in it. What is it? Cover.

“Blessed is he whose transgression is forgiven, whose sin is covered” Psalm 32:1.

You see, back there, when the priest sprinkled the blood in the sanctuary, that represented that God had taken the sin from the sinner, put it in the sanctuary, covered with the precious blood.

Oh, listen. You may have come into this chapel tonight with sin, with guilt, on your soul. You don't have to go out with it. You can leave it with Jesus, covered by His precious blood up there in the heavenly sanctuary.

But there's something else He wants to do. Back to 1 John 1:9:

“If we confess our sins, He is faithful and just to forgive us our sins, *and...*” 1 John 1:9.

What else?

“...to cleanse us from all unrighteousness” 1 John 1:9.

Isn't that wonderful, friends. So, remember the two things you and I are to do. We're to come and confess. There are two things He'll do. He'll cover and cleanse. That solves the sin problem, friend—that solves the sin problem.

Will you come? Will you come? Will you confess? Will you bring those sins—those failures—to Jesus, and then will you believe with all your heart that He keeps His word? Will you believe that your sin is covered in the sanctuary above? And will you believe that He is cleansing your heart, changing it, writing His holy law in your mind that you may know His will and do it?

How many of us would like to send Jesus the word tonight that we're with Him in this matter? May I see your hands. Is that your decision, friends? Oh, thank God. Let's be in earnest about this thing—every soul of us.

Now, tonight, I have another commandment or two to study with you under the magnifying glass—something very interesting. I had something in mind from the second table tonight but we didn't get to it. That's all right. We'll have it next week, the Lord willing—something very interesting from the second table.

The second table, you know, is commandments five, six, seven, eight, nine, ten. And so, next Friday night, God willing, we're going to use the magnifying glass again. Would you like to see this law under the magnifying glass? All right.

Now, listen. Another thing, friends—haven't you got some friend, some relative or neighbor, that you'd just love to have them hear what you heard tonight? Haven't you got somebody like that? Will you pray every day this week for the ones that you believe God wants you to help bring here next Friday night.

Remember, friends, if somebody will come here and hear this message and get ready for heaven, they'll thank you all through the days of eternity. If you know somebody that doesn't know God, pray for them and ask them to come and get acquainted with Him here, and if you know somebody that *does* know God, wouldn't they like to come and get better acquainted with Him? Why, yes.

This service is for people that don't know God and for people who do know Him. That takes in everybody, doesn't it. That's right. There's something here for everybody. There's something for you, your friends, your neighbors. Let's be in earnest about gathering in those that God wants to hear this message.

Now, we're going to stand, if you'll stand with me. We're going to have a benediction. Men, as I announced earlier in the service, we're going to have a little after meeting. Any of you that would like to come up, if you'd like to ask questions, and I have a few extra things to give you, and you come right up here in front.

You may have some question you want to ask about the sanctuary. I have something I'm going to make plain to you tonight in this little after meeting. If just one person stays, we'll have a meeting—after meeting. If a dozen stay, they can have it.

So, the main service is closed now, as soon as we have the benediction, but remember, any or all of you are welcome—if you want a bit extra, come right up here quickly to the front and take these front seats. We'll have our little after meeting.

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