

God Takes the Reins

#0687

Study given by W.D. Frazee—November 20, 1964

There's only one thing that God is interested in and that is love, my friends. We were mentioning that God loves a cheerful giver, and that's true not merely of money, but it's especially true of service, our lives.

The text tonight is Hosea, the 11th chapter, and the 4th verse, first part. Before we read the text, I'd like to read a sentence that some of you've heard before. It's in the book *Testimonies to Ministers*, page 300. Speaking of the closing up of this work in the glorious loud cry that's just ahead, this statement is made:

"God will use ways and means by which it will be seen that He is taking the reins in His own hands" *Testimonies to Ministers*, page 300.

He's going to take the reins in His own hands. Now, I've read this statement, friends, ever since the book first was published, and I don't think I ever understood it until today (and I'm sure there's more meaning in it than I've plumbed yet). But I've heard this statement read a great many times—I've read it myself—but somehow tonight I have a picture that I wouldn't take anything in this world for. I want you to study it with me:

"God will use ways and means by which it will be seen that He is taking the reins in His own hands" *Ibid.*

Now, the people to whom this was written understood what 'taking the reins' meant. A lot of people don't know what 'taking the reins' means. Do you know what 'taking the reins' means? Anybody here ever took some reins? Some of you, yes. What is it? [Someone in the congregation responds, "The reins of horses."] The reins of horses, yes, or mules. Well, what do you have reins for? [Audience responds: To guide...] Why, to guide the animal. Yes, if you want to cultivate some corn or you want to drive a buggy along the road, you sit there or follow the animal down the furrow and you pull here or you pull there and that way you guide. (It's a bit different than the way we guide automobiles or airplanes, isn't it?) But that's what 'taking the reins' is talking about. It's the *guideline*. God is going to make it manifest that He is "taking the reins in His own hands."

I'm not going to take time tonight to tell you what a lot of people *think* that means. I just would like to study with you tonight what it *really* means, and I know God will bless our souls.

Now our text:

“I drew them with cords of a man, with bands of love...”
Hosea 11:4.

Who’s talking? *God* is talking and He’s talking about Israel, as you notice in the first verse:

“When Israel was a child, then I loved him, and called my son out of Egypt” Ibid., verse 1.

Then this fourth verse:

“I drew them with cords of a man, with bands of love...” Ibid., verse 4.

What are the reins, dear friends? [Audience responds: Love.] Love—those are the reins. And God is going to take those reins of love in His hands, and He’s going to guide and lead and direct all who are in the harness.

Now, those of you who have been taking my class in Christian Administration will remember that week after week, we’ve been putting on the blackboard a very simple little illustration. While I don’t have a blackboard here tonight, you all have the gift of imagination, so I’m just going to write it right up here like there was a blackboard and you all can see it.

In the upper left-hand corner is “God.” And then from that word “God,” our dear Heavenly Father, two lines come down. The long line comes down to a little box with an “I” in it. That’s the individual. That’s you. That’s me. And above that, there’s a larger box that’s labeled “Group.” That’s the family that you belong to. That’s the institution that you’re a part of if you are in one of God’s institutions. That is the church, preeminently and especially. That box represents the church, the one object in this world that is of supreme concern and regard to our Father in heaven.

And so think of those two lines: that line that goes to the little box below (that’s you, that’s me) and the line that goes to the larger box above it (the group). And between the large box and the little box underneath, there’s a line.

The purpose of that diagram is to help us visualize this: that God intends every one of us to learn our duty, His will for us, through those *two* channels. He has *some* things to tell us directly, personally, all alone. (Romans 14 makes that very clear.) He has *some* things to tell us through others—through His church, through the group that we’re connected with.

Here’s a child growing up, not merely the baby (obviously the baby is entirely dependent on his parents) but a child 8, 10, 12, 14, 16 years of age. Is he a part of a

group? Yes, a part of the family. Does God have anything to tell him through the parents? Oh, yes. Will He have some things to tell the child personally? Oh, yes.

And may I say, friends, whether it's in the home or the school or the church, the great problem of life is how to get guidance through those two lines that satisfies the conscience so that we are walking in the clear light of duty without any regrets. That's the great problem of life. But it's not an insoluble problem.

Now, there are those, of course, who seem perfectly content to just get their orders all by themselves. They don't want *anybody* to tell them what to do. Their idea is that nobody is going to be a Pope to them. And they don't have any Pope. They don't have any priest. They don't have any leader. They don't have anything. They just are all alone.

On the other hand, there are those that seem perfectly content to let somebody else tell them what to do. There are millions of people in the greatest church in the world that calls itself Christian who believe what the church tells them to believe and do in religious matters what the church tells them to do.

I say that whether we depend upon the lower line alone or the upper line alone, friends, we're missing something. God wishes to lead us and direct us in part through the direct impressions of His Holy Spirit upon our minds personally and in part through others that He has placed in such relationship to us that they can give counsel and guidance—whether in the home, the school, the church, or whatever our relationships may be.

Now, tonight I want to study how it is that you and I are to relate ourselves to those lines of guidance that come to us through others. You notice that the cords are cords of love. Certainly those are the cords that Jesus draws us with personally, aren't they? Yes. When you kneel down and pray all alone in the secret place and open up your heart to Jesus, when you see His love poured out for you on the cross, and when you kneel there and surrender your heart to Him and say, "Dear Lord, show me what you want me to do," what is it that draws you? His love.

And my dear friends, the only energy that is worth transmitting through the great power lines of God's kingdom is the energy of love. And just as we ourselves are drawn personally by that love speaking to our hearts individually, that with which we should draw others—in the home, in church capacity, in institutional relationships—is love and only love. Anything else is foreign to the government of God.

Let's turn to James, the 3rd chapter, and the 17th verse, and I want you to see how this works. James 3:17:

"But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated..." James 3:17

“Easy to be entreated,” that’s the thing I want you to notice just now, “easy to be entreated.”

How many of you have ever driven a horse or mule? May I see your hands? Well, isn’t that fine! How many of you have ever driven more than one? May I see *your* hands? Did you ever find any difference? Why, there are some of these creatures (I was about to say, “bless their hearts”) [laughter] that respond even without a line on them, just by a word, you know? Isn’t that nice?

But did you ever have hold of a critter that you really had to pull on the lines to get somewhere with? That’s what God was thinking about over there in the Psalms when He said, “Don’t be like the horse or the mule, that have no understanding, whose mouth must be *held in* with bit and bridle, lest they come nigh unto thee” Psalms 32:9.

Now, the people that we’re looking at in this verse here in James 3:17, they are easy to be what? [Audience responds: Entreated.] Entreated. What does ‘entreated’ mean? ‘Appealed to.’ Thank you, Brother. That’s just it: ‘appealed to.’

You remember in the book *Education*, the Spirit of Prophecy tells teachers and parents that as a rule it’s better to request rather than command because that gives the one addressed a chance to respond. Do you respond to that sort of thing?

Suppose I say to Bill here, “Would you hand me a pencil?”

I know what *this* Bill would say! [Elder Frazee moves to a different person.] What would *you* say?

“I’d be most happy to.”

“I’d be most happy to,” sure. Well, now I think either of these young men is “easy to be entreated,” and that doesn’t mean they’re weaklings. Oh, no.

How much resistance do you have to the request of those who have a right to make requests?

Did you ever hear a parent yell at a child, “How many times am I going to have to tell you not to do that?” That child is not what? Not “easy to be entreated.” (Of course, there’s probably a reason that it isn’t. You could meditate on that too.)

But God wants you and me, dear friends, in the army of Christ to be such *responsive* soldiers that it’s *easy* to get the word down the line. No sergeant has to bark at us to get us to pick up our feet and get to marching. “Easy to be entreated.”

And friends, do you know (and may I say it reverently), God Himself is just as helpless as can be on this point before the unsundered will. That’s right. That’s what God has been waiting for for 6,000 years—to get some people that are “easy to be

entreated,” that just *love* to do what He wants them to do and love to do what their *brethren* want them to do.

Someone says, “I think somebody is trying to get us into a trap.”

Don’t come in then, don’t come in. “Never walk into a trap.” And that’s what somebody told somebody 6,000 years ago and more, up in the nicest place in the universe—he told them that they were just getting into a trap. You remember? Who was that? [Audience responds: Satan.] Satan. He became Satan on that program. How many listened to him? [Audience responds: One third of the angels.] One third. Did God work for them? Did their fellow angels appeal to them? Did they plead with them? Were they “easy to be entreated”? Oh, no, friends. The first tears that this universe ever saw were shed in heaven over the rebellious, unresponsive hearts of those angels who knew for the *first* time what lack of response meant.

Ah, dear ones, if there’s a soul here tonight that has prided yourself on your ability to get what you want by sticking up for your rights, oh, look in the mirror and see what a hideous thing it is tonight. And if there’s a soul here tonight that has prided yourself on your ability to resist appeal, whether in public or private, ah, my brother, my sister, my dear young man or woman, my dear son or daughter, think of what it means. Think of what it means.

Let’s look at a different picture: the 103rd Psalm, verses 19-20:

“The Lord hath prepared His throne in the heavens; and His kingdom ruleth over all. Bless the Lord, ye His angels, that excel in strength, that do His commandments, harkening unto the voice of His word” Psalms 103:19-20.

This is talking about the *good* angels—the loyal angels, the holy angels—and this says they ‘harken’ to the voice of His word. Those who read the original Hebrew tell me that the thought here is that the angels up there in heaven around the throne are just *bending over*, anxious to hear anything that God may whisper to them about what He wants them to do. Isn’t that a wonderful picture, friends? Those angels are what? “Easy to be entreated.” It isn’t *hard* to get their attention.

Just to look at that picture in reverse, did you ever see a boy out at play with some other boys, and his mother or father call him to do something that it is very hard for him to hear? Did any of you ever have that experience? You see what I mean? That’s the other direction.

But, oh, here is the *happy* thing. Why, it operates even on the ears, friends. It makes it *easy* to hear. You’re just *anxious* to find out what’s on the schedule, hoping that there’ll be something there that you can do.

Well, if we're harnessed up and the reins are what? [Audience responds: Love.] If the reins are love, just the slightest little pull on the reins is all it takes. We don't have to be *pulled* into line. All we have to have is just the slightest little touch to let us know what's wanted, you understand. That's all. Why? Because we love, and we *know* that the ones who are sending the message love *us*.

Oh, let me pause to say, friends, I wish every parent understood this. There'd never be any yelling or scolding, would there? I wish every teacher understood it. I wish every supervisor understood it. I wish every administrator in church or anywhere else understood it. And thank God, there *are* going to be some parents and teachers and administrators that *do* understand these things, and they're going to lead through love, my friends. That doesn't mean they won't lead. Oh, they'll lead.

"Like a mighty army," you were singing a few minutes ago, "*moves* the church of God." Oh, I *long* to see the church of God *move* into action in the final battle of earth's history and plant the flag of God on the eternal heights! Won't it be wonderful to see the soldiers surging up those battlements in exact order, like a company of soldiers as *Early Writings*, page 271 says? Oh friends, I want to have a part, don't you? [Audience responds: Amen.] We *can* have if we'll learn how to *lead* through love and learn how to *be lead* through love. It takes both.

Do you begin to see what I'm beginning to see in that expression that "God will use ways and means by which it will be seen that He is taking the reins in His own hands"? Oh, it doesn't mean, I think, what some people *think* it means, that everything's going to be torn to pieces and God's leaders are going to be kicked out and a new crowd are going to take over. It doesn't say that. No. No.

The reins are going to be in God's hands, the reins of love. And remember: one rein goes to you directly from God, and the other comes through the group—through the family, through the school, through the church, through whatever group or groups that you're connected with—God is leading you through *others*, as well as through your own mind and thinking.

"Ah, but," somebody says, "that's the trouble! I get one message through this line and another one through this. What can I do?"

Well, what *do* you do? I wonder if any of us might be honest enough to say, "Well, I'll listen to each one and then I do as I please."

Someone was telling me several years ago about a woman who said the way *she* found out what to do was she threw down a stick and whichever way the stick pointed, that was the way she went. But, she said, sometimes she had to throw it down several times. [Laughter.] Now I know that sounds ridiculous, but I didn't tell it to you to make you laugh, friends. I told it to make you *think*.

I want to tell you something: if you want your own way, God will let you have it. And I'll tell you how God will go about letting you have it. He'll either let you get some convictions of your own (that you think are from the Lord but really came out of your own heart) that will make you so strong in having your own way that you'll even resist what the leaders in God's cause would counsel you. Or else, He sometimes lets you have it the *other* way. You may have convictions that God is causing you to feel, and instead of following them, you may go around and hunt for counsel until you can *find* some that will agree with what you want to do instead of the way you feel convicted. Either way, friends, the Devil's got you.

This program will never work unless you *want*, above anything else, what God wants. Then it'll work. Then it'll work. But if there's a screw loose, it'll rattle. If there's something lacking in your dedication, it'll show up. If there's some perverse streak, it'll manifest itself. You'll go off, one way or the other. You will either quit listening to the convicting voice of the Holy Spirit in your own heart that reproves you for your selfishness, or else you will become independent and stubborn and resist the appeals of love from your brethren. It's only a fully surrendered heart that can *stand* to be harnessed up and reined up with a line on each side of it, you know? Are you willing to be harnessed up?

Ah, dear ones, I look into your faces here tonight—some of you I do not know; others of you I've known for years—and I *know*, friends, *this* is the test that you and I must face. This is it, right here: will we respond to the appeal of love from God direct and from God through our brethren? That's the thing. Will we be "easy to be entreated" or will it be hard for us to respond?

Now, let's go to Matthew, the 18th chapter, and we'll see how this works. I want every administrator to note this carefully. Whether you're a teacher in a classroom, a supervisor in a department, a parent in a home, or a church elder in a church, note carefully how God uses the reins. Matthew 18:15:

"Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother" Matthew 18:15.

Here's a brother. He's gotten out of line. *You* are the one that has been injured. That, of course, means that you know about it. And for those two reasons, God lays upon *you* a responsibility to try to help him get back in line.

First, because you're the one that's been injured, and *you* have the opportunity more than anybody in the universe to show a loving, forgiving spirit, not a resentful one. You see, if you show a resentful one, you spoil the whole thing. If you say, "Look here, you stepped on my foot! You either quit that or else I'm going to take it to the powers that be and something's going to happen to you!" That isn't what this is talking about.

Did you ever see parents who would let their children get away with most anything as long as it didn't inconvenience *them*, but if they happened to do something that interfered with what the parent wanted right that minute, believe me, something broke loose? That isn't what God's talking about here.

"...If he shall hear thee, thou hast gained thy brother" *Ibid.*

That's the purpose—'gain' your brother. Now, listen, why does it say 'gain' your brother? Well, you *lost* him. The mistake he made put him out of gear, out of line. The bone is out of joint. You're trying to help him get back in. What appeal are you going to use? What's the mighty traction of Heaven? [Audience responds: Love.] Love. That's it. You may need to pray awhile, especially if he really hurt you.

Don't go to him while you're irritated. You're not ready. You need somebody to help *you* get into line. [Laughter.] No, that's right. You're trying to do what? You're trying to *gain* your brother. May be a little brother or a big brother, whoever it is, you're trying to *gain* him. And you're going to pull with what? [Audience responds: Love.] The reins of what? [Audience responds: Love.] Love.

Oh, won't it be wonderful if God and angels will be using your hands to pull those reins, and it will be God really taking the reins in His own hands? Won't it be wonderful, friends?

You see the trouble is we have too much in home and school and church of pulling on reins when God isn't around at all, *yanking* them. Nobody likes that; even a horse doesn't like that. He may yield to it because...poor, dumb brute. But people won't unless you pay them an awful lot or have a bayonet behind them. They won't.

"...If he shall hear thee, thou hast gained thy brother" *Ibid.*

And, oh, what a love feast it is! Yes.

You know, Brother, I think if you'd come to me that way, I think I'd want to respond. Wouldn't you want to respond if I'd come to you that way?

But somebody says, "I've tried that and it doesn't work."

By the way, I can read you a statement that says nine times out of ten it *will* work, so if you've only tried it once and it didn't work, you've got nine successes ahead of you if you'll try. [Laughter.] That's right.

But now, sometimes it *won't* work. That's why there's another verse in the chapter. What's the next word? [Audience answers: 'But.'] 'But.'

"But if he will not hear thee..." *Ibid.*, verse 16.

You mean he wouldn't respond to the appeal of love? No.

"But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established" Ibid., verse 16.

That's it. My brother came to me and he pled with me, but oh, I didn't yield. I said in my soul, "After all, it's just his word against mine. He looks at it one way and I look at it another." And he pleads with me and the tears fall and he prays, but he goes and I feel just as I did before. I'm still out of line and I didn't yield. I wasn't "easy to be entreated."

But, oh, a few hours or a few days go by, and here he is back again. But he's not alone this time; he's got somebody with him. Maybe it's my Sabbath school teacher. Maybe it's the church elder. Maybe it's the pastor. Maybe it's just a layman.

But listen, friends, oh, listen! If that brother is *really* seeking in the wisdom of divine love to win my soul, who's he bringing? Somebody that can appeal to my soul, if possible. Is that right? He's not going to bring somebody that's going to kick me. He's not going to bring somebody that will browbeat me. He's not going to bring somebody that's going to say, "Well, now look here, you either line up or else." No. That isn't what this is talking about, at any rate, is it? On the other hand, there's nothing weak about true love, friends. I'll show you that before we get through.

But he's bringing with him one or two more. And the two or three together, they talk with me and they plead with me. Ah, friends, I'd have to be pretty hard not to respond when two or three brethren that love me unite in making an appeal to my soul, wouldn't I, friends? Yes. But there are still some that won't yield to that:

"And if he shall neglect to hear them, tell it unto the church..." Ibid., verse 17.

...And let them disfellowship him. Is that what it says? No. What's the purpose of telling it to the church? My dear friends, so that *they* can do, as a church, just what the two or three did—unite as a church in an appeal to the man.

Can't you see the picture? Here's a meeting. (The church may be a little one of only a dozen members. It may be a larger one of 100 or 200. But there they are.) And here is the brother that one man tried to help, but he didn't yield to that appeal of love. Two or three went together and they pled with his soul, but he didn't yield. Here he is, and the story is told (not to try to grind him down, you understand; not to try to kick him out; but to try to do what? Oh, entreat him!), and one after another, beside the two or three, they get up and they are studying to find *some* way to reach the brother's heart.

Oh friends, how could anybody resist that? But suppose after *all* that effort he still won't yield. Ah, then Jesus says... (And listen: the same One that's been telling all about this love, listen to what He says and this is love too, but this is surgery):

“...But if he neglect to hear the church, let him be unto thee as an heathen man and a publican” *Ibid*.

Where are *they*? They're outside—a pagan and a publican.

I want to read you a very interesting comment on this from *Desire of Ages*, page 441. I want you to see why he's outside, and (mark this point, friends) it isn't because the church puts him out. As you'll see, he put *himself* out. Listen:

“If he will not hear them, then, and not till then, the matter is to be brought before the whole body of believers. Let the members of the church, as the representatives of Christ, unite in prayer and loving entreaty that the offender may be restored. The Holy Spirit will speak through His servants, pleading with the wanderer to return to God” *Desire of Ages*, page 441.

Do you see those reins working? Do you see the love pulling on the reins, first through one and then another?

“He who rejects this united overture has broken the tie that binds him to Christ, and thus has severed himself from the fellowship of the church” *Ibid*.

Oh, *who* put him out? He put *himself* out. Everything that heaven and earth could do united together to try to hold him, to draw him, to pull him back, but he wouldn't!

“He who rejects this united overture has broken the tie that binds him to Christ, and thus has severed himself from the fellowship of the church. ‘Henceforth, said Jesus, ‘let him be unto thee as an heathen man and a publican’” *Ibid*.

Now, that doesn't mean that we're not to work for him anymore. Do we work for heathen? Why yes, we raise millions of dollars to send missionaries over there and try to win them, don't we? Yes. So we ought to work for people after they're outside... But remember, friends (don't forget this): the man that does not respond to that united loving appeal has put himself out, and the church merely takes cognizance of that—it takes recognition of that—so that the clerk can write it down in the books.

Let me illustrate it. Here's a member that gets sick with cancer or pneumonia or some other disease. They get sick and finally, they die. Their name was on the church

books. What does the clerk do? Do we carry that name year after year? Why not? Well, they're dead. There's a column where the clerk puts the date that they died.

That's the way it *ought* to be with this, friends. That's the way it ought to be with this. When that point comes, the church should take cognizance of it and by vote *indicate* (not that it's through with the member—they're going to keep working for him), but indicate that they recognize that that tie has been what? Broken, severed. The union is gone, so the clerk writes it down in the book. Can he come back? Oh, yes. Thank God, friends! He can come back and be welcomed back, but he's out until he's in. That's the program. Notice that the church not only *can* do this; God says it *must* do it.

Now I want to ask you something: what would you think in the light of this (oh, watch this point!) if somebody came around to this man that had been worked with and pleaded with and labored with and finally the church took action and his name was removed from the roll—what would you think if somebody came around and said to him, "I understand that you were disfellowshipped."

"Yes."

"Well, friend, don't worry about that. Just so your name's written in heaven. That's all that counts. What men do to you, that doesn't affect your standing before God. Your name is still in the book of life, so don't worry. Other people have been cast out even when they were good, and you're being persecuted for righteousness' sake," and so forth.

You say, "How would anybody talk like that?"

Friends, it's being done. But I want to read you a message from inspiration. It came during a great crisis a generation ago. You'll find it in the *Review and Herald* of March 19, 1908. Oh, listen carefully, friends, and remember: at the time that the messenger of the Lord wrote this, quite a number of people (I don't mean thousands, but a number of people and even some of them *leading* people) had been disfellowshipped from the church because they were not true to the organization of the Seventh-day Adventist Church. They were getting out literature attacking the leaders. They were making a schism. This was the Kellogg/Jones apostasy of the early 1900's, centering in Battle Creek.

Now, I want you to notice what the messenger of the Lord said:

"Let none speak lightly of the duty of the church to administer censure and rebuke; neither let them criticize the action of the church when this painful task becomes necessary. Christ has given plain instruction regarding the duty of the church toward those who, while professing to be loyal members, are bringing dishonor to the cause of God by

their course of action. 'Every plant, which my Heavenly Father hath not planted,' he says, 'shall be rooted up.' God has commanded that those who prove themselves unworthy of church-fellowship shall be separated from his body. Those who speak against the exercise of this authority, speak against the authority of Christ.

"The one who first brought temptation into the courts of heaven is constantly working against the peace and prosperity of the church on earth. To those who will listen to his words, Satan represents the authority of the church as harsh and lacking in sympathy..." *Review and Herald*, March 19, 1908.

Who is it that says the authority of the church is harsh and lacking in sympathy? Who is it? Satan does.

"...Because it seeks to free the members from corrupting influences.

"...There are those who depart from the way of the Lord, and who take sides with the tempter and his sympathizers; and there should be those in the church who in the fear of God will act with justice and righteousness and faithfulness in administering reproof" *Ibid*.

What do you say friends? [Audience responds: Amen.] Oh, the Lord grant that we shall understand that love has surgery to perform as well as putting on poultices and salves.

Now, I want to give an example of how it works in the home. Here is *Child Guidance*, page 241. Now, remember: this isn't talking about the three-year-old or the six-year-old. That's on a different basis entirely. To the little child, the parent has to take full responsibility for its actions. But there comes a time (and I cannot give you the exact date on the calendar), when a child reaches the place where he must make a decision of his own. And I want you to notice what the attitude of parents should be. Listen carefully:

"Some indulgent, ease-loving parents fear to exercise wholesome authority over their unruly sons, lest they run away from home. It would be better for some to do this than to remain at home to live upon the bounties provided by the parents, and at the same time trample upon all authority, both human and divine. It might be a most profitable experience for such children to have to the full that independence which they think so desirable, to learn that it costs exertion to live. Let the parents say to the boy who threatens to run away

from home, 'My son, if you are determined to leave home rather than comply with just and proper rules, we will not hinder you'" *Child Guidance*, page 241.

I want to lay that down and go back to the first great rebellion in heaven. Do you know what Lucifer said to God and to Jesus as he stood there in defiance? He pointed to *all* those angels that stood with him and said, "Surely, You're not going to cast all *these* out. Oh, no!" He thought he had God in a hard place. God *was* in a hard place, but God was not getting ready to abdicate His authority and lessen the requirements of His law.

And I want to say this from the bottom of my heart: anyone in authority—I care not whether it's a teacher in the school, a parent in the home, or a church officer in the church that *quails* before defiance, that *wilts* before rebellion, and begins to study and find out how to arrive at some sort of an armistice, some sort of a method of living *with* the problem—is going contrary to God's word.

God is not in that sort of business. God wouldn't stand for rebellion in heaven, and He has no place for it in the home. He has no place for it in the church. And when men lift their hands against the government of God—whether it's children who've reached the age of accountability in the home or whether it's unruly church members in the church that want their way instead of preserving the unity of the body—there is only one thing to do, and that is, after proper labor with them, let them go where they can carry out their way. That's what God did to Lucifer, wasn't it, friends?

"Oh, but," somebody says, "I couldn't *do* that! I *love* them so much."

Do you mean you love them more than *God* does? Do you love them more than God does? No, you *don't*! Not a bit of it. That isn't love; that's sentimentalism.

Ah, friends, if there were more firm authority blended with loving entreaty, we could have a heaven on earth instead of a hell on earth.

"I drew them with cords of a man, with bands of love..."
Hosea 11:4

But remember: after the drawing has been done, after the tender entreaty has been repeated—alone, with one or two more, and with the group—then, if the heart is obstinate, if there's rebellion, there's only one answer: that's surgery. That's God's program. It's just as simple as we've studied it tonight, friends. If this is carried out, oh, thank God, we can soon be ready for heaven. Will you do it?

"*Easy* to be entreated." Let's cultivate it, friends. "*Easy* to be entreated."

I want to tell you something. I've watched right here on this campus for many years now, and more than once I've watched people come up to this point. I can think

of more than one dear person who's come and gone on this campus who's come up to this point. I've seen dear men and women come to the place where they were face to face with this question: would they yield their private opinions and desires and decisions when the judgment of their fellow workers was a certain way, or wouldn't they? Friends, I've seen people do it and gain a glorious victory. And I've seen people *fail* to do it, and it was only a matter of time until they were off and gone on their own way.

I leave it with your heart and conscience. There are only two ways. What did I read here in *Desire of Ages*? When we do not yield to the loving entreaty, we've broken the ties. We sing that song:

Blest be the tie that binds
Our hearts in Christian love!

But friends, does it *bind*? Does it *bind*?

Ah, you say, "But if I don't get my way, then *I'll* do this and this."

Yes, you can. You can. There's something about these ties, friends: in a sense they're as weak as water, but oh, in a sense they're as strong as the mighty power of Niagara, friends! It's all according to how we yield, how we respond.

Shall we bow our heads:

Dear Father, somehow interpret to our hearts the glorious privilege and opportunity we have to demonstrate here on earth how things are done in heaven. May we be like those angels that bend over, anxious to find out what's wanted. Oh indeed, may the tie that binds us be a blessed one, the tie of love.

[Tape ends.]

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