

God's Great Little Word

#0838

Study given by W.D. Frazee—April 30, 1960

We'll begin our study of the word this morning with Exodus, the 19th chapter, and the 5th verse. My subject this morning is the greatest *little* word in the Bible—the greatest *little* word in the Bible. We'll have seven texts, and you'll find this little word in each of the seven texts. We'll go right through the word. We won't notice all the texts that have this little word. It would be too many for one study, but we'll notice seven with this little word.

Exodus, the 19th chapter, and the 5th verse. Will you read it with me:

“Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine” Exodus 19:5.

Who is speaking in this verse? God is speaking. Who is He speaking to? Israel. He had just brought them out of Egypt. They were on their way to Canaan. He desired to enter definitely into covenant relation with them, and He said, If you'll do something, I'll do something. And it is that little word “if” that I would like to have you notice in our texts this morning—God's great gift.

In the book *Education*, page 258, I read:

“To every promise of God there are conditions” *Education*, page 258.

Now, the conditions are sometimes definitely expressed. Sometimes the conditions are implied, but whether expressed or implied, to every promise of God there are conditions.

“If we are willing to do His will, all His strength is ours. Whatever gift He promises, is in the promise itself...If we receive the promise, we have the gift” *Education*, page 258.

You notice in that short paragraph, there are two “ifs.” And so, this morning, as we study these various Bible texts and notice God's use of that little word “if,” we will remember that every promise of God has that “if” in it. Whether it's spelled out or not, it's there.

“To every promise of God there are conditions” *Education*, page 258.

And if we'll meet the conditions, then that which is promised is ours. And since the “if” relates to something that we must do—we must *choose*—that part of it

becomes of great importance to us. No question about God's part. There's no "if" with God. The "if" is with us, always.

"...if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: And ye shall be unto me a kingdom of priests, and an holy nation..." Exodus 19:5-6.

Did they accept the condition? Yes. They said, We'll do that. The eighth verse says:

"And all the people answered together, and said, All that the LORD hath spoken we will do. And Moses returned the words of the people unto the LORD" Exodus 19:8.

So a covenant relationship was established. Did they keep their promise? No. They broke it. But did God allow them to repent and did He accept them again? Did that happen again and again and again? Yes. Until finally, my dear friends, for the last time, they turned from the Lord, they crucified the Son of God, and they chose Caesar instead of Jesus, and the covenant was broken, finally, irrevocably, as far as that nation was concerned.

And so, God's purpose, with relationship to the fleshly seed of Abraham, was not carried out in its fullness, but will that promise be finally carried out? Will it? Yes. Through His church today, God has purposed to fill the whole earth with the knowledge of His love and the glory of His truth.

"And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" Galatians 3:29.

So that promise is ours, but there is an "if" today, as there was back there, isn't there? Yes, yes.

"...if ye be Christ's..." Galatians 3:29.

We can enter into the covenant—the bond of the covenant—only as we accept Jesus as Savior, and only as we obey His voice indeed. And so, our surrender opens the way for God to make us His people. Thank God, we can meet that "if," can't we.

Now, the next one we'll note is 2 Chronicles, the 7th chapter, and the 14th verse. This, you remember, was on the occasion when the temple at Jerusalem was dedicated in the days of Solomon.

Solomon had prayed earnestly to God that His presence might fill that holy place, and His prayer was answered. God condescended to dwell with Israel, and the holy Shekinah was manifest there in the most holy place in that beautiful temple.

But God looked ahead. God foresaw the apostasy of Israel. He foresaw that because of their sins, judgments would have to be visited on them from time to time,

and He made provision—he made arrangements that they could get some help. 2 Chronicles 7:13 and 14:

“If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people; If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land” 2 Chronicles 7:13-14.

Now, you notice that here is a promise that deals with material blessings, physical blessings, as well as spiritual blessings. God allows problems to come in the lives of men and nations because of their transgressions—pestilence, drought, famine, flood, epidemics. What is the purpose? Oh, to get men on their knees, to abase the pride of man, to teach man that he needs God—that he can’t live without Him.

And so, God says, When these things happen:

“If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land” 2 Chronicles 7:14.

Did those experiences take place? Yes. We remember that notable one in the days of Elijah. For three and a half years, the heaven was shut up—no dew or rain. But when on Mt. Carmel the people turned back to God, as His glory was revealed in answer to the prayer of Elijah, then the rain came. As they humbled their hearts and prayed, God heard and answered.

Will He do the same today? Yes. Should we personally, when we come into difficulty, disaster, any sort of problem—should that be an occasion of self-examination, humbling of the heart?

Now, it isn’t always true that disaster comes upon us because of sin. You remember that Job’s friends were mistaken on that point. They blamed Job. They said that his trouble was because of his sin. Nevertheless, was God using that experience of humiliation for Job to refine him? Did Job himself recognize that? Yes. He said:

“But he knoweth the way that I take: when he hath tried me, I shall come forth as gold” Job 23:10.

We need, also, to remind ourselves that God doesn’t always send judgments immediately when people or nations commit sin. Sometimes, He allows them to prosper for some time. As David says:

“I have seen the wicked in great power, and spreading himself like a green bay tree” Psalm 37:35.

But there comes a time of reckoning, so we must not confuse the issue or become confused. We mustn't think that every time somebody's in prosperity, they must be right, and every time they're in difficulty, they must be wrong. Either of those conclusions is a mistake.

Nevertheless, having guarded against those extreme ideas, we want to come back to this text—that God often sends judgments in order to get people to turn from their wicked ways. And He says:

“If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land” 2 Chronicles 7:14.

The next one is in the 58th chapter of Isaiah, and I'm sure that this is dear to every heart here this morning. The very fact that we're here worshipping God on this seventh day Sabbath shows that we have regard for the law of God on this subject. Now, here is a promise. Isaiah 58, the 13th verse:

“If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the LORD; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the LORD hath spoken it” Isaiah 58:13-14.

What a wonderful promise of material and spiritual blessings—material and spiritual prosperity—all dependent upon what follows that little word “if.” If you do what?

“...turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a...” Isaiah 58:13.

What?

“...a delight...and honor him...” Isaiah 58:13.

And then, He tells us three things not to do. What is it? Not do your own ways nor find your own pleasure nor speak your own words.

You remember that Amos in his message rebuked the Jews for the way they watched the sun on Sabbath afternoon. You remember that? Yes. He heard them saying, When will the Sabbath be gone so that we can get our goods out and start buying and selling. They were interested in making gain, and so as Sabbath

afternoon wore on, they were watching that sun. When will the Sabbath be gone so we can get the trade going again.

Were they keeping the Sabbath? Were they calling it a delight? No. It was a burden. They were going through the ritual. They didn't dare—they didn't dare actually bring the goods out and sell them on the Sabbath, but their hearts were there—their minds were occupied with that.

Well, they didn't get the blessing recorded here in Isaiah 58:13 and 14 because they didn't meet the "if." The mere fact that they rested on Saturday from physical work didn't bring them the blessing.

And so with us this morning, dear ones. The blessing that God wants to give us in the Sabbath, this holy day, with its sanctification—that blessing that He wants to give us—is dependent on our accepting the "if," turning from our own ways, our own words, our own pleasures, and entering into His rest—the joy of fellowship with Him in His created works, in the study of His word.

I'm thankful that I can testify this morning to a growing joy in the Sabbath day. I find that the more I turn aside from my own ways and thoughts and plans and let the thoughts of God fill these hours, the more happiness I have.

And I'm beginning to see how it can be that children of God in past ages have been willing to die rather than give up the Sabbath. They had something. They had in the Sabbath something that was more precious to them than life itself. They had the Lord of the Sabbath—Jesus Christ.

And oh, if we discern Christ in the Sabbath, if we find Him from week to week especially near us in these holy hours, we wouldn't mar that fellowship, we wouldn't break that bond, for anything in this world.

And when the decree goes forth shortly against those who honor all the commandments of God, we'll be among those who will stand stiffly for the truth. We'll be among that remnant that have the seal in their foreheads—deep in the brain engraved that Sabbath institution, which stands for obedience to all of God's commandments, and it all hangs on this little word "if"—"if"—if you'll take your feet off my Sabbath, if you'll quit trampling on my holy day, if you'll turn aside from human ways and human works and human words, and call the Sabbath a what? Delight.

Listen, parents. Is it part of our job to make the Sabbath beautiful and lovely and attractive and happy in our families? Is it? Yes. I'm sure there's a time and place for negatives in connection with Sabbath keeping. Cautions have to be put forth and sometimes with a don't. The Ten Commandments themselves repeat, Thou shalt not.

But, having said all that, let us remember that God's great purpose in the Sabbath is not what we keep from doing, but it's what we make room for doing. The great purpose of the Sabbath is not the cessation from work. That's merely the introduction to the real thing. It's the joy—the supreme joy—that comes in the word and the works of God on this His day.

We might profitably spend some time thinking about how parents can make the Sabbath happier through more contact with nature, and this season of the year—this beautiful springtime—what abundant opportunities we have.

Well, I leave it with you to meditate on. We're to call the Sabbath a delight. That's part of the "if," and if we do, instead of feeling burdened down, it says we'll ride upon the high places of the earth.

The world today has an expression, you know, going places—going places. Well, let me tell you, the people of God, friends, feel like they're getting somewhere as each Sabbath they enter into the joy and the rest of God's holy day. They feel that they have hold of something.

They're glad to be away from the din and the noise and the rush and the competition and the driving of this world. They're happy to be with God and one another in the place of worship, in the sanctuary, and out among God's created works. There's the joy of Sabbath keeping, and it's all ours "if"—"if." Let's accept the "if." What do you say, friends?

Now, let's turn over to Jeremiah, the 17th chapter, and the 24th verse. Here's another "if," and this one, as you'll see, is also connected with Sabbath keeping. God made His people back there a wonderful promise if they'd just keep the Sabbath—a wonderful promise. Jeremiah 17:24 and onward:

"And it shall come to pass, if..." Jeremiah 17:24.

There's our little word "if" again.

"And it shall come to pass, if ye diligently hearken unto me, saith the LORD, to bring in no burden through the gates of this city on the sabbath day, but hallow the sabbath day, to do no work therein; Then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem: and this city shall remain for ever" Jeremiah 17:24-25.

How long did God want Jerusalem to remain? Forever. He never intended that it should be destroyed by either the Babylonians or the Romans. He never intended that alien armies should stand within her gates and destroy her courts. No. He wanted the city to remain forever, and it could have remained forever if—if—if they had just continued in obedience to God, continued to keep His holy Sabbath.

I say continued—at the time that Jeremiah brought this message, they were far from a perfect obedience. He was seeking to call them back in a true revival and reformation, but they were resisting the message of the Spirit of Prophecy until finally, it says, there was no remedy—there was no remedy.

And the Jews had to be carried captive and Jerusalem destroyed, and as we've been studying in our Sabbath school lessons, there was a restoration, but there was no final and full solution of the problem. In one way or another, the Jews continued to depart from God until finally, as we have seen, the city was destroyed.

My point is, God made a promise that that city should remain forever, but He hung it on that little word "if," and I think we ought to make a very practical application of this this morning. Sometimes I hear people quoting certain promises that God has given us either through the Bible and the Spirit of Prophecy, and they quote them as if, no matter what men do, certain things were going to happen, but we want to remember that that "if" is there.

What did I read from *Education*?

"To every promise of God there are..." *Education*, page 258.

What?

"...conditions" *Education*, page 258.

Let me give you an example. In *Volume 6* of the testimonies, 145—this is a very practical question—one that is often discussed among us. Watch as the little word "if" enters into the heart of this paragraph:

"Though in many respects our institutions of learning have swung into worldly conformity, though step by step they have advanced toward the world, they are prisoners of hope. Fate has not so woven its meshes about their workings that they need to remain helpless and in uncertainty. *If* they will listen to His voice and follow in His ways, God will correct and enlighten them, and bring them back to their upright position of distinction from the world" *Testimonies for the Church, Volume 6*, page 145.

Is that a wonderful promise? Yes. But is it hinged upon that great little word "if"? Yes, my dear friends, and as surely as the carrying out of God's purpose in and through the city of Jerusalem was dependent upon that "if" which they must accept—that condition which they must meet—so each and every institution established by God today, the carrying out of the purpose of God in and through that institution, is dependent on this word "if."

"*If* they will listen to His voice and follow in His ways, God will correct and enlighten them, and bring them back to their upright position of distinction from the world" *Testimonies for the Church, Volume 6*, page 145.

Let us never forget the "if." Now, we come to another wonderful promise, and this one is in the closing book of the Old Testament, Malachi, the third chapter, and you all know what this one is about, don't you. It's another one of God's holy things.

In Isaiah and Jeremiah, we were reading about the Sabbath and the wonderful promises in connection with that holy institution, and now this one brings God's promise in reference to the tithe. Malachi 3:10. I'd like to have you read this one with me, and we'll notice right in the heart of the verse our little word again—God's great little word. What is it? If. Together:

“Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it” Malachi 3:10.

Oh, God says, I want you to prove me. See what I'll do for you. Just bring the tithes. How many? How much of the tithes? All the tithes. It's significant that in many places where the tithe is mentioned in the Bible, that word “all” is linked with it.

Back there when Abraham paid tithes to Melchisedec, the Bible says:

“...he gave him tithes of all” Genesis 14:20.

And when Jacob made his vow at Bethel, he said:

“...of all that thou shalt give me I will surely give the tenth unto Thee” Genesis 28:22.

And when, in the 27th of Leviticus, the Lord clearly enunciated that law of the tithe—put it down—He said:

“And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the LORD'S: it is holy unto the LORD” Leviticus 27:30.

And so, here, in this closing book of the Old Testament, God says bring what? All the tithes. What does the word tithe mean? One-tenth, that's right. Really, a person doesn't pay tithe unless he pays 10 percent, isn't that right, because you couldn't call it a tithe if it was less than the 10 percent. It wouldn't be a tithe. It would be part of the tithe. You might call it an offering, but the word tithe by its very nature indicates a definite fraction, and we are to bring all the tithes to the storehouse.

It's significant that we are commanded—I was about to say invited—more than invited—commanded—to bring the tithe to a specific place. The tithe is not a sort of charity fund. Some people in other communions seem to follow that practice. They think of the tithe as a sort of a charity fund from which they may disburse gifts in various directions.

Sometimes, you know, when we go out in the ingathering work and we solicit for the cause of foreign missions, some good businessman will say, Well, I'll give you something from my tithe account. Well, that's his privilege. He doesn't know this Bible plan, but you and I, as Seventh-Day Adventists—we know and accept this Bible plan.

The tithe is not ours to disburse here, there and yonder, as we may see fit. The tithe is ever to be placed where? In the storehouse—the treasury of the Lord—and if we adhere to that principle, then there's a blessing pronounced. If we will do that, then God says He's going to open what? The windows of heaven, and pour us out a blessing that there'll not be what? Room enough to receive it.

I wonder what you think of when you read those words. What picture presents itself to your mind? Is the thing we are thinking about a material prosperity—that we'll be like that rich man that God called a fool that had so much grain and produce that he had to tear down his barns and build greater.

Well, friends, the thing that I would like to have you think about this morning is the great blessing, richer than all other blessings, the presence of the Spirit of God in our hearts and lives.

Don't misunderstand me. There is a promise here of physical material blessing. He goes on to say:

“And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground...” Malachi 3:11.

And so forth. There's no question but what a material blessing is included, but oh, the great blessing God wants to give us is that which fills the heart:

“...the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us” Romans 5:5.

As another translation renders that:

“...the love of God has flooded our hearts...” Romans 5:5
(translation).

And isn't that the blessing we want. And when, from Sabbath to Sabbath, we bring the holy tithe along with gifts of gratitude, and place them in the offering and say to God, Now, Lord, we have fulfilled the conditions. Now, pour out the blessings.

Oh, let us with that open the windows of our souls heavenward, as God opens the windows of heaven earthward, and as the result, that wonderful blessing that flows from the most holy place can flow into our hearts and lives—a blessing that there shall not be room enough to what? To receive. I wonder what that could mean. I think that's good, sister—flow out to others.

You know, if you have a cup here and you start pouring in more than it can hold, what happens? It overflows. That's what God wants us to do, and that was the trouble with that rich man that God called a fool. God blessed him so abundantly and God said, I'm going to:

“...pour you out a blessing, that there shall not be room enough to receive it” Malachi 3:10.

He says, Yes, but I'm going to *get* room enough to receive it, and that wasn't God's purpose at all. God never intended that we should build barns big enough to hold everything He wants us to receive. No. He says, I want to give you so much that you *can't* receive it, but He never intended that we should try to make Him fill so many cubic feet. No.

He wants us, as the blessings come, to do what? Communicate, disburse, and if we'll continue disbursing, He'll continue pouring in the blessing. That's true of material things. It's true of spiritual things.

If we come to church and get a blessing, what does He want us to do? Go home and tell somebody about it—reflect to them the light which has shone upon us. Give to others that which God has given us. And that's part of the "if," my friends—that's part of the "if."

We must share, if we would keep,
That good thing from above.
Ceasing to share, we cease to have,
Such is the law of love.

Now, we'll turn over to the New Testament, and John 13:17 has our little word again. This is one of my favorite verses in all the Bible. I love it because it tells how to be happy, and that's one of my favorite subjects. I find that most people are interested in how to be happy. In fact, I think anybody that isn't interested in that must be a bit abnormal. Don't you think so? Everybody wants to be happy. Well, this verse begins with our little word. You've looked at it. Let's say it together:

"If ye know these things, happy are ye if ye do them" John
13:17.

Oh, this has it twice for good measure. And do you know why it has it twice? Because it takes both of the "ifs." This is like a door with two hinges, and they must swing together, my friends.

"*If* ye know these things, happy are ye *if* ye do them" John
13:17.

Now, let's transpose the phrases. *If* you know these things, and *if* you do them, then you are happy. That's right. Now, how will we know these things? By studying, by listening to the Word of God, by seeking to understand His will. That's part of the "if."

And then, along with the knowing, we must what? Do. And *if* we know and *if* we do, then we're what? Happy. Now, if you're not happy, what's the matter? Well, one or the other of those "ifs" is missing—one or the other of those hinges is not there.

And so, if we're unhappy, we should say, Dear Lord, is there something I need to know of your will that I don't know? Help me, as I search the word, to find

out what it is that I need to know in order to get rid of the transgression which brings the pain, the sorrow, the remorse, the disappointment.

But ah, many times when we kneel down to pray, we are face to face with the fact that our problem is not in knowing but in what? Doing. The messenger of the Lord tells us about sick people that in nine cases out of 10, if they'd only do what they know they could get well. That's quite a challenge, isn't it, friends. So, while we need more light, more knowledge, our greatest need is in the power to what? To do.

"If ye know these things, happy are ye if ye do them" John 13:17.

Now, 1 John, the first chapter, and the ninth verse, and this is our seventh and last of the "if" texts this morning—God's great little word, "if."

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" 1 John 1:9.

A number of our "if" texts this morning have dealt with the question of obedience. *If* you will obey my voice indeed, *if* you'll turn your foot away from the Sabbath, *if* you will bring the tithes, *if* you know and do these things, but ah, when we study those "if" texts, our hearts may be made sad as we recognize that we haven't met the conditions. We're sinners. We've forfeited any right to expect any blessings from God.

But thank God, He hasn't left us without hope. In this text, praise God, there is something that comes right down where we are and meets us right where we lie this morning. Isn't that true? Yes. If we're sinners, this text is for us. If we've broken God's law, here's a promise for us:

"If we confess our sins..." 1 John 1:9.

What does it mean to confess our sins? Well, first of all, it means to admit them, doesn't it—to recognize wherein we have strayed from the path, wherein we've broken God's law, broken God's heart—to admit it.

But more than admitting it, it means to let go of it—to give it up to Jesus. That's made clear in the ancient sanctuary service. In Leviticus, the fourth chapter, we get the picture. The man who wished to be forgiven brought his offering—the lamb or goat or bullock. He laid his hand upon it and transferred his sin to the innocent substitute. Then, he took the knife and slew that sacrifice.

But, ah, my friends, when the blood was taken into the sanctuary, the sin went in with it, for it had been placed upon the animal through the man's hand as he confessed his sins. Thus, in a vivid way, God showed that confession of sin includes turning loose of it, transferring it, from one's self to the substitute. Jesus is the Lamb of God who does what with the sin? Takes it away, and He'll never take it away by force. He waits our choice.

And so, *if* we confess our sin, if we acknowledge our sin and turn loose of it, if we admit our wrong and give it up, then:

“...he is faithful and just to...” 1 John 1:9.

What?

“...forgive us our sins, and to cleanse us from all unrighteousness” 1 John 1:9.

There’s that word “all” again, and oh, how inclusive it is—all our unrighteousness is cleansed—washed away—in the precious blood of Jesus. Thank God, friends. Oh, I choose to accept that little—that big little word “if” this morning. Don’t you?

I like the way it’s put in *Steps to Christ*:

“If you give yourself to Him, and accept Him as your Saviour, then, sinful as your life may have been, for His sake you are accounted righteous. Christ’s character stands in place of your character, and you are accepted before God just as if you had not sinned” *Steps to Christ*, page 62.

Ah, that’s wonderful. We can go down the steps from this upper room this morning conscious that all our sins are under the blood, conscious that we are accepted just as if we had not sinned. It hangs on that little word “if”—God’s great “if.”

“*If* we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness” 1 John 1:9.

Dear ones, here in God’s sanctuary this morning, if there’s some sin or sins that God brings to our mind, if He convicts us of some failure to meet the conditions in some of these other “ifs” we’ve studied, wouldn’t we like, right here this morning, to take hold of *this* “if”:

“*If* we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness” 1 John 1:9.

In this closing moment, wouldn’t you like to forget all about this audience, and in a special way meet with Christ all alone. You know, the great purpose of Sabbath worship is to meet with God, and if you’d like this morning to take hold of this last “if,” if there’s some sin you’d like to lay at Jesus’ feet and take from Him the peace and forgiveness, would you like to kneel down right where you are, talk that over with Jesus. If there’s somebody that would, you just kneel right down, and we’ll be praying for you. That’s right, dear ones.

“If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness” 1 John 1:9.

...relationship you can have with Jesus there on your knees all alone, forgetting all about other people, just talking to Jesus and letting Him talk to you. Are there others who want to join in?

Our heavenly Father, we thank Thee so much that Thou hast told us how to cooperate with Thee. As we’ve studied this little word “if” this morning—this great little word—oh, we thank Thee that Thou hast told us how to fit into Thy plans, and we’re coming this morning to ask Thee to take from our hearts everything that hinders the cooperation on our part.

We are sure Thou wilt keep *Thy* word and do *Thy* part. We’re coming especially to ask that Thou wilt forgive our sins. Thou has said Thou wouldst do it if we’ll just come and confess, and so now, in the quiet of our hearts, we’re giving up to Thee the things Thou hast convicted us of, and we pray that Thou wilt take them from our lives forever and wash us in the precious blood of Jesus. In His dear name, and we thank Thee, amen.

Now, I wonder if there isn’t somebody this morning that would like to speak in praise to God. If so, just stand up where you are and let the angel penmen write down in the book of remembrance your words of gratitude.

[Testimony meeting.]

[Comments made by Elder Frazee during testimony meeting.]

There’s some wonderful good news to put along *with* that. This is the nicest thing I know of in the universe—that all the while we’re approaching that glorious goal, God counts us just the same as if we were already perfect. That’s justification by faith, isn’t it. See, that’s the thing. All the while, we’re walking up this road that leads to perfection, if we’re willing day by day, God counts us just the same as if we had already attained

Isn’t that marvelous? That’s the thing. That’s what this 1 John 1:9 says:

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

What?

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

“Being justified freely by his grace...” Romans 3:24

“There is therefore now no condemnation to them which are in Christ Jesus...” Romans 8:1.

Romans 5:1:

“Therefore being justified by faith, we have...” Romans 5:1.

What?

“...peace with God...” Romans 5:1.

We must always keep those two great facts in mind—God’s constant call to a higher experience, but with it—oh, with it—the precious truth that we’re accepted just as if we had already reached it, if we choose it—if we’re willing. Isn’t that good? Praise God for it.

...May all join in this prayer of consecration—Have Thine Own Way Lord—272.

Have Thine own way, Lord, Have Thine own way,
Thou art the Potter, I am the clay,
Mold me and make me, After Thy will,
While I am waiting, Yielded and still.

Have Thine own way, Lord, Have Thine own way,
Search me and try me, Master, today,
Whiter than snow, Lord, Wash me just now,
As in Thy presence, Humbly I bow.

Have Thine own way, Lord, Have Thine own way,
Wounded and weary, Help me, I pray.
Power, all power, Surely is Thine,
Teach me and heal me, Savior divine.

Have Thine own way, Lord, Have Thine own way,
Hold o’er my being, Absolute sway,
Fill with Thy Spirit, Till all shall see,
Christ only, always, Living in me.

The Lord bless you and keep you, the Lord lift up His countenance upon you and give you peace, now and evermore, amen. Be seated.

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