

# How Can One Love?

#0555

Study by W.D. Frazee

This morning we continue our study of the great threefold message of Revelation 14, from last night. We are studying especially the 12<sup>th</sup> verse. The climax of this message. The development of the people who fully reflect the divine image. Would you repeat this verse with me?

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

Now I want to ask you a question. Is it easy, or is it hard, to keep the commandments? Is that a good question to think about? Is it easy, or is it hard, to keep the commandments? Well, turn over to 1 John the fifth chapter and the third verse. What are the last two words in this? “Not grievous.” What does that mean? They are not hard, they are not heavy? Altogether now, will you please read this verse with me?

“For this is the love of God, that we keep his commandments:  
and his commandments are not grievous” 1 John 5:3.

You see, God loves men, and He never asks him to do anything unless it is the easy thing, the nice thing, the lovely thing, the good thing, the pleasant thing.

“Her (wisdom’s) ways are ways of pleasantness...”

The Bible says.

“...and all her paths are peace” Proverbs 3:17.

Someone says, “I haven’t found it that way?”

I wonder if you were in the path? I wonder if you were in the path?

Were you ever driving along a highway to a certain destination, marked as paved road all the way, on your map, and you found yourself riding along on a dirt or gravel road that seemed rather rough and you said “what is this?” On checking, you were not on the road, you had gotten off somewhere. Of course, if you were in that situation, whether you took the road back, or took another road across, to join the main road, you might have some more bumps and dust, until you got back on the main road. Some people are off the main road and don’t know it, they have difficulties. Some people are off the main road, and they know it and they are having difficulty getting back. But God’s main road, God’s main highway of obedience is one of joy and satisfaction. Days of joy and satisfaction in the service of God.

“This is the love of God, that we keep his commandments:  
and his commandments are not grievous” 1 John 5:3.

Now this morning, I want to study with you how it is that men can keep the commandments of God. God appeals to three great motives. There are three reasons why people do things. God appeals to all of these motives to get us to choose right. The will, you see is the key thing in the mind. There are feelings, there are impressions, there are impulses, but the thing that decides whether we go, is what? The will. But the will decides on the basis of motive. I do this because I want this or because I want that. Now what are the motives that God appeals to? If you will turn to Matthew the third chapter we will notice an interesting expression in the words of John the Baptist. John you will remember is a type of this movement. Now I want you to notice what he said here in the seventh verse. The last line of the verse is the one I want you to notice:

“...Flee from the wrath to come” Matthew 3:7.

He asked those Scribes and Pharisees,

“...Who hath warned you to flee from the wrath to come”  
Matthew 3:7.

Now, let me say right at the beginning, in this part of our study, that there are people who think that nobody should be scared into Heaven. I agree. In fact, I will go farther; I don't think anybody will be scared into Heaven. I don't think people get into Heaven in that way. But nevertheless, if I saw a child about to put his hand where there was a rattlesnake I would cry out. “Don't do that, you'll get bitten.” And what would cause the child to change what it was about to do? It would be fear, wouldn't it? Yes.

Now there is a place for fear, my dear friends. Don't you think we ought to be afraid of a rattlesnake? Most of us are, whether we have figured it out or not, we are instinctively. There are other things that we are afraid of. In fact, the very fact that we are here this morning, the very fact that we are alive, proves, that we have had some wholesome fear along the way. Because there are many dangers that we have avoided because we were afraid to fall off a precipice, or afraid to put our hand on a red hot stove, or afraid of some other real danger. Am I correct friends?

Now, like every other thing, fear can be exaggerated, fear can be entirely hysterical, and unreasonable. But never get the idea that fear has no place in a normal life. And so with that prelude, I would like to have you think for a few minutes of what the Scripture is talking about here:

“...Flee from the wrath to come” Matthew 3:7.

What is that wrath to come? What is that wrath to come? What is that anyway? What's He talking about?

“...Flee from the wrath to come” Matthew 3:7.

What does flee mean? Run! It does not mean, walk leisurely away! It means, get in a hurry, get a move on, you run! Why? Because that wrath to come is a terrible thing. I ask again. What is he talking about?

“...Flee from the wrath to come” Matthew 3:7.

What is the wrath to come for every wicked man in this world? Yes, it's Hell, that's what it is. Now that word, of course, has misuses, like a lot of proper words, but I want you to notice friends, what Jesus says on this subject. Mark the ninth chapter. And these are the words of the gentle Jesus, the loving Jesus, the meek and lowly Jesus. Mark 9 beginning with the 43<sup>rd</sup> verse:

“And if thy hand offend thee...” Mark 9:43.

The margin says, lead to offend. If your hand causes you to offend, do what?

“...cut it off: for it is better for thee to enter into life maimed, then having two hands to go into Hell, into the fire that never shall be quenched: Where their worm dieth not and the fire is not quenched” Mark 9:43-44.

“Oh,” you say, “that's terrible!” It is friends! Let's read on:

“And if they foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into Hell, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched” Mark 9:45-46.

“Oh,” says someone, “that is terrible!” It is friends! It is. It is talking about a terrible thing! Jesus, the loving Jesus, is warning the wicked of the awful thing, the terrible doom, the consequences of transgression. Let's read on:

“If thine eye offend thee...” Mark 9:47.

Or cause thee to offend.

“...pluck it out: it is better for thee to enter into the kingdom of God with one eye, then having two eyes to be cast into Hell fire: Where their worm dieth not and the fire is not quenched” Mark 9:47-48.

It is notorious that modern religion has banished Hell from its vocabulary, largely. And of course much of this is a reaction from the awful pagan unscriptural doctrine of eternal torment. The Bible nowhere teaches that sinners are going to suffer in Hellfire through eternal ages! That is not the Bible teaching! But neither is it the Bible teaching, my dear friends, that when sinners die, that is the end of it. No, according to the 20<sup>th</sup> chapter of Revelation. The dead small and great, are going to stand before God, and everyone whose name is not found written in the book of life,

is going to be cast into Hell, into the lake of fire. And it says they are going to be judged according to their works. Read there in Revelation 20.

Now, my point is this, friends: Jesus, who knew what was ahead, Jesus the Son of God, warns men of that awful doom. He says it would be better to go maimed and get away from there, than to have two feet and be cast into Hell! He says it would be better to be crippled and to have only one arm than to go into that awful place! He says it would be better to lose an eye, then it would be to go into Hellfire! And you notice, it says the fire will not be quenched! The fire will not be quenched! There is no way to put it out!

If you got on fire here, you might find a blanket to smother it, or some friend might plunge you into a pool of water, or the fireman might come and put out the fire, but not this fire! It won't be quenched, it will burn until all is consumed! No, my friends, while the fire will be literal and vivid, and I tell you truly, we have no idea of what it is going to mean! There is something worse than that, is Hell worse than that? Yes! Turn to Matthew the eighth chapter, I want you to see it. Matthew 8, verses 11, and 12:

“And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth” Matthew 8:11-12.

The children of the kingdom! Think of it friends! The ones that were supposed to be inside are going to be cast where? Outside, into what? Outer darkness! I wonder that means? Now friends, I don't know and neither do you. I know what it is describing, but to understand it, to feel it, to comprehend it, there isn't a soul that actually knows! It is talking about the terrible darkness of utter separation from God, and none of us has ever experienced that! Jesus took it for us when He died outside the gate on the cross.

You know, here in this world, from time to time, there are those who have lived a life of sin, whose conscience awakes, and it scourges. They may lie awake when others are sleeping. They can't sleep, their conscience is awake and scourges. There are people who literally tear their hair, and as Jesus describes it here, gnash their teeth! Why? Ah, friends, conscience has awakened!

But what is all this, to the terrors of that day, when every man's life passes in full array before him, and the conscience, now fully awake, scourges him, and for every sin, my dear friends, for every sin, the agony will be terrible. That is the fruit of sin, and do not think in all that I am describing, that any of this is an arbitrary act of God. Do not think that in any of it, God finds pleasure, not at all. It is simply the result of sin.

“Sin when it is finished bringeth forth death” James 1:15.

And this is what we are looking at. Why would any man then, in a sane mind, continue to walk toward that lake of fire? Why would any man with his senses,

proceed to go into that outer darkness of God abandonment, when he knows that there will be weeping and wailing and gnashing of teeth. Why is it, dear friends, that men will continue?

Turn please to the 13<sup>th</sup> chapter of Matthew, verses 40, to 42:

“As therefore the tears are gathered and burned in the fire; so shall it be in the end of this world. The Son of man will send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; And shall cast them into a furnace of fire: there shall be weeping and gnashing of teeth” Matthew 13:40-42.

Did you ever hear someone cry and in agony? Oh, I am not talking about a little baby that is crying for its mother. I am not talking about a child that is crying because it can't go to town, or can't go swimming. I am talking about the wail of anguish when a soul is thrown into the terrors of remorse. Ah, friends, what will it be to hear that wail go up from the unnumbered millions of this world? Lost souls, like the sands of the sea for multitude, such a wail as this universe has never heard. And ah, every one of us here is marching toward it, unless we march away from it my friends. Unless we run away from it, flee away from it!

Ah, if men could only think of this, when they are tempted. Yes, whatever the temptation—to take a drink of whiskey, to take a cigarette, to commit fornication, to steal, to lie, whatever the temptation. If men could only see the flames of Hell, if men could only feel the pains of Hell, if human minds and hearts could only awaken to feel that despair, that utter abandonment, that darkness of separation which awaits the transgressor, how men would run. And so the Scripture says:

“...Flee from the wrath to come” Matthew 3:7

And, my dear friends, don't think there is any danger of exaggerating it. So it is going to be, many times more terrible, more awful, more painful, than anybody can imagine!

“Ah”, somebody says, “Brother Frazee, I don't think you ought to preach that way.”

Well, what should I preach about? Tell me friends. When I know that this is what awaits the transgressor, should I simply be still about it? When I know the bridge is out, shall I make no effort to flag down the approaching car? God help me, I must preach the Word, and this what we have looked at this morning. We have read together from the Word of God, am I correct, friends?

All right, so God appeals to our reasonable nature. He says:

“Come now, and let us reason together” Isaiah 1:18.

“...Flee from the wrath to come” Matthew 3:7.

Now, there is another motive. Will you turn over to Hebrews the 11<sup>th</sup> chapter? And I want you to see another motive, and this is just as far from the first, as Heaven is from Hell, and that is a long way, friends. Here is another motive. Hebrews the 11<sup>th</sup> chapter, beginning with the 24<sup>th</sup> verse. Let's see what appealed to Moses:

“By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward” Hebrews 11:24.

Did Moses see a reward? Yes, he saw a reward. And he weighed the thing, and he said, The reward that Heaven offers is better than anything that this world offers. And don't forget friends that Moses had everything that this world can offer. He was the heir to the throne of Egypt the world's greatest monarchy at that time. He had the riches of Egypt, he was learned in all the wisdom of the Egyptians and mighty in words and deeds. The Word says he was a great general there. He was praised, and I suppose you might say, almost worshiped by the people. Anything that he would want, it was his.

But the time came when decision day was his. And he looked at that throne, he looked at all the riches, he looked at all the rest, and he went off and left it. He had respect unto what? The recompense of the reward. He saw that the throne in Heaven was far more glorious than the throne of Egypt. He saw that the riches of Christ were worth far more than all the gold of the Pharaoh's. He saw that to have a part with God in His work was worth more than to be the king of this world. He saw that wonderful reward and he said, Lord, I am going with you, and he did.

And it has been often remarked, but it is well to recall to our minds, that if Moses had made the other choice, the choice he didn't make, he could have been lying as a mummy in the British museum today. One of a long line of Pharaohs that once ruled Egypt. But instead he is up there with God in Heaven. And for over 3,000 years he has been sharing the glory of the paradise of God.

Friends, do you think he made a wise choice? Does he think he made a wise choice? Has he ever regretted it? No, no. There he is, walking those streets of gold, passing through those gates of pearl, gazing on those walls of jasper. There he is enjoying the music of Heaven, the fruit of Heaven, the fellowship of Heaven, the fellowship with God, and Christ, and angels. And they are his forever!

Don't you wish you had a chance like that? Well, friends, you have the opportunity of getting all that he has with far less to give up than he gave up. Is that true? And if the reward that he saw was so great that it caused him willingly to give up everything that this world could offer and was already his. How that mighty reward, like a great magnet, should draw you and me, draw us as the magnet draws the steel. Friends, it will draw us if we look at it. That is why the Devil tries to divert us to a lot of other things.

Do you remember that man in Bunyan's allegory, *Pilgrim's Progress*? At the house of the interpreter, Christian was shown this man. He was in a cage and he had a rake and he was working over the straw down there. Just raking around in all that muck, and now and then he would find some little bubble, some little trinket, and just hold it up with glee. And Bunyan says, "And all the while, there stood one above his head holding out to him a golden crown." But he did not see it. He was so interested in those little trinkets he was gathering out of the straw with his muck rake.

Oh, my friends, What people are missing today? What people are selling out? Listen, do you have respect to the recompense of the reward? There is not a longing of your soul, that God has planned to satisfy it exceedingly, abundantly, above all that you could ask or think. Do you love music? Ah, it will be yours, my friends, forevermore. Music to listen to, music to participate in. There will be grand choirs and you can be among them. There will be instruments of all kinds and you can play. You will enjoy music all your life. Oh, what awaits there. You will long to have a part in it but have not been able, in this world. It can be yours there. And what I say of music is true my friends of every other pleasurable activity. Travel, ah,

"These are they which follow the Lamb whithersoever he goeth" Revelation 14:4.

Reading, literature, Oh, what will it be to have the library of the ages and the men that wrote the worthwhile things, there to talk with and explain.

But you know the greatest thing in Heaven to me, is described in that wonderful book *The Great Controversy*, the closing chapter:

"There... the loves and sympathies which God Himself has planted in the soul shall find truest and sweetest exercise"  
*The Great Controversy*, page 676.

To me, dear friends, and I am sure it is true with you, the thing that makes life worth living is fellowship, friendship, enjoyment. I would rather live in a hut with somebody I love, than live in a palace by myself, or with those with whom there is no fellowship. What do you say friends?

Ah, but do you know the joy that awaits us there? As dear old Luther Warren used to put it, "My best Friend has made arrangements for me to become personally acquainted with everybody that has ever lived in this world that is worth knowing." Isn't that nice? Think of it, to sit down with David and listen to him play his harp and tell of the wonderful redeeming love of the great Shepherd. To sit down with Daniel and let him tell us personally [about the night] he spent with the lions and his experiences in winning Nebuchadnezzar to the truth. And here comes Nebuchadnezzar, we will let him sit down and tell us his part of the story.

To sit down with Moses and let him tell us his experience. Joshua, Samuel, Jeremiah, Peter, and Paul. Joseph Bates and Ellen White. Friend, this is real. This is literal. Why would anyone miss it just for some little doodads of this world? Why would they miss it, friends? Why, they wouldn't, if they would only stop and look.

Ah, but I know they'd do something right today. Yes, friends. But would you really sell out that glorious hope just for a transient thrill, some pick of the moment, would you? Ah, a sane man wouldn't. And so Jesus says, Look, behold, gaze on the glorious reward. And, ah, if we will, friends, we shall be charmed and drawn away from all that is earthly and sinful. What do you say friends?

But now I bring you to the marvel of eternity. There was someone who once had all that Heaven can offer and it was His by right from eternal ages, and could be His forevermore. And He left all that, and laid it down, who took the darkness of separation, the pains of Hell. What for? For love of you. For love of you.

Ah, do you mean that is something greater than the fear of Hell? Oh yes! What is it? Love? Do you mean there is something greater than the hope of Heaven? Yes, what is it? Love. Love. And when Jesus left the Father's throne and came down to this world He knew that He was going on an errand from which there was the risk that He would never come back. And when He went into the shadows of Gethsemane that risk assumed a terrible reality. For He was going into the darkness of separation that we have looked at this morning. And when he hung on Calvary, He took that which belongs to the sinner in Hell.

Let me read something here, dear friends, from *The Desire of Ages*:

"Satan with his fierce temptations wrung the heart of Jesus. The Saviour could not see through the portals of the tomb. Hope did not present to Him His coming forth the grave a conqueror, or tell Him of the Father's acceptance of the sacrifice. He feared that sin was so offensive to God that Their separation was to be eternal..." *The Desire of Ages*, page 753.

Now listen, friends, reading from *The Desire of Ages*, page 753. Here is Jesus on the cross. He has left Heaven with all its glory. He has taken Hell with all its terror. Listen to this next sentence:

"Christ felt the anguish which the sinner will feel when mercy shall no longer plead for the guilty race" *Ibid*.

Ponder over that sentence my brothers:

"Christ felt the anguish which the sinner will feel when mercy shall no longer plead for the guilty race" *Ibid*.

Did He take the pains of Hell for me? Ah, yes. You see if He didn't then I must take it. My Substitute stood at the judgment bar and took all that I deserve. Listen, friends, He took it for me and for you. He took it for Adam and for Eve, for Cain and for Able, for Seth, and for Enos, for Noah, and for Shem, and Ham, and Japheth. For Abraham, and Isaac, and Jacob. For Samuel, and David, and Daniel, and Jeremiah, and Peter, and Paul, and the millions of their generations down through.



“...That he by the grace of God should taste death for every man” Hebrews 2:9.

Taste death for every man? And listen, friends, what that word taste means. It does not mean taste, like a cook tastes soup. You know, here is a big kettle of soup, you put the spoon in, and take just a tiny bit, and taste it to see whether it has salt in it or not. That’s not what it is talking about. No, no.

It means, my dear friends, like a person with bitterness. Did you ever when you were a child take some bitter medicine and mother tried to be merciful and put it in orange juice or something else that was good? You know, so you would not taste it so much. Well, the point is this. That when Jesus took our death, He suffered all the bitterness of it. He drained the cup to its dregs. He tasted death in all its pointed pain. In all its bitterness for each and every son and daughter of Adam.

“Ah,” somebody says, “I can’t believe that, I can’t comprehend.”

Dear ones, I can’t comprehend it. But we can believe some things even though we can’t comprehend. Go to the ocean, go down there, take your pail, whether it is a little pail or a big pail. Go up there and get a bucket of water and bring it in. Where did you get it? You got it out of the ocean. How much is there left? Oh, friends, it is all there. It is all there. And when you and I try to measure in our poor little minds, when we get our hearts full and overflowing of an understanding of what Jesus went through in Gethsemane and Calvary, let me tell you there is a mighty ocean beyond. And the size of that ocean of suffering helps us to think upon the measure of His love. For remember, here is love that caused Him to take what we would flee from. Here is love that causes Him to lay down what we would seek to have. What is it? Love. Herein is love.

“Behold, what manner of love, the Father has bestowed upon us, that we should be called the sons of God” 1 John 3:1.

Listen, friends, and the good news is this: (this is just as true as we sit here), He would have done it for you, my brother, my sister, if you had been the only one. Oh, let that not become trite in our minds. Let the reality of it flood our souls this morning. And listen, friends, when a man faces these facts that I have set before you this morning, do you see that all three, lead in the same direction? Yes. And when he only flees from Hell as he sees its terror, he may flee toward Heaven as he sees its glory.

But listen, the thing that will keep him on through dark days and sad days is the love that Jesus showed in giving up Heaven and taking Hell, that we might be redeemed. And the thing that is going to make Heaven, all that Heaven will be, is to see Jesus there and to discern those marks of sacrifice in His hands, and feet and side, and to recognize and know, in an ever deepening way, the meaning of that love, which caused Him to give up Heaven, and take Hell that we might miss Hell, and have Heaven. I am glad He is going to be there with us, aren’t you? I am glad He is going to be. Praise His wonderful name!

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W.D. Frazee Sermons  
P.O. Box 129, Wildwood, GA 30757  
1-800-WDF-1840 / 706-820-9755  
[www.WDFsermons.org](http://www.WDFsermons.org)  
[support@WDFsermons.org](mailto:support@WDFsermons.org)