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The Laodicean Message

#0530

Study given by W.D. Frazee—March 6, 1963

Now, our lesson this evening is on the Laodicean message. Where is the Laodicean message found? In the book of Revelation. Which chapter? Third chapter.

In that lesson that we had last week, we found that this Laodicean message, if received, causes the receiver to do two things. What's the first one of these two things? Exalt the standard. And the second? To pour forth the straight truth—exalt the standard and pour forth the straight truth.

Now, those two results come from doing what? Receiving what? The Laodicean message, or as it's called there in *Early Writings*, 270, the counsel of the True Witness to the Laodiceans.

So, we have this Laodicean message coming from heaven here, and it is received by certain ones that we'll represent by this circle here, and they exalt the standard in their lives and pour forth the what? Straight truth. And what's the other name for that on that page? Straight testimony—the straight truth or the straight testimony. Those who receive the Laodicean message *give* the straight testimony.

And *Early Writings*, 270, says that that causes a what? A shaking—that causes a shaking. That shaking, of course, is produced because some will not accept the straight testimony. They not only won't accept it, they won't tolerate it. What's the word that's used there? They won't bear it. They say, I can't bear it. We would say in very modern speech, I can't take it.

And so, they rise up against it, and this causes what? A shaking or agitation. Now, all this takes place where? In the church—in the church—this whole thing takes place in the church. Is that right? Now, as the result of that shaking, some eventually are shaken out. Shaken out of what? Out of the church, and obviously, if some are shaken out, some remain.

Now, which is it in this picture in *Early Writings* 269, 270, 271—which is it that are shaken out? Those who receive the straight testimony or those who reject it? Reject it.

What falls upon those who receive the counsel of the True Witness and the straight testimony? What comes upon them? Yes, the latter rain. Give ourselves a little more room here in this diagram, and so the latter rain comes upon those who stay in, but those who go out, of course, do not receive the latter rain.

Now, as far as *when* these go out, we know from our other study, they go out largely under the persecution and the marvelous working of Satan, but the thing that brings the separation in the church is the shaking, which is brought about by the straight testimony, and that, in turn, is produced by the Laodicean message.

But now, let's carry on this a little further. This latter rain causes those who receive it to give what? The loud cry—the loud cry—and as the result of giving that loud cry, what do we have coming in from the outside world and the other churches? Multitudes—multitudes—they'll be coming in at the same time that these are going out. All right.

And under the work of that latter rain and loud cry, the remnant are sealed. All right. And then comes the close of probation, and then comes what? Jacob's trouble. And then comes what? The deliverance of the saints and the glorification and the coming of Jesus.

Now, the thing I want you to see—the thing that starts off the whole sequence there—is what? Yes, the Laodicean message. Now, how long ago was the Laodicean message given? Over a hundred years, yes. Well, if it's the agency that's to start off this whole thing, why doesn't it do it? Nothing wrong with the message. The problem is in its reception, see, because *Early Writings* 270 says:

“This...” *Early Writings*, page 270.

The counsel of the True Witness.

“...will have its effect upon the heart of the receiver, and will lead him to exalt the standard and...” *Ibid.*

Do what?

“...pour forth the straight truth” *Ibid.*

All right.

“This will have its effect upon the heart of the...” *Ibid.*

Who?

“...receiver, and will lead him to exalt the standard and pour forth the straight truth” *Ibid.*

Well now, do you see, folks, this agency can never do its work, only as we what? Receive it, and since there's certainly nothing wrong with Jesus or His message, the whole problem must lie in the what? Reception.

Should we be deeply in earnest, then, about studying this message and asking God to help us to do what? Receive it—receive it and act upon it—because if we *do*, it will start this wonderful chain reaction, which will lead us on finally to the glorious day when Jesus will come again.

Now, I ask again, how long ago was it that this message was given to God's people—the Laodicean message? Over a hundred years ago, wasn't it, and some of you read this afternoon in your class that when that message was first given that nearly all believed it would end in what? The loud cry.

Will it finally end in the loud cry? Yes. No matter how long it takes. So, it's still present truth, is that right, and will be until it has accomplished its work.

You know, there's something to study on that, folks, that for over a hundred years, God has been waiting for the church and for you and me, as the members of the church, to fully do what? Receive the Laodicean message.

And you remember that wonderful statement in *Volume 1*, page 187—first, before I refer to that, you remember the one across the page there—you probably studied it this afternoon—where it said that many thought it was going to end in the loud cry and they thought that would come right away, but you remember what was said there—that it wouldn't happen in just a few months.

Then, the work of this message spreads over more than a few days or a few weeks or a few months, doesn't it, because it's dealing with the development of what? Character. That's right. It's dealing with the victory over sin, it's dealing with the reception of the righteousness of Christ in a very practical way, and that takes more than a few minutes or a few days.

And so, that next page, 187, that you probably were studying, says:

“God leads His people on...” *Testimonies for the Church, Volume 1*, page 187.

How?

“...step by step” *Ibid.*

So, the reception of this message is a step-by-step experience, and:

“Those who come up to every point, and stand every test, and overcome, be the price what it may, have heeded the counsel of the True Witness, and they will receive the latter rain, and thus be fitted for translation” *Ibid.*

So, this experience—mark it—*Volume 1*, 186 and 187—of receiving the counsel of the True Witness, is what kind of an experience? What is it? A step-by-step experience, exactly—a step-by-step experience.

If we may just put this here on the blackboard, in order to visualize it—get it before us—this whole experience of receiving the Laodicean message, exalting the standard and pouring forth the straight truth—that is a step-by-step experience—and no matter where we are in that step-by-step experience today, there is a deeper work, or to use the figure, a higher work, for us—there is another step for us to take.

Now, as you look at that there in *Volume 1*, 187, what does it say some people do, who have taken a number of steps, when they come to a particular point that's hard? They fall off. Every one of these points, then, tests the heart how? Closer.

Isn't it too bad to think of camping for weeks and months and years just on a particular point. Let me illustrate what I'm getting at here. How many of you here this afternoon that are now Sabbath-keeping Adventists—how many of you at one time were not? May I see your hands. Yes, a large number of you.

Now, will you please look back to the experience you had in hearing and accepting this message. Was it quite a change when you accepted the Sabbath? Yes. Well, were there any other changes you made, either just before that or just after? Yes. You probably made some changes in what went *in* the mouth as well as what went *out*, didn't you. Didn't you? Yes.

Some of you put away tobacco, some of you may have put away liquor, some of you put away other health-destroying habits, and some of you made all those changes within a few months—some of you within a few weeks. Am I right? At the same time, were you changing some of your thinking on the matter of the nature of man, for example, and did you learn about the sanctuary, the Spirit of Prophecy?

Did you learn about that God has reserved a certain portion of money, as well as a certain portion of time, and called it holy? Was that quite a step to take—to start paying the tithe? Yes.

Now, some of you made all those changes within a six-month period. Am I right? There may be people here who made all that I've mentioned in a six-week period. It may have been longer.

Now, the thing I want to ask you is this. Suppose that time when you accepted the message and these points and many others that I could mention—many other points—and you finally accepted the message fully and were baptized—suppose that period of time before you were baptized—whether it was six weeks or six months or a year or whatever it was—suppose you had continued to make as many steps as fast as you did during that period. Might you be farther up the road?

But, do you know, there are thousands of people that seem to have the idea—they probably never would put it in words—at least not in *these* words—but this is what it boils down to—that all the changes, or at least most of the major changes, come before baptism.

But I want to say to you, dear friends, baptism is not graduation—it's enrollment. There's a lot of difference. Isn't there? That's right—that's right. It's initiation into God's school, and He intends that, as we come into that school, that we should just keep learning and doing, learning and doing, learning and doing, all the way up.

And the difficulty with Laodicea and the Laodiceans is that they have settled back and said, We have it—we have it.

“I am...” Revelation 3:17.

What?

“...rich, and increased with goods, and have need of nothing...” Revelation 3:17.

And in that very state of mind, they indicate—the True Witness says—that they’re what? In need of everything. A very serious thing to camp on one of these steps. I wonder, which one is the dangerous step to camp on? Is it really? Any one of these steps dangerous to camp on?

Do you know, that’s the problem of the extremist or the fanatic. He not only camps on one step but beats the drum on that step. That’s right—that’s right. And he’s very interested in everybody seeing that particular step and getting with him on that step, in step, and it’s possible to be extreme in urging even a good point. Isn’t it?

But it doesn’t make any difference whether it’s health reform or any one of the thousand details *in* health reform or dress reform or any one of many things that might be mentioned. Each one of those things is only one step in a whole series of steps. Is that right? All right.

And remember, what we’re just studying now is in the comment on the Laodicean message there in *Volume 1*, 186, 187, and it focuses on that wonderful statement that we referred to there on the bottom of the page that:

“Those who come up to every point, and stand every test, and overcome, be the price what it may, have heeded the counsel of the True Witness, and they will receive the latter rain, and thus be fitted for translation” *Testimonies for the Church, Volume 1*, page 187.

Oh, I hope we won’t find a single one of these steps as a place to camp. Each step is a springboard for the next step. That’s the vital thing we want to see.

Now, if you haven’t already done it, will you open your Bibles to Revelation 3, beginning with the 14th verse, for here is the Laodicean message. I want to ask a few questions about the texts themselves here.

Who is this message addressed to? Well, what does it say?

“...unto the angel of the church of the Laodiceans write...”
Revelation 3:14.

What does the word angel mean? Messenger. That’s right. So, the messengers are to receive this message and then, of course, share it with others.

“And unto the angel of the church of the Laodiceans write...”
Revelation 3:14.

Does God have a church? A church in Laodicea? Yes. You notice the margin says *in* Laodicea. That’s the same as the Laodiceans. By the way, was there an actual city back there in Asia Minor called Laodicea? Is that to whom this message, first of all, basically, applied? Yes. There was an actual church back there that got that message, and it was for them, personally. I wonder what they did about it. I hope they were stirred. Should have been, shouldn’t they. Yes.

But while there was an actual city back there and an actual church and members in it, those people are all dead and gone, and it was written down for us down here in the seventh or last age of the church, and that word Laodicea—do you know what it means? Judging of the people. Is that a good name for this period? Yes. This is the judgment hour.

“...These things saith the Amen, the faithful and true witness...” Revelation 3:14.

I wonder why it’s put that way. I wonder why Jesus, in introducing this message, speaks of Himself as the Faithful and True Witness. Any of you have a thought on that? What kind of testimony is He about to introduce? Is it sweet? Is it what would be called desirable? Is it what people like to hear? Does it sound favorable? Would you call it a good report?

Not only that, but anticipating the verses that we’re about to look at, while the patient is in a serious condition, does he think he is? No. You know, there are some diseases that people think they’re far worse off than they really are, but there are other diseases just the other way around—they’re much worse off than they think they are. Which is the case here? The latter. All right.

It’s a sharp testimony, it’s a cutting testimony, and one that will be difficult to receive. Do you see, then, the value of that statement and the force of that statement that the One who’s about to testify is what? The Faithful and True Witness.

The fact that He’s the True Witness ought to make us believe it, and the fact that He’s the Faithful Witness shows *why* He gives it, even though it’s hard to receive it. It’s hard for Him to give it, too, isn’t it. Yes. But He’s faithful enough to do it, and to tell the truth.

“...the beginning of the creation of God” Revelation 3:14.

Other translations bear out the thought that this means not that Christ was created, which, of course, we know He wasn’t—He was the beginning, in the sense that He was the beginner—He was the One with whom all the work of creation started. He’s the great first **cause**.

From all eternity, our Lord Jesus Christ was with the Father, but as John 1:1 to 3 says:

“...without him was not any thing made that was made”
John 1:3.

Every star, every creature in this universe, can look to Jesus Christ and say, He is my Creator. He’s the beginning—the beginner—of the creation of God. All right.

Now, having introduced Himself, He begins His testimony. What is the problem, summing up verses 15 and 16? Laodiceans are what? Lukewarm. And lukewarm means what? Neither cold nor hot. Tepid, neutral.

Is there a time for water which is neither cold nor hot? When? When you want to put somebody to sleep. That’s right. Is that the problem? Yes. That’s the problem. Does Jesus want His people to be asleep? Is this, of all ages, the worst time to be asleep? That’s right.

And so, we should be studiously avoiding anything which will contribute to being what? Lukewarm. But in Laodicea, according to this, it’s fashionable to be what? Lukewarm. And apparently, even boast about it.

“Because thou sayest, I am...” Revelation 3:17.

What?

“...rich, and increased with goods, and have need of nothing;
and knowest not that thou art wretched, and miserable, and
poor, and blind, and naked” Revelation 3:17.

And all of this, using these different symbols and illustrations, is talking about what? What kind of poverty or riches? Spiritual—talking about character.

Now comes the counsel, and this is the counsel of the True Witness and this is the crux of the message in the 18th verse. What is the counsel of the True Witness?

“I counsel thee to...” Revelation 3:18.

Do what?

“...to buy of me...” Revelation 3:18.

You know, usually, in the scripture, salvation is presented as a gift. This is one place where it’s spoken of as something to do what? Buy. Both have their meaning and both have their application, but just now we’re thinking of Christ as a what? A salesman or merchant man. And He’s going from door to door in Laodicea—house-to-house work—and He says, My advice to you is buy of Me.

How many things does He have to sell? How many? Three. All right. What's the first? Gold. Second? White raiment. And the third is? Eye salve. Why does He say we need the gold? That we may be rich. Why do we need the white raiment? That we may be clothed. And why do we need the eye salve? That we might see.

But if I feel rich, His message lacks sales appeal. Is that right? And if I think that I am clothed and *well* clothed, then I don't feel the need of buying His white raiment. And if I'm sure that I can see, I certainly am not interested in ointment for blind people. Do you see the problem Christ has?

And so, He goes from street to street and house to house and door to door, doing what? Knocking, knocking, knocking. Now, in your lesson today, what did you find that the gold represents? Faith and love—faith and love.

In your text here in Revelation, it tells about what kind of gold this is. Gold what? Tried in the fire. Another version puts it, Gold refined in the fire. That's the thought—purified in the fire—pure gold, in which all the dross would have been burned up. And that gold is what? Faith and love. Faith that leads us to trust Him, and love that leads us to obey Him.

How many sins would we commit if we really loved God and believed Him? None. Because if we'd believe Him, we'd know that what He says is best, and if we love Him, we'll want to make Him happy by choosing what He says is best.

“If ye love me...” John 14:15.

You will:

“...keep my commandments” John 14:15.

So, faith and love are the what? Gold. Love, of course, first of all, for God, for the First Commandment is:

“...Thou shalt love the Lord thy God with all thy heart...”
Matthew 22:37.

But love for God includes love for whom? Everybody else, especially our brethren. Then, the first thing in accepting the counsel of the True Witness is to buy the gold, which is faith and love, and if I don't have that faith which accepts God's word, and love for Him to obey it, and love for my brethren, then I haven't even taken the first step in accepting the counsel of the True Witness. Is that right?

What a shame it would be, then, for me to be so bold, so audacious, as to send myself out to give the straight testimony, if I haven't received that love, which is the first thing that the True Witness counsels me to buy.

Do you see where those who criticize the church and its leaders, who love to gather up reports, either false or true—either one—that would weaken confidence in the church and its leaders—do you see where they're clear out of step right on this

very point? That is not the thing which is going to prepare us for translation. If it were, the buzzards would be well prepared.

“...wheresoever the carcass is, there will the [buzzards] be gathered together” Matthew 24:28.

...and pick it to pieces. But I want to be like the dove, instead of like the buzzard. Don't you? That's right. And it's the dove that's the symbol of the Holy Spirit—the dove of peace, of love.

Oh, friends, if we find in our hearts the slightest tendency to run after these critical and accusing reports, no greater evidence could we have that we need to fly to Jesus and say, Lord, help me to get the gold of love—love for Jesus, love for His church, love for His people.

Now, what else do we need, besides the gold? White raiment. And the white raiment is what? Righteousness of Christ. You remember right here in Revelation 19, it tells us that—Revelation 19:8:

“...to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints” Revelation 19:8.

And what a beautiful figure the white robe is, of the righteousness of Christ. Now, it would be interesting if we had a whole hour to study just that one point of the white raiment. The righteousness, of course, must include, for the remnant who are translated, two things. It must include, as for *all* the saved, a pardon for all their past sins, which is the imputed righteousness of Christ.

But, oh, there must be a work done in the lives of these who go through Jacob's trouble in which that righteousness is not only clothed upon, but actually is lived out *in* their experience. It isn't a robe in the sense that it's just thrown over to cover up a mass of rubbish and corruption underneath. No.

For is Satan going to probe every one of us, and is God going to let him? Yes. Let me illustrate it. Here is a man that has lost his temper again and again for the last 30 years. Can he be forgiven? Oh, yes. If he does what? Confesses. All right. Should he confess? Yes.

But now, probation closes, Jesus isn't in the sanctuary any more, and that man, which some time before had given up that evil temper and asked God to forgive him—he stands without a mediator now through Jacob's trouble.

Is Satan going to come around and see whether he really has righteousness on that point or not? Do you see what I mean? Do you think that Satan might have filled a notebook with jottings as to just how to make that man lose his temper? Has Satan experimented with him in the past to see the different things that'll make him lose his temper? Yes.

Did Satan know Simon Peter pretty well? Did Jesus say:

“...Simon...Satan hath desired to have you, that he may sift you as wheat: But I have prayed for thee...” Luke 22:31-32.

And did Satan know that Peter would make a good soldier, if called upon to fight for his Lord? Yes. But did he know, also, that it was difficult for Peter to stand ridicule? And so, did Satan arrange to be around there and have everything just right to get Peter in a place where he could find out if Peter would lose his temper? What did he find? He did, didn't he—he lost his temper.

Do you know why that weakness came out? It was in there. That's it, exactly. But do you remember that Jesus said:

“...the prince of this world...” John 14:30.

That's Satan.

“...cometh, and hath nothing in me” John 14:30.

Did Jesus go through the same test that Peter did that night? Did they ridicule Him? Did they do a lot worse? Yes, much worse. Did anything come out, in the way of failure? Why not? It wasn't in there.

Study carefully *Great Controversy*, 623. It says:

“This is the condition in which those must be found who shall stand in the time of trouble” *Great Controversy*, page 623.

It's going to mean something to have that white raiment, folks, that's not merely imputed but imparted righteousness—not merely that we're *counted* saved but that through the grace of Christ a character has been formed which is like the Savior. I counsel thee, Jesus says, to buy that—to buy that.

Remember, as we studied there in *Volume 1*, 186 and 187, He's leading us on how? Step by step. All right.

Now, what's the third thing He has for sale? Eye salve. And he says, I want you to buy that and use it so that you'll be able to what? See. I wonder if He means that we shall use it to see others in a critical way or see ourselves. Which do you think He has in mind? You know, don't you. You've read the comments.

Oh, how vital it is that we turn the eyes of discernment upon our own characters, as reflected in the mirror, the law of God. But did you ever hear people say, But I can't see anything wrong in that. Did you? About some book or about some piece of music or about some article of diet or about some fashion—I can't see anything wrong in that? Do you suppose they meant it? Do you suppose they were honest?

Did *you* ever say that, and days or weeks or months or years later wake up to the fact that the reason you didn't see what was wrong in it was that you were half blind? You needed what? Eye salve—eye salve.

Oh, folks, let's pray that God will help us to see what's wrong with wrong and what's right with right, what do you say, because the world is blind. Most of them are totally blind.

We're told that there's one hope about these Laodiceans. They're not fully blind, else, it says, the Master would never try to get them to get some eye salve. Thank God, we're not hopeless. If we'll get the eye salve quick and use it faithfully, we'll begin to see some things. We'll begin to see what's wrong with sin.

You know, we're told that false charity has blinded the eyes of many in the popular churches, and that as the result, they have come to believe good of all evil, and as the result of that, inevitably they will eventually believe evil of all good.

That's the coming persecution when the beast and the image and the mark are our problem. It begins with false charity. Thinking good of evil is the first step. Thinking evil of good is the second step. We need what? Eye salve, so that we will have discernment. All right.

Now, having offered us those three articles, which He asks us to buy, He tells us what He's doing to try to help us to realize our need, and He also tells us what it is that the buying represents.

“As many as I love...” Revelation 3:19.

...He says, I do what?

“...rebuke and chasten: be zealous therefore, and repent”
Revelation 3:19.

That's the way we can get the gold, and the white raiment, the eye salve—be zealous. What does it mean to be zealous? Fervent. All right. Another word? Yes. Intense. One more word. Persevering. All right. The word I was thinking about was earnest. These other words will help us to get certain shades of meaning—fervent—a very good word for zealous.

Be in earnest. There's no money we can use to buy that gold or the raiment, but oh, we can be in earnest to get it—be willing to give up anything and everything. That's what it's going to take to get the gold and the raiment and the eye salve—be in earnest.

Do you know what this is going to mean, in a practical way, folks? If we take home with us the lesson of this hour, it will mean that we will go to our knees in prayer and say, Lord, give me faith and love such as I have never had before. Give me a love for you and a love for your church such as I've never had before. Give me the discernment to see sin in my life—selfishness, covetousness, impurity, every other sin—Lord, help me to see it, as I haven't seen it before. And then, Lord, give

me that righteousness that takes away those sins and covers me with your beautiful life and then works it out in my daily experience.

And remember, that message was not to do its work in a few short months. We have to keep at this, day in and day out, ever seeking more of that gold, more of that raiment.

May I say, very literally, friends, modern fashions are far too inadequate to represent what is illustrated here by proper clothing. We need a view of the righteousness of Jesus as covering more than a lot of the modern fashions would suggest. For Jesus says here in this that we need to buy the white raiment so what? So that you'll be clothed *and* what?

“...shame of thy nakedness do not appear” Revelation 3:18.

There's a lot that—I was about to say—the poor people of this world—I don't mean just poor in lack of money—poor in lack of modesty. They don't even know how to be ashamed for lack of clothes any more, and that has infiltrated into Laodicea, and so they think they're clothed when they're not clothed at all, literally and spiritually.

And so, let's pray for discernment, friends—eyes that see and that recognize a need, and let's pray that God will help us to get some clothes that clothe us, physically and spiritually—that are adequate, physically and spiritually. All right.

“As many as I love, I rebuke and chasten: be zealous therefore, and repent” Revelation 3:19.

Now, the 20th verse—will you read it with me:

“Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me” Revelation 3:20.

Now, you folks that study grammar—what is the number here? Is it singular or plural? It's singular. In this 20th verse, Jesus is dealing with how many people? One. And that one person is who? That's right. Each one of us can say, That one is me.

You know, that's wonderful that God thinks so much of *me* that He's willing to come to *my* door and knock. Isn't it? He's just said in the verse before it's love that causes Him to do it, and friends, will you look at that hand that knocks. What's in that hand? The marks of Calvary. It's a nail-scarred hand.

O Jesus, Thou art knocking,
And lo, that hand is scarred.

What's the third word in that verse? I stand—I stand. Ah, dear ones, how long has He been standing? How long has He been standing? What a picture.

Jesus, with that dear hand that was nailed to the cross for us, knocking, again and again.

What shall we do? First thing is to what? Hear His voice. What do you have to do to hear? Listen.

Would you allow me to be very practical and say that it might be necessary to turn off the radio in order to hear the knock? That it might be helpful to shut off the TV so that we could notice that there's somebody at the door. Think about it. Think about any other distracting influence—anything that would divert our minds from this picture—this experience.

Jesus is at the door—He's standing at the door. Anything that can help me hear His knock, hear His voice, I want it. Don't you? But if it doesn't, God help us, friends.

“...if any man hear my voice, and open the door, I will...”
Revelation 3:20.

What?

“...come in...” Revelation 3:20.

Ah, in *this* blessed experience, we need not wait for any individual. This particular point is something, friends, that nobody else can do for us and nobody else can keep us from doing. Is that right? That's right. Personal experience.

And when you think how long He's been standing, you get a little measure of the joy that comes to his heart as somebody listens and hears the knock and runs to the door and opens it and says, Come in.

Let's do it tonight, shall we, and tomorrow morning and the next day and the next day. Every morning, welcome Jesus in and be sure that we're keeping Him in all day long.

“That Christ may dwell in your hearts by faith...”
Ephesians 3:17.

Or as another translation gives it, That Christ may make His home in your heart through your faith.

Well, we must close now. The Lord willing, at the vesper service Friday night, we'll have some further meditations on this wonderful message to the Laodiceans. Don't forget the closing promise, for it leads us to the throne room.

Those in Laodicea who will accept the counsel of the True Witness will end up not spued out, but sitting in with Him on His throne. I want to be a part of that. Don't you?

May we kneel and pray. Our heavenly Father, we thank Thee for the preciousness of Jesus, for that wonderful love which has led Him to give His life that we might share that life with Him through eternal ages, and as we hear that gentle knock and discern that sweet and gentle voice, oh, Lord, we pray, forgive us for keeping Thee so long.

The best we know tonight, we open up our heart's door. We recognize that all that we can do tonight will not take care of next week or next month, but we choose tonight to enter in all that we know how to, and then to keep entering in more and more with Thee, that Thou mayest accomplish Thy finished work in our lives, that we may share in the glorious triumph of Thy people and Thy church in this closing hour, and thus, make Thee glad in the fulfillment of this promise of sharing Thy throne with us through eternal ages.

God grant it for each one here tonight, in our Savior's name, amen.

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