

Enoch's Outpost

#0669

Study Given by W. D. Frazee—1958

We need to study whose lives? Who's the first one mentioned? Enoch. And who else? John the Baptist. We've studied John the Baptist here before. Tonight, I want to study about Enoch. Enoch—he who was translated to Heaven without seeing death. Has anybody else ever been translated to Heaven without seeing death? Elijah. Anybody else? No. That's all. So far, two men have gotten out of this world alive.

Will anybody *else* ever get out alive? Yes. We believe the 144,000 have that great destiny, that high privilege. Think of it, friends. What happened before to only two men is going to happen now to *thousands* of people.

Are any of them around now? We hope so. We remember that wonderful appeal from the messenger of the Lord, "Let us strive with all the power that God has given us to be among the 144,000."

So you and I have a special reason for studying the life and experience of Enoch. Let us turn to Hebrews, the 11th chapter, and notice what it said about Enoch. There aren't a great many things in the Bible *about* Enoch, but there's enough so that we can get a picture of his work and experience, and apply it to our own.

"By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God" Hebrews 11:5.

What was God's attitude towards Enoch? He was pleased with him. Did he know it? Yes. He had this testimony. When did he find it out? Before he was translated. Right here in this world, Enoch pleased God and knew it. That's a wonderful experience.

We *can* have, we *must* have, the experience that Enoch had. *Gospel Workers*, page 54, after quoting this text I've read from Hebrews:

"To such communion God is calling us. As was Enoch's, so must be their holiness of character who shall be redeemed from among men at the Lord's second coming"
Gospel Workers, page 54.

Will you have an experience like Enoch? You will unless one of two things happens to you. You will have an experience like Enoch's unless you are lost, or unless you die before Jesus comes.

I don't want either one to happen to me. Not a one of us wants the first to happen to us; we don't want to be *lost*. And I am sure that we cherish the hope of translation. Of course, I recognize that it's all in God's hand whether we rest in the grave or whether we are alive to be translated. But we are invited to cherish that hope and make that our *goal*, our *objective*. Is that right?

Now, we will go back to Genesis and notice what this first book of the Bible says about this man. His father was Jared, according to Genesis 5:19. When Enoch was 65 years old, he begat Methuselah. It is interesting that there are people in the world who know more about Methuselah than they do about Enoch. What was Methuselah famous for? Yes, his age. But I think the end of Enoch is far more interesting than the end of Methuselah, don't you?

“Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters: And all the days of Enoch were three hundred sixty and five years: And Enoch walked with God: and he was not; for God took him” Genesis 5:22–24.

What does it mean “he was not”? He wasn't here in this world anymore. He *left* this world. We are told that people hunted for him. They couldn't find him. He was not. Just as somebody goes to a home and knocks. Someone comes to the door. Is so and so here? No, he isn't here. Where is he? He's gone. Enoch was gone. Where did he go? He went with God.

I like the story the way the little boy told it:

“Enoch and God used to walk together. Sometimes they would take long walks. One day they got so far away from Enoch's home that God said to Enoch, ‘It's closer to where I live. Come on home with Me.’”

Ah, dear ones, such a walk with God. In *Gospel Workers*, page 51:

“Enoch's walk with God was not in a trance or a vision, but in all the duties of his daily life” *Gospel Workers*, page 51.

Did Enoch have any *duties* to do? How could he find time for that? Wasn't he busy walking with God? Well, that's where he *walked* with God.

“He did not become a hermit, shutting himself entirely from the world” *Ibid*.

What is a hermit anyway? Well, back in the early ages of Christianity, after the apostasy came in, there were men who had the idea that the way to be holy was to get off in a cave somewhere and do nothing but just read and pray and read and pray—hermits. They got clear away from all society—out in the desert or way out in the mountains.

Enoch did not become a hermit, shutting himself entirely from the world. In the family and in his intercourse with men as a husband and father, a friend, a citizen, he was the steadfast, unwavering servant of God. Enoch was a worker. Enoch was a preacher. We are given a view of his preaching in the book of Jude:

“And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of His saints, To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed”
Jude 14–15.

What was Enoch’s great subject, according to this text? The second coming of Christ. What kind of a preacher would he be called today? An Adventist preacher. Back there, his eye was focused upon that grand event, the coming of our Lord with all the angels of glory to reward his saints and execute the judgment upon the wicked. No wonder he’s set forth as a type for you and me to study. We have the same message to bear that he had to bear.

What do you gather from this verse which I have just read as to the conditions around him? What kind of people were there? Ungodly. You notice how that word is spoken again and again. Yes, it was an ungodly world.

In fact, if you want to get a picture of how wicked it became in Enoch’s time, go to Genesis 6:5, and you will note that it became so wicked that God finally said He saw the imaginations of men’s hearts were only evil continually. The flood had to come upon the world as a consequence. The judgments of God came upon that ungodly race of people. How many got out alive? Eight.

Is God going to destroy this world again? This time, instead of being a deluge of water, it will be a deluge of fire. Is anybody going to get out alive? Yes. The righteous are going to be taken out of this world and preserved as Noah was preserved. Enoch’s message is as appropriate for this hour as it was back then.

I cannot study with you tonight everything about Enoch, but there are two things, especially that I want you to notice. First, I want you to notice *separation* in Enoch’s life. He walked with God. He didn’t walk with the world. He walked *in* the world, but not *with* the world.

In Amos 3:3, God asks, “Can two walk together except they be agreed?” No, they can’t do it. If you want to go to Washington and I want to go to New Orleans, we cannot move together. It’s impossible. If you are headed for the North pole and I am headed for the South pole, we’ll just have to say goodbye. To walk together, we must be agreed.

And the fact that Enoch walked with God is evidence that he *agreed* with God. That’s what holiness is. Holiness is agreement with God. That’s all it is; that’s all it *needs* to be. If you and God agree, then you’re living the life of holiness. If you *don’t* agree, that *isn’t* holiness. No matter what ecstasy of feeling, no matter how men

may be able to shout and sing and pray and praise if their lives are not in agreement with God, that's not holiness, is it? No. Holiness is agreement with God.

I want to study this life of holiness that Enoch lived and what he felt led by God to do in order to *attain* and *maintain* that life of holiness. Let's look at the background a little.

In the beginning, according to the early chapters of Genesis, God had placed Adam and Eve in the Garden of Eden. He gave them His law. They broke it. They were cast out from the Garden. They were put in this world to learn by hard toil the lesson of real repentance and obedience. It was the grace of God that would enable them to do it, but the grace of God is not a substitute for the individual effort of the individual man. He must choose. His efforts without God can never save him. He can be saved by grace and grace alone. But oh, that men might know and learn the lesson fully: If all there is to this plan of salvation is for men to say, "I believe, and that's it, that's done, that's over with now," why weren't Adam and Eve allowed to stay in the Garden of Eden? Didn't they get sorry for sin there in the Garden? Yes. Didn't they hear about the promise of the Redeemer? Yes. Didn't they accept it? Yes. But with all that, God said, I am sorry, but you will have to go. Oh, how they pled. If they could only stay in that Garden. It was a good place. But God said, No.

It seems to me I see the tears falling down God's face as He has to take His children and lead them out of that beautiful Garden home, out into a world that was to more and more bear the curse of sin. Ah, think of it, friends: sweat and toil, thorns and briars—these are part of the lesson book in which you and I are to learn how terrible sin is and what a long road it is back. Not that we can earn our way, oh no. Jesus paid the price, and He paid it all. But the price that He paid is for the purpose of giving you and me an experience into which we must enter. That's the thing I want you to see in the experience of Enoch.

Adam and Eve had two sons, Cain and Abel. Abel was righteous; Cain pretended to be, but he didn't do what God said. He had his own ideas, just like a lot of people today. As the result, Cain finally became so angry because Abel was accepted, and he wasn't that he rose up and smote his brother and slew him. He was the first murderer. Abel was the first martyr. Think of it: the first two boys ever born in this world—one was the first murderer; the other was the first martyr.

As the result of that, Cain fled away from Eden. He went way off into another part of the world. And there, the Bible says, he built a city (Genesis 4:17). That's the first use of the word "city" in the Bible.

The Lord gave Adam and Eve another son to take Abel's place, and that boy's name was Seth. As he grew up, he was righteous like Abel. He gladdened his parents' hearts by walking in the commandments of God. His descendants were given the glorious privilege of maintaining the truth of God. At the head of those two great divisions stood those two sons of Adam—Cain and Seth.

I want you to notice something very interesting. Reading from *Patriarchs and Prophets*, page 81:

“Cain withdrew from his father’s household. He had first chosen his occupation as a tiller of the soil, and he now founded a city, calling it after the name of his eldest son. He had gone out from the presence of the Lord, cast away the promise of the restored Eden to seek his possessions and enjoyment in the earth under the curse of sin, thus standing at the head of that great class of men who worship the god of this world” *Patriarchs and Prophets*, page 81.

You can read this story in the early chapters of Genesis. Those were great men. Never get the idea that they were some half-ape-like-looking creation like these cavemen and stone-age men that you see pictured by the evolutionists. That is a bunch of nonsense. The people who lived back there were noble, majestic-looking beings, more than twice the height of people living today. And we are told there were more arts and sciences lost at the time of the flood than men know today. They could do all kinds of things. They had wonderful wisdom. They were great men, both the sinners and the righteous. They were descended from Adam and Eve, who had been made in the image of God. They didn’t know disease as we know it today. They didn’t know degeneracy and imbecility and deformity. No. They were great men. Any one of those men would be a wonder if he were turned loose today, not merely *physically* as a giant, but *mentally, intellectually*. He’d be looked upon as a *wonder*. He *would* be a wonder!

But let me tell you something: Being wonderful is not enough. The more wonderful a man is, the *worse* it is for him if he’s in the way of Cain, the way of sin, the way of the Devil. That’s the way most of the men went.

Notice, while Cain was building his city, and those who followed after him were developing the arts and sciences that made them so great:

“Abel had led a pastoral life, dwelling in tents and booths, and the descendants of Seth followed the same course, counting themselves ‘strangers and pilgrims on the earth,’ seeking ‘a better country, that is, an heavenly’” *Ibid.*

Abel dwelt in what? Tents, or booths. What is a booth? It’s a house made with vines or trees. Is that the kind they had in Eden? Yes, only they were all living. Maybe some of *these* were. I don’t know. My point is, they were not extravagant man-made structures in which millions of dollars were piled up. No. Cain went to his city program, where the works of man were continually exalted. Abel, and later Seth, led out in a pastoral country life.

“For some time the two classes remained separate. The race of Cain, spreading from the place of their first settlement, dispersed over the plains and valleys where the children of Seth had dwelt...” *Ibid.*

What happened? These Canaanites moved right in where the Sethites had been living. What did the Sethites do? Did they say, “We’ve got all our investment

here, and everything is like we want it. It's too bad we have all these neighbors around us that are so wicked and diabolical in their attitude, their conversation, and their influence. It's hard on the children, but we were here first, and they've moved in; there's nothing we can do." Is that what they did? Listen:

"... and the latter [the children of Seth], in order to escape from their contaminating influence, withdrew to the mountains, and there made their home" *Ibid.*

What do you think about that? Isn't that interesting?

If you and I had lived back there under the influence of Seth and had gone along with Seth's program when the Canaanites moved in, what would we have done? Moved out. We would have moved out and up into the mountains.

"So long as this separation continued, they maintained the worship of God in its purity. But in the lapse of time they ventured, little by little, to mingle with the inhabitants of the valleys" *Ibid.*

Oh, what a picture. Do you see them? At first, they can't bear the thought of the wickedness, the idolatry, the blasphemy, the polygamy, the adultery, the fornication. They say, "We must get our children out of here." And away they go up the mountains. For some time, they maintain the worship of God in purity up there. But as time goes on, year after year, they venture, they venture, they venture. They didn't have radio and TV back then. Today, you can have all the influence of Cain right up in the mountains, if you want to pay out a few dollars. But back then, they could escape. Thank God, we can escape today if we're willing. Can't we?

But they ventured *little by little* to mingle with the inhabitants of the valleys.

"This association was productive of the worst results. 'The sons of God saw the daughters of men that they were fair.' Many of the worshipers of God were beguiled into sin by the allurements that were now constantly before them, and they lost their peculiar, holy character. Mingling with the depraved, they became like them in spirit and in deeds...' The children of Seth went 'in the way of Cain' (Jude 11); they fixed their minds upon worldly prosperity and enjoyment and neglected the commandments of the Lord" *Ibid.*

Do you see the picture? They got to thinking that *they* had to have all those things that the descendants of Cain had. And if they were going to have them, they had to get down there into the race with them. So, little by little, many of them became contaminated with that awful influence.

Later, Enoch, the seventh from Adam, comes. The Spirit of God comes upon him, and he cannot bear that thing. What does he do? He repeats the experience of Seth. He gets away from those abominations. He gets away from those idolatrous

customs and influences. He says, "I can't bear it. I've got to get out and away from all this. I want to walk with God, and God is not in this sort of thing."

I want to read you something from the Spirit of Prophecy. It's from a manuscript Sister White wrote in 1900.

"Enoch did not make his abode with the wicked. He did not locate in Sodom thinking to save Sodom" *SDA Bible Commentary*, Volume 1, page 1087.

Ah friends, that needs some study. I hear a great deal of talk today, or at least more than I wish I did, about the idea that you have to be in the world. After all, how are you going to save them unless you are? I suppose that Enoch heard that argument, but it didn't faze him. He did not locate in Sodom thinking to save Sodom.

You say, Brother Frazee, didn't he do any evangelism?

Oh, yes. He was one of the greatest evangelists of the antediluvian time. Well, how does this go together? It goes together just right when we let God put it together. I am coming to the *evangelism*, but now I am studying the *separation*. Enoch did not make his abode with the wicked. He placed himself and his family where the atmosphere would be as pure as possible.

Personally, I think I need as much help as Enoch needed. In fact, if there's a way to get it, I need *more* than he needed. I don't have the strength of body or of mind or soul that Enoch had. Do you? Oh, if *he* needed that help to get away from the world and its wickedness and go back up into the mountains in a retreat, *I* need it. My *soul* is at stake. I must get ready for Heaven, for translation.

It's going to take something more than coming to the altar in a revival service and saying, "Yes, I believe that Jesus died for me. Now I'm saved no matter what else happens." It's going to take something more than that to get us ready for translation. Isn't it? Yes, it is. Now you know I believe in revival, and I believe in the altar call, and I believe in people being *saved* when they accept Jesus. I believe in all that. But friends, there must be a growth in grace. There must be a development of character that reaches the point of perfection where the seal of God can be placed in the forehead. That is the experience that those who are translated will have. I must have it.

Do you know what I detect sometimes? I detect insinuations and attitudes to this effect: "It's all very well, I suppose, if you want to get back up in something like that, but some of us have got to be out on the firing line actually working with the world and saving souls." My dear friends, I'm going to come that—Enoch's method of evangelism—but I say that God has not called any man or his family in these closing hours to lose their own souls in the effort to save others. No, He hasn't.

What did Enoch do up there? Why did He go up there anyway? He went there to be separate from sinners, to get away from their influence. But that's only half of it. The other half is, he went up there to be with God. His errand wasn't

accomplished when he got away from that ungodly influence. He went there to *get* something, not merely to get away from something.

“Distressed by the increasing wickedness of the ungodly, and fearing that their infidelity might lessen his reverence for God, Enoch avoided constant association with them, and spent much time in solitude, giving himself to meditation and prayer. Thus he waited before the Lord, seeking a clearer knowledge of His will, that he might perform it. To him prayer was as the breath of the soul; he lived in the very atmosphere of heaven” *Patriarchs and Prophets*, page 85.

He entered into communion with God. He walked with God. Oh, see him as he goes. Is he literally walking from the valley to the mountain? Yes. There weren't any trains or automobiles or jet planes. He walked. And he walked with God. I want to walk with God, don't you friends? A walk that separates me from the sinful influences of this age which is as the antediluvian age for wickedness. I want to get up with God.

I come now to the next point, Enoch's *evangelism*. Enoch, we've already read, wasn't a hermit. He went to the mountain, but he didn't *stay* on the mountain all the time. If you don't go to the mountain at *all*, you may lose your soul in the whirlpool, the cesspool, of the valleys of sin, the cities of iniquity. But if all you do is get back up into the hills, the retreats, and become a hermit, I am not even sure you will save *your* soul. But if you do, you will be very lonesome. God never intended that you should go out and be a hermit just with the selfish idea of saving yourself.

Enoch was a preacher of righteousness. Reaching an experience with God in the country, he went down into those cities and preached the judgments of God upon a wicked world, and called men to repentance. He got the power up there with God. He carried that power down into the cities and valleys where men lived in prosperity and luxury and vice, and he proclaimed the truth of God in trumpet tones. He was an *evangelist*.

Now, the next thing is the thing that got me studying this week. Do you know what Enoch did after he had been back up there in his little home in the mountains and hills and gotten an experience with God, and then came down to the cities and plains and preached the warning judgments of God, do you know what he did next?

“Enoch did not make his abode with the wicked. He did not locate in Sodom thinking to save Sodom. He placed himself and his family where the atmosphere would be as pure as possible. Then, at times, he went forth to the inhabitants of the world with his God-given message. Every visit he made to the world was painful to him. He saw and understood something of the leprosy of sin. After proclaiming his message he always took back with him to his place of retirement some who had received the warning” *SDA Bible Commentary, Volume 1*, page 1087.

Oh folks, when I saw that, I said, “This is it. That’s evangelism!” Isn’t it? What *is* evangelism? It’s soul-winning. It’s proclaiming the warning message and saving some with fear, pulling them out of the fire, hating even the garments spotted by the flesh.

We need to have a sense of urgency, my friends, a sense of the fact that sin is a deadly leprosy, a devouring fire, an eating cancer. As we come in contact with men, we need some earnestness, some love, some yearning, a sense that will help us to lay hold of them and pull them.

There is a word there that thrills my soul as I look at it—“always.” After proclaiming his message, he *always* took back with him to his place of retirement some who had received the warning. Isn’t that wonderful? Yes. He expected to take somebody back. Brother, Sister, do you? What is your job? Merely to warn people? Oh, no. Get hold of someone and get them *out* of that thing.

“After proclaiming his message he always took back with him to his place of retirement some who had received the warning. Some of these became overcomers and died before the flood came. Some had lived so long in the corrupting influence of sin that they could not endure righteousness” *Ibid.*

They weren’t translated like Enoch. They didn’t go through the flood with Noah in the Ark, but they were saved; they died before the flood came.

Do you get the picture? I see Enoch. He has been out on his evangelism. He is coming home. I see his boy, little Methuselah. He says, “Oh, Daddy is coming. He’s got some folks with him.”

Do you suppose Enoch’s wife and children had things ready? Yes. Do you suppose they said, “Oh my, Daddy’s always bringing people home and making more work for us.” Do you think they said that? I don’t think so, friends. I think it was understood all through that household that their job was to take hold of people that needed help to get saved out of that awful, devilish, diabolical, sinful world.

Do you think when people have that attitude that there is very much spirit in the home to want to get down there and have a good time in the valley? Oh, no. Going to town is not looked upon as a lark. It is looked upon as a dangerous mission, like going into a burning building to pull somebody out before the wall falls down and crushes them, like launching out into the deep to save a drowning man who has already gone down twice. That’s what going to these cities is today.

God help us to sense it. Enoch did, and he brings these people home. But watch. They stay there; they’re there with him for several days. And I see them as, day by day, they drink in the spirit and atmosphere of that home. They attend the family worship. They eat the meals. I wonder if the diet was just the same as they had been used to down in those cities. Was it a different diet? You know it was. Do you think that all the popular magazines were lying around for them to read? No.

There were a lot of things missing. But as some of them, as they got hold of that diet for the stomach and that diet for the mind, they began to open up and revive. They began to see that this was life. They said, “Enoch, can’t we get into this too?” “Yes, Enoch says, “you can. That’s what I pulled you out for.” They persevered, and they were saved. Even though they died, as men have died down through the years, they died in *hope*, and they will be resurrected when Jesus comes, and be in the city of God because Enoch pulled them out to his home in the hills.

But some had lived so long in the corrupting influence of sin that they could not endure righteousness. They couldn’t take very much of it. After they’d had it a few hours or a few days, they began to get itchy and fidgety. I can hear their excuses. They come around and say, “Enoch, you know I appreciate your having me up here, and it’s just been wonderful, but there are some things I have got to take care of back where I came from.”

Enoch knows the symptoms. It’s a pitiful thing; as that man goes down the road back to the plain, what does he want? He wants a cigarette. He wants a drink of whisky. He wants some of that bloody meat. He wants some of that excitement. He wants those races, those games, that fiction. He wants that fornication and that adultery that was filling the world at that time. He wants one or all of those things. He goes back to where he can get it, because it isn’t up there where Enoch is. He can’t endure righteousness. As the dog returneth to his vomit, so the fool returneth to his folly. Like the sow that was washed goes back to her wallowing in the mire. Isn’t it pitiful? We see it happen again and again. But it mustn’t discourage us; it must lead us to work with all the more earnestness and love. Remember, some will persevere, some even of those who seem to be the most hopeless and degenerate, if we can help them to quit looking at the things around them and look to Jesus—Jesus on the cross, Jesus in the sanctuary, and Jesus and His love revealed in the things of nature.

I am so glad I don’t have to read all I’ve been reading to you tonight and simply wish there was something we could do about it. Bless your hearts, this day is this Scripture fulfilled in your ears. Yes, it is.

I want to read you something from the book *Evangelism*:

“As God’s commandment keeping people, we must leave the cities. As did Enoch, we must work in the cities but not dwell in them” *Evangelism*, page 77.

I don’t have to apply any of this; it’s all applied right here: As God’s commandment-keeping people, we must leave the cities. And let’s be sure we don’t take too much of the cities along with us. As did Enoch, we must work in the cities but not dwell in them. God help us.

“The truth must be spoken whether men will hear or whether men will forbear. The cities are filled with temptation. We should plan our work in such a way as to keep our young people as far as possible from this contamination” *Ibid*.

Personally friends, I am not interested in any field trips to take our young people in to see the sights and hear the sounds of these cities. I am not interested in it. I don't think that's the kind of education they need. I think the less they have of that sort of influence the better.

“We must make wise plans to warn the cities, and at the same time live where we can shield our children and ourselves from the contaminating and demoralizing influences so prevalent in these places...

“The cities must be worked from outposts. Said the messenger of God, ‘Shall not the cities be warned?’ Yes, not by God's people living in them, but by their visiting them, to warn them of what is coming upon the earth”
Ibid., pages 76–77.

We are told plainly that there should be church buildings in the cities, but our institutions should be outside.

“Repeatedly the Lord has instructed us that we are to work the cities from outpost centers. In these cities we are to have houses of worship. Houses of worship as memorials for God” *Country Living*, page 31.

Why? They are life-saving stations.

“But institutions for the publication of our literature, for the healing of the sick, and for the training of workers are to be established outside the cities. Especially is it important that our youth be shielded from the temptations of city life” *Ibid.*

God helping us, we want to do it, don't we?

But now I come to this; this is the lesson I want to bring to your hearts tonight. Do you see, friends, that it isn't enough to just get separated from sin and sinners and get out in the country? Do you see that it isn't enough just to live in the country and then go out and warn people? What's the next thing to do? Get hold of them, and bring them back! It's the only hope that some people have. Don't misunderstand me. There are some that may be able to be saved where they are. I'm not trying to limit God. But I'm showing you plainly, from the Word of God and the testimonies of His Spirit that the only way to save some of these people is to pull them out. And that should be in our hearts all the while—looking for people, looking, like a shepherd is looking for his sheep.

Jesus is looking. The eye of the Lord runs to and fro through the whole earth. The first thing: get separate from sinners, get an experience with God. The second thing: go out and warn. Third: pull them in. You may not keep all of them. You'll lose some. But you'll keep some.

But now, this is the thing I want to lay upon your heart. What are you going to bring them to? Is that a good question? What kind of home are you going to bring them to? If you're a father or mother, if you're the head of a home, what kind of home are you going to bring them to? Or if you're not the head of a home, what kind of home do you live in? Have you got any place to *bring* anybody? What kind of a place is it?

You remember that when Jesus came back from the wilderness, the Spirit of inspiration rested upon John the Baptist, and he said to his disciples as he saw Jesus coming, "Behold the Lamb of God." And Andrew and John struck off after Him. Jesus walked along by the river, and knowing that they were following, He turned and said, "What do you want?" Ah, they said, Master, teacher, where do you live? "Where dwellest thou?" Where is your place of abode? We want to come and stay with you awhile. And bless the Lord, that very hour began a fellowship which never ended.

I ask you, have you got something to bring people to? All Jesus probably had was a little booth down there by the river. He didn't have any palace. We must get entirely delivered from this idea that we've got to have some mansion or palace or at least some supposedly acceptable place. Anywhere where God is, and the Son of God is, is a place for somebody to get *close* to God. Isn't that right?

That leads me to this: What kind of an *experience* have you got to share with them? Have you got one? Well, if you haven't, *get* one. You can. *Enoch* did, and *you* can. And don't think it's something that you have to wait for years and years to get. God longs to do things for people, and to at once have them begin to share with others what God has done for them.

Let's be so busy getting something from God and sharing it with others that we haven't time for a lot of worries and complainings, a lot of fears and discouragements, a lot of lusts and ambitions. Let's fill our time and our lives with this one thing—get ready for Heaven ourselves, and help get many others ready before Jesus comes.

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