

He Shall Overcome

#0059

Study Given by W. D. Frazee—July 30, 1971

[Singing]

Almighty One, to Thee I cry,
To Thee I raise, my tearful eye,
On bended knee, I now draw nigh,
Unto the mercy seat.

One longing stirs, my heart within,
For this, I hate my every sin.
Oh, give me power, some soul to win,
To lay at Jesus' feet.

I know that there, is not in me,
To win one soul, dear Lord to Thee,
How poor and weak, my human plea,
And yet how strong Thou art.

So earnestly, for this I plead,
One promised gift brings all I need,
Thy Holy Spirit, He indeed,
Shall melt the stony heart.

Not for myself, but others, Lord,
That they may hear, Thy quickening word,
For this unsheath, the Spirit sword,
In this the promised hour.

Then shall my heart, Thy victory know,
Thy joy shall taste, while here below,
Oh, Lord, I will, not let Thee go,
Except Thou give this power.

The Lord gave me those words when I was about the age of these girls that sang it tonight. I had an army of young people working in soul-winning in the great city of San Francisco. I was a young assistant to Elder Tindall, receiving training in medical evangelism. It's a long time since I've heard this song. I'm glad to hear it again tonight.

I want to see everybody here a soul winner because it's the greatest work in all the world. The only thing we can take from this earth to our heavenly home is the souls that we have won to lay at Jesus' feet. My dear friends, you can all be soul winners.

In our study tonight, watch for two great soul winners that we're going to note. But, to begin the study, I want to turn to the seventh chapter of Revelation, where we'll get our setting—Revelation, the seventh chapter.

In the Bible, winds are used as a symbol of strife, commotion—political, social, religious—and here the prophet sees “four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree” Revelation 7:1.

Then, he says:

“And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea. Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads”
Revelation 7:2–3.

Universal strife, violence, is held back. The final persecution is held back—Armageddon is held back. How long? Until the servants of God are sealed in their foreheads. That sealing work is going on now. It's soon going to be over.

“And I heard the number of them which were sealed, and there were sealed an hundred and forty and four thousand of all of the tribes of the children of Israel. Of the tribe of Judah were sealed twelve thousand, of the tribe of Reuben were sealed twelve thousand, of the tribe of Gad were sealed twelve thousand...” Revelation 7:4–5.

And it's the tribe of Gad that I want to notice for a little while tonight, for I think there's something here that will encourage somebody in this congregation. You may be the one. Listen. This message may be particularly for you.

“Of the tribe of Gad were sealed twelve thousand”
Revelation 7:5.

You'll notice in the succeeding verses, other tribes are named until 12 are brought to view: twelve tribes, 12,000 from each, or 144,000.

Now, concerning the numbering of this, I'm not here to add any speculation to those speculations which have been presented by others in other places from time to time. It is the character of the 144,000 that I'm interested in, for we've been told by

inspiration that we should seek with all our powers—strive with all our powers—to be among the 144,000.

These different tribes that are mentioned here, the 12 tribes, are of course, the sons of Jacob, and they constituted the heads of the great nation of Israel. And you remember that in this book of Revelation, when we turn over to the 21st chapter, we see that on the gates of the New Jerusalem, there will be the names of these 12 tribes. Revelation, the 21st chapter, and the 12th verse:

“And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel”
Revelation 21:12.

So, as you visualize that beautiful city, which someday, as John tells us here in the 2nd verse of the 21st chapter, is coming down from Heaven, down to this world—as you visualize that beautiful city, think of those 12 gates of pearl, and there's a name over each gate: Reuben, Judah, Simeon, Levi and so on. And as you come around the wall, you come to the tribe of Gad.

Some folks are going to enter the city through that gate. You see, in Heaven, things are done in order. We're going to be studying that with you Thursday night—those who come to my class on Christian Administration. Things are not haphazard. And so, each one of us will have a particular gate to go through. And instead of being bondage, that indicates Heaven's special thought of us. “I go to prepare a place for you,” Jesus said—John 14:2 and 3. I'm so glad there's a special place for me in Heaven. What do you say?

All right. So, of these different tribes tonight, I'd like to look with you at the tribe of Gad. Now, let's go back to Genesis, the 49th chapter, where near the closing moment of Jacob's life, he spoke to his sons and gave them his parting blessing. And with the Spirit of Prophecy resting upon him, he spoke of the future of these men and their descendants.

In the 49th chapter of Genesis, the 19th verse, we are given a flashlight picture, as it were, of Gad. “Gad, a troop shall overcome him...” That doesn't look very encouraging, does it? That isn't the end of the verse, “...but he shall overcome...” what's the rest of the verse, “...at the last.”

“Gad, a troop shall overcome him: but he shall overcome at the last” Genesis 49:19.

And so, there are going to be thousands of people marching through one of those pearly gates that were overcome, but at the last, they did what? They overcame. There might be somebody like that here tonight. “He shall overcome at the last”—the man that has been overcome by the enemy again and again.

Let me put it very plainly tonight, friends. It isn't the first time a man fails that's fatal. It isn't the second time he fails, it's fatal. It isn't the seventh time he fails that's fatal. It's the last time he tries. That's always fatal. To fail the last time you try is eternally fatal.

Success in the Christian life is not a matter of how many times you fall. It's a matter of how many times you get up. And if you fall seven times and get up seven times and start over again, you're on your way to glory.

Many people don't understand this. They suppose they're going to exhaust God's patience. His mercy will run out. Somebody says, "Well, Brother Frazee, aren't you afraid to present something like this that'll encourage people to fall?" I don't think so. I'd hate to think, friends, that the reason I was going to try again was that I thought I had just this one more chance, and if I fall this time, I'm gone forever. No.

"Gad, a troop shall overcome him: but he shall overcome at the last" Genesis 49:19.

The danger in falling is that we'll stay down. The danger in falling repeatedly is that we fall into a habit of falling repeatedly. It is not the mercy of God that's exhausted. No. And, as we shall see in the Bible, we have repeated examples of men and women who failed again and again.

How many times did Mary Magdalene fall? Seven times. And each time, the dear Lord's prayers brought her up, and out, and on. And finally, we see her last at the cross and earliest at the tomb, and there in the upper room with the early church on the Day of Pentecost. It's a wonderful thing to be a victor, no matter how many times we may have failed.

Now, these men of the tribe of Gad I think we have a little insight into how they learned to overcome. Let's turn to 1 Chronicles, the 5th chapter, verses 18–20. 1 Chronicles 5:18–20. Hidden away here in his long lists of genealogies, we have a wonderful statement concerning the men of Gad, and some of their relatives. 1 Chronicles 5:18–20. The 18th verse speaks of who they were. And then, in the 20th verse:

"And they were helped against them, and the Hagarites were delivered into their hand, and all that were with them: for they cried to God in the battle, and he was intreated of them; because they put their trust in him" 1 Chronicles 5:20.

What did they do? They cried. Who'd they cry to? God. What happened? He was entreated of them. That is, He heard them; He listened to them. He responded, "because they put their trust in him."

Now, let me make very clear, dear friends, that it isn't necessary for Gad or any of his descendants or anybody else to fall again and again. In fact, it isn't necessary to fall at all. But if that's the only way we can learn that our only hope is in crying to God, then, friends, however many falls it takes, let them come.

We have an outstanding example of this in the case of Peter. You remember, as recorded in Matthew 14, that he with the other disciples was in the ship that night when Jesus came walking on the waves. And, as Christ identified Himself, they heard that lovely voice, Peter was seized with a sudden inspiration. He said, "Lord, if that's really you out there, walking on the waves, let me come to you—bid me come to you on the water." Matthew 14:28. And Jesus said, "Come."

You know, Jesus loved Peter. He loved that quick response of Peter's heart that again and again found expression in words of faith and love and devotion. And now, He was glad to grant the disciple's request. So He said, "All right, Peter. Come."

So, Peter got out of the ship and started walking across the water. What an experience. Peter had been a fisherman all his life, he'd had a lot to do with water, but this was the first time he ever walked on top of water.

The thirtieth verse says:

"But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me"
Matthew 14:30.

He did just what the men of Gad did. He cried when he was in trouble. That's a good thing to do. Some people might think that was cowardly. It's good sense, friends.

If my house is on fire and I'm where I can call the fire department, I'm going to call. What do you say? And Peter was in trouble and he knew it. There may be somebody here tonight that's in trouble, and you know it. Could be somebody's in trouble and doesn't know it? Oh, my dear friend, it's a wonderful thing to know that help is near. As the little song says, "He's only a prayer away."

Jesus was close enough to Peter that, as Peter cried, the next verse says:

"And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?" Matthew 14:31.

And they went walking along the waves together till they came to the ship.

Now, if Peter had fully learned the lesson that Christ was seeking to teach him that night, he would have missed that awful failure in Gethsemane. You remember that story, as it's told in Matthew 26 and in others of the Gospels. Jesus, as they

approached the garden, says to all the disciples, “You’d better pray. We’re going to be tested” Matthew 26:41.

And speaking, particularly to Peter, He says:

“Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren” Luke 22:31–32.

But Peter, apparently, had forgotten this experience on Galilee. He was full of confidence in himself, and when Jesus suggested that there was going to be a sifting there that night in Gethsemane, Peter said, “Well, even if all the rest leave you, I never will.”

But Peter didn’t know his heart. He didn’t know how easily and how quickly he’d be overcome. And when aroused from his sleep by the Master’s call and the coming of the mob, he burst into action, drew his sword, cut off an ear of the servant of the high priest, and then, rebuked by Jesus, fled. He led all the others to follow his example.

Next, we see him with John, finding his way into the judgment hall. And there he sits around the fire that has been made in the cool of the last watch of the night. And while Christ is on trial and the mob are insulting Him, Peter is sitting there around the fire, afraid that somebody will recognize him and hoping that he’ll pass unnoticed.

But somebody notices him and says, “Aren’t you one of this man’s disciples?” And he falls. He says, “No, I’m not. I don’t know Him.” A little later, somebody else asks, and again he denies. And the third time, he’s pressed, and this time he’s really angry, and with cursing and swearing, he denies his Lord. Falling, falling, falling.

If Peter had been your disciple, and you’d poured in your love to him for three and a half years, and now you hear him cursing and swearing and denying that he ever knew you, what would you think? What would you do?

Jesus turned and looked upon Peter. Across the courtyard, Peter, in the providence of God, lifted his eyes just at that moment, and the eyes of Peter and the eyes of Jesus met. And in that look in Jesus’ face, Peter read, not anger, not disgust, not censure, but deep sorrow and love, and love.

No word was spoken, but the message got through. It was as if Jesus was saying, “Oh Peter, I love you and I love you still. Nothing you’ve said or done can change that. If I could, I’d be right there by your side right now. My hands are bound. Oh, how I’d love to throw my arms around you. Just know I love you. I’m sorry, Peter. I tried to help you, and if you had listened, you wouldn’t have failed. But, Peter, It’s not too late. You’ve fallen, and fallen, and fallen, but there’s help for you, if you’ll learn your lesson, to cry to God—not trust in yourself, but cry to God.”

And so the record says that Peter wept bitterly. He left that courtyard and rushed down the streets of Jerusalem, across the brook, and into the Garden of Gethsemane. And there, where the bloody sweat of Jesus had dropped upon the ground, the tears of Peter fell fast. There, Peter got help. And, my dear friends, that's the last time that Peter ever lost his temper. That's the last time that Peter ever cursed and swore. That's the last time he ever denied his Lord.

I don't know what tribe by physical genealogy Peter belonged to, but tonight I'm putting him in the tribe of Gad.

"Gad, a troop shall overcome him: but he shall overcome at the last" Genesis 49:19.

Oh, what a wonderful thing it is, dear friends, to know that Jesus is ready to help us no matter how much we've denied Him, no matter how deep we've fallen in sin. Isn't it wonderful? Thank God, there is no soul beyond the reach of help.

There's another man I'd like to notice, and this man was of the tribe of Gad. He came from the mountains of Gilead. That's where the Gadites lived—east of the Jordan, in those rocky fastnesses. You know his name, don't you? That man from Gilead, the prophet. What was it? Elijah. Elijah. In 1 Kings 17:1, you'll find where he came from—from Gilead. But the thing that I'm especially interested in tonight is how he was overcome, and then finally overcame.

You remember how wonderfully God used him in bearing the message to Ahab. You remember how his faith took him through those years of famine and drought. And how, when the brook ran dry, the Lord sent him over to Zarephath that belonged to Zidon. And there, in the home of a poor widow, Elijah with her household were kept by the miraculous power of God. The barrel always had just a little meal in it, and the cruse of oil, a little shortening. And thus it was, dear friends.

You know, I've thought of it, Brother Atherton, in the building of this new sanitarium here. Again and again, we've been near the bottom of the barrel. But, thank God, during these last four years, we've seen miracle after miracle, and God's always kept a little meal in the barrel, a little oil in the cruse. Aren't you thankful? Yes.

Well, Elijah, of course, was growing faith all through these three years, because faith grows by what? Exercise. And finally, at the right time, the Lord said, "Now, Elijah, we're going to have a crisis here, and you're to call all Israel, and there's going to be a decision made."

Elijah preached to one of the largest evangelistic congregations ever gathered there on Mount Carmel. He put the issue squarely clear. "If Baal is god, follow Baal. If Jehovah is God, follow him" 1 Kings 18:21. And you remember the test. The priests of Baal were given the opportunity to call down fire on their sacrifice, but God wouldn't let

the Devil work that miracle. And finally. The hour came at the end of that long, long day when Elijah drew near, repaired the altar of God, placed the sacrifice upon it, had 12 barrels of water poured over the sacrifice. And then, kneeling down, he offered a simple prayer asking God to intervene and vindicate God's name and Elijah's name.

No sooner had the "Amen" been said than the fire fell, and not only burned up the sacrifice but the stones of the altar and the water in the ditch. And as that great congregation saw that mighty miracle, they fell on their faces acknowledging that God, Jehovah, was the only true God. Baal was defeated and all his prophets were taken and slain.

Then Elijah went up, you remember, to the top of the mountain to pray. And, as he prayed again and again and again and again and again, finally, there came a cloud in the west. Venturing everything on that little token of God's answer, he told Ahab to hurry and get home because the rain was coming. And Elijah, inspired by God, ran ahead of that chariot all the way to Jezreel—miles and miles. And then he lay down to sleep in the rain while Ahab went to his home.

Now, we see him rudely awakened by a messenger. Oh, how tired he must have been after that exhausting day. But suddenly awakened in the darkness of the night with the rain falling, he hears his name called, and the message from Jezebel, that wicked queen, "By tomorrow at this time your life will be like the life of one of these prophets that you've slain" 1 Kings 19:2. In other words, "Elijah, you're going to die."

And what did Elijah do? You would think that the man who had borne God's message to Ahab without flinching, who had endured the long test of the famine, who had again met Ahab without any cowardice, who had witnessed to all Israel—you would think that he would have said, "God will take care of Jezebel." You would think that he would have given himself to prayer and expected God to answer.

But friend, he was a Gadite. And he had met that which overcame him. And don't misunderstand me. I'm not suggesting for a moment he had to fall. But James tells us in the fifth chapter of his wonderful epistle that Elijah was a man of like passions as we are.

In other words, he felt like we feel, he reasoned as we reason, and he sometimes failed as we sometimes fail. He was made of the same flesh and blood you and I are. God used him mightily, but now, forgetting his source of power, he betrays the fact, reveals the fact, that he's just a weak man like anybody else.

And so, he starts running, running, running, running, and he runs the whole length of Palestine, and way out into the desert. And under a juniper tree, he sits down to rest, praying that God will take his life away. He says, "I failed, Lord. I'm no better than anybody else," which was the truth. "I failed. Take my life." And, exhausted, he went to sleep.

And what does God do? Ah, God sends his angel. To scold him? No. Like Peter, this man that's in failure needs comfort, not scolding. And, as the angel awakens him, he sees a meal prepared. We know the angels of God are going to feed the saints in the time of trouble, but here the angel is feeding a man who's just made a terrible failure, a terrible failure. An angel of God feeding him? Oh, yes.

Elijah eats and drinks, and again he lies down to sleep. And the second time, the angel of God comes and feeds him. And on his way again, he goes 40 days to the Mount of God, to Horeb, and there, hiding in a cave, he meditates upon the events of recent weeks, tired and discouraged.

God calls him out of that cave. And, as he stands there, the mighty wind brought by the prince of the power of the air breaks the rocks in pieces. For it is written, "The Lord was not in the wind" 1 Kings 19:11. The power—the angel—that is one day going to bring fire down from Heaven, Revelation 13, brought a great fire, but the Lord was not in that fire. And that same power of Satan brought a great earthquake that shook the mountain, and the rocks came tumbling down.

I think Satan was trying to destroy Elijah while he was in that discouraged mood. And I want to tell you, friends, the Devil would like to not only discourage you and me, he'd like to destroy us.

But after that earthquake and wind and fire, Elijah hears that voice again. What kind of voice? A still, small voice. And he hears God talking with him, and sending him back on his way to continue his work of education, of reform, of soul-winning, of evangelism.

And some time later, we see him crossing Jordan, and back in his native land of Gad, we see the flaming chariot approach, and Elijah gets into it and is off. And he's been there in Heaven ever since, except those hours he spent with Jesus on the Mount of Transfiguration.

You mean such a man translated? Yes, a man of like passions and as we are. One, of the tribe of Gad.

"Gad, a troop shall overcome him: but he shall overcome at the last" Genesis 49:19.

I want to tell you, my dear friends, there's a whole tribe of people like that that are going to be in the 144,000. They're going to be translated when Jesus comes (Don't miss this!) not because they never failed, but because they always got up when they did fail.

Anybody here like that, friend? Anybody here like Elijah that feels you failed? Lost out? God can't use you anymore? You're no better than anybody else?

You're not any better than anybody else, but Jesus has a work for you to do. He wants to make you a mighty soul winner. He may have your name on a special seat in the chariot that's coming soon.

Are you willing to do what Elijah finally learned to do, and what Peter learned to do—to cry to God and to put all your dependence in God? Not to boast of how good you are or how strong or how wise. Not to boast of how much better you are than your brothers and sisters. But humbly to acknowledge that you're just mud, just mud. And that if anything gets done, God will have to do it—that you're willing to be anything or nothing, if only souls may be won to Christ.

Ah friends, I long to meet Elijah and have a long visit with him. Wouldn't you like to? And with Peter, and have a long visit with him—these two great soul winners, one from the New Testament, one from the Old.

Turn to Micah, now, the seventh chapter, verses 8 and 9. Micah 7:8–9. I think we'll read beginning with the seventh verse:

“Therefore I will look unto the LORD; I will wait for the God of my salvation: my God will hear me. Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the LORD shall be a light unto me. I will bear the indignation of the LORD, because I have sinned against Him, until He plead my cause, and execute judgment for me: He will bring me forth to the light, and I shall behold His righteousness” Micah 7:7–9.

And so, my dear friends, I do not ask you tonight how many times you've fallen. That isn't the question at all. The question is, are you willing to get up and go on with Jesus? Are you willing to learn your lesson? Without Me, says Jesus, ye can do what? Nothing. You may be an ordained apostle as Peter was, but without watching and prayer, you may deny your Lord with cursing and swearing. You might be an inspired prophet like Elijah and bring fire from Heaven. But unless you have learned how weak is human flesh, and keep close to Jesus, you might run away when you're threatened.

But oh, in every case, Jesus says, “Call unto Me, and I will answer thee” (Jeremiah 33:3). “Whosoever shall call on the name of the Lord shall be saved” (Acts 2:21). “Whosoever shall call on the name of the Lord shall be delivered” (Joel 2:32).

Like Peter, sinking in the water, you too might be sinking. But oh, as you cry to Jesus, He will hear you and lift you up. It's His glory to pardon the chief of sinners and to use them to win others to Him. There's a place for you in the army of the Lord, no matter how many times you have failed.

But oh, he says, “Only acknowledge thine iniquity” Jeremiah 3:13. Peter didn't come back to God excusing himself, defending himself. He didn't let himself down

easy. He fell on the Rock and was broken. So with Elijah. My dear friends, we can never get help by excusing our failures. We can never get help by defending our wrong course of action.

“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.

The smallest sin will keep us out if we hang onto it. The biggest sin can be taken away if we'll give it to Jesus.

“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.

I wish we could sing 567:

Come every soul by sin oppressed,
There's mercy with the Lord,
And He will surely give you rest,
By trusting in His Word.

And my dear friends, as we sing these beautiful words of invitation, somebody here tonight that knows that you failed, that knows like Peter you need to come to God, I want to invite you to come and kneel here. Now, I'm not making a general invitation. What I mean by that is, I'm not asking everybody that wants to do better to come up here. I hope everybody wants to do better. Don't you? Yes.

I'm calling tonight, my friends, for somebody that knows that you have failed, that knows you need to come back to God. Elijah needed to do it. Peter needed to do it. There's somebody here that needs to do it, or else God would not have given me this message. I leave it with the Holy Spirit to impress your hearts. We're not here to judge one another. We're here to deliver the invitation of mercy.

Come ye sinners, poor and needy,
Weak and wounded, sick in soul.
Jesus, ready, stands to save you,
Full of pity, love and power.
He is able, he is able,
He is willing, doubt no more.

So, as we sing these beautiful words, “Come every soul by sin oppressed,” if there's some heart here tonight that has felt the arrow of the Spirit's conviction, and you want to fall on the Rock and be broken, and find the help that Peter got in Gethsemane, the help that Elijah got down there at the mouth of the cave at Sinai, come, friend, and let Jesus do something for you.

Let us stand.

[Singing]
Come every soul, by sin oppressed,
There's mercy with the Lord,
And He will surely give you rest,
By trusting in His Word.

Only trust Him, only trust Him,
Only trust Him now.
He will save you, He will save you,
He will save you now.

For Jesus shed His precious blood,
Rich blessings to bestow,
Plunge now into the crimson flood,
That washes white as snow.

Only trust Him, only trust Him,
Only trust Him now.
He will save you, He will save you,
He will save you now.

Jesus says:

"Whosoever therefore shall confess me before men, him will I
confess also before my Father which is in heaven" Matthew 10:32.

We stand for Him here. He stands for us up there. Oh, what an exchange, my friends. "Ah but," somebody says, "I wouldn't want anybody to think I had failed." Well, bless your heart, friend, the whole universe knows it already. Everybody in this world may not know it, but the whole universe knows that you've failed. "Ah but," somebody says, "I don't think it was very important." Well then, you haven't looked at Calvary.

Sin is sin, friends. And the only way that sin can be forgiven is for the blood of Jesus to be applied. Do you believe that? So, to "look upon the one whom we've pierced" Zechariah 12:10.

One afternoon, I was talking with someone, as we were studying the Bible together. And this lady said to me, "Why, Brother Frazee, you talk to me as if I had been a bad woman. I've never done anything very bad."

I said to her, "My dear sister, can you think of anything worse than murdering the Son of God?"

Is this what sin does? That's the thing. If your sins are confessed and forgiven, if men and angels know that you have accepted Christ to cover your sins, if you've

made the record right as far as you can, then thank God, friends, for the witness of the Spirit.

But oh, if you failed, whether it was today or 10 years ago, or any time in between, there is a way to get rid of sin. There is a way to fall on the Rock and be broken. There is a way to do what Peter did in the water—to cry. There's a way to do what Peter did in Gethsemane—to seek the Lord with all the heart, until we're sorry for sin, sorry enough to quit, and have the assurance in our hearts that the blood of Jesus covers us.

And so let the Spirit witness to our hearts, and come. Third stanza:

[Singing]

"Yes, Jesus is the truth the way,
That leads you into rest,
Believe in Him without delay,
And you are fully blessed.

Only trust Him, only trust Him,
Only trust Him now.
He will save you, He will save you,
He will save you now.

Come, then, and join this holy band,
And on to glory go,
To dwell in that celestial land,
Where joys immortal flow.

Only trust Him, only trust Him,
Only trust Him now.
He will save you, He will save you,
He will save you now."

Oh, I'm so glad that Jesus is here, and every seeking one is as precious to Him as Peter was, and as Elijah was. Is that right? If there's still someone that God is calling, come, friend. Don't wait.

Now, we're going to have the benediction, and if the audience quickly and quietly passes out, we're going to have a little after meeting for these who have come. If any of you would like to stay till the after meeting and get an extra blessing, you're welcome.

And now, Father in Heaven, with all our hearts we unite with these seeking ones. Like Peter on the water, we cry. Like Peter in Gethsemane, we cry to Thee. Oh, we thank Thee that Thou dost hear. And just now, we know Thou art doing Thy melting work in human hearts at this altar. Let the work go deep. Let the sword pierce these hearts. Help us to be real sorry for sin. Help us not to let ourselves down easily.

These hands have taken the hammer and nails and driven them in the hands of Jesus, have taken the spear and pierced Thy dear heart. Oh, God, forgive us, we pray. We want peace, but first we want the pain and sorrow that comes at sensing what we've done to Christ. And so we thank Thee Thou art here, to witness by Thy Spirit, to convict us of sin and of righteousness, to show us our mistakes and to show us our Savior and His willingness to take every sin away. Dismiss us with Thy blessing, and be with us as we go into the after meeting now, for Jesus' sake, amen.

God bless you, one and all.

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