

# Revelation 3:20

#0115

Study Given by W. D. Frazee—January 1, 1975

“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.

This beautiful invitation is a part of the Laodicean message, the last message to the churches here in Revelation 2 and 3. You and I know that we’re living in the hour of judgment, and Laodicea means “the judging of the people.” The importance to this Laodicean message is emphasized when we remember that in *Early Writings*, pages 269–270, that it is the Laodicean message received by those in the church who will receive it, that leads them to exalt the standard in their own lives and pour forth the straight truth. Some receive this, some rise up against it, and this causes a shaking, an agitation, in the remnant church.

The Latter Rain falls upon those who have received in its fullness this message. As the result, they give the Loud Cry, the honest in heart are gathered in from Babylon, probation closes, and Jesus comes. But under that same Loud Cry, those who have failed to receive this Laodicean message and accept it in their lives fall out, and under the persecution, leave the movement.

When the winds blow through the threshing floor, those winds do not make wheat and chaff. They only *reveal* the harvest which has already matured. You and I are rapidly approaching that harvest hour, my dear friends. And Jesus is longing with earnest desire for the manifestation of Himself and His people. When the bride is ready, the Bridegroom will come. When the harvest is ripe, the Great Reaper will appear with the sickle.

Do we want Jesus to come? The Lord grant it. Before He comes in glory, He comes to our heart in this invitation we’ve read, and invites us to let Him in personally. Only those who welcome Him now in the heart will welcome Him with joy when He comes on the white cloud.

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You know, dear friends, if you study the Bible, it’s clear that over and over again, something wonderful was happening, but not everybody saw it. When Jesus was born in Bethlehem, angels announced the wonderful event. But there were some people that wouldn’t even bother to go see about it. Of course, God’s Son wouldn’t be born in a stable, so no use to go look. But some shepherds saw. Some poor shepherds, and then, some rich, wise men came. So neither poverty nor riches *need* to be a barrier. It is the heart that must be opened.

When Jesus hung on Calvary, only a few knew what was happening. All Heaven was gazing at the supreme manifestation of divine love, but there were some men standing right by the cross that took the opportunity to have a game. They rolled their dice and divided up His clothes.

May I tell you, dear friends, as the cross is a revelation to our dull senses of the pain that began when sin began and will never cease till sin ceases, so today those who have eyes of faith and hearts of love discern the Savior still giving His life in sacrifice and intercession, still praying for His murderers. But there are others that are rolling their dice and having their game.

May I ask you a question? If you'd been back there at Calvary that Friday, which would you've been watching—that figure on the cross, or the game at the foot of the cross? Today men are making their choices. Millions are watching the games and the sports, the contests of this world. Every day and every night, the radio waves and the TV waves are filled with the contests of this world.

But there are some hearts still left in this world that cannot get any fun in the sports of the men that have murdered the Lord. They cannot join in the jokes at the foot of the cross. They see nothing to laugh at in the course comedy of the TV and the radio. They are discerning the Lord of glory as He hangs upon the tree. And His joy is in the comfort that comes from those who share with Him in His suffering that sinners may be saved.

And do not think that this is a drab existence. Do not imagine that there is no satisfaction.

“For the joy that was set before Him endured the cross”  
Hebrews 12:2.

It's wonderful, my dear friend, to have a joy so great that it is worth suffering for. To have a satisfaction so complete that nothing the world offers can lead you to give it up. It is this joy that He invites us to share—the joy that comes from pain and suffering and sacrifice.

That hand that was nailed to the cross is knocking at the door. This is the Laodicean message: “Open the door and I will come in.”

“Ah,” says one, “But I've opened.”

My dear friend, have you discovered that your heart has more than one room? Yes. And no matter how complete your surrender 10 years ago, a year ago, or yesterday, there is an inner room in your soul that if you listen, you may find Jesus knocking at.

“Ah,” says one, “I wish it could all get over at once.”

I read something recently that I had read before and marked, but I had forgotten about it. I want to share it with you. It's in *Volume 1*, page 186–187. The

name of the chapter is “The Laodicean Church.” If you want something very interesting, study pages 186–189.

“God will prove His people. Jesus bears patiently with them, and does not spew them out of His mouth in a moment. Said the angel: ‘God is weighing His people.’ If the message [the Laodicean message] had been of as short duration as many of us supposed, there would have been no time for them to develop character” *Testimonies for the Church, Volume 1*, pages 186–187.

What does it take to develop character? It takes time. Back there, a few years after the disappointment as this movement was beginning to grow, the startling announcement came that the Laodicean message belonged to the members of the remnant church. If you know the history of this people then you know that that was a new thought, a new idea. They were applying it to those who had opposed the third angel’s message. Now they had found that it belonged to us.

And under the inspiration of that message hearts were reconverted, wrongs were made right, the members of the church began to confess their backslidings and press together. And they thought—you can read it there on page 186—they thought that that message would end in the Loud Cry of the third angel. But this page and the following one bring us the most interesting thought that God in His providence allowed time to go on, what for? To develop character. To see whether people *really* wanted what they thought they wanted.

Do you remember our brother was telling us about that man that said, halfway around the world, “Tell me more, tell me more, tell me more!” Do you remember? And what was it you told him. “No, I better not.”

“Why not? I want to hear it all right now.” In fact, He told our brother, “Don’t even take the time to read it out of the books. Just tell it to me.” But our brother said, “No. We must read it from God’s Word and the Spirit of Prophecy, and you can’t get it all at once because you wouldn’t take it all at once.”

And that’s what happens, friends.

“Lest His people should be deceived in regard to themselves, He gives them time for the excitement to wear off, and then proves them to see if they will obey the counsel of the True Witness” *Ibid.*

I hear somebody knocking, and I look out the window. Why there’s Jesus. What does *He* want? Well, He’s knocking. He must want to come in. Let’s have Him come in. All right. So He comes in. But there’s another room, and He knocks at that one. Oh, shall we let Him in there? I wonder what He’ll do in there. And another one, and another one.

“God leads His people on, step by step. He brings them

up to different points calculated to manifest what is in the heart. Some endure at one point, but fall off at the next. At every advanced point the heart is tested and tried a little closer" *Ibid*.

A week ago I talked with you about some of the great principles that God has given this people to get us ready for translation: The principle of truth instead of fiction; the principle of witnessing instead of acting and dramatics; the principle of loving the natural instead of the artificial; the principle of love as the motive instead of rivalry and competition; the principle of loving to serve in a sacrificial way instead of seeking position, even in the work of God.

This evening, by God's grace, I would challenge you to make this year a year in which we advance in all these areas and in any others that might be mentioned. Because, may I tell you, friend, unless you are fully like Jesus this evening and ready for translation, there's some further work that needs to be done. Shall we make some progress this year? Shall we? That means that if God lets us live through this year and time tarries, a year from now we'll love truth more and hate fiction more than we do tonight. But we will never come to love truth by feeding on fiction.

To follow this call, to answer this knock means that a year from now, we will love the natural more, and be farther from the idolatry of the artificial. But my dear friends, we will never come to love the natural more by spending more and more time with the artificial. Never. It is by beholding that we become changed. These billions of brain cells absorb what they see and hear. We come to love that which we habitually look at, and listen to, and participate in. It is by beholding that we become changed. 2 Corinthians 3:18:

"God leads His people on, step by step. He brings them up to different points calculated to manifest what is in the heart. Some endure at one point, but fall off at the next... 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*.

You see, the Laodicean message talks to us about a progressive work—a way that is narrow to begin with but gets narrower, a road that is steep but gets steeper. But thank God, Jesus is with those who will listen all the way. Aren't you glad?

Oh friends, what a sad thing it is to see people who will come partway and then stop. My message tonight is not just to those who have never known the love of God. My message is to the saints particularly. Are you going to stop where you are, or are you going on? Shall we plant our stakes at a point we've arrived at and say, "This is it," or shall we seek with all our souls this year to get closer to Heaven and farther from this sinful world?

To get more like Jesus in the practical things of life, in our eating, our drinking, our dressing, our working, our recreation, our education, our Sabbath-keeping, the use we make of money and time; in the training of our children, in our family worship, in our personal devotions; in everything in life.

Is this legalism? *This* is not legalism. No. There is a legalism that can use some of these words, but my dear friend, in the life of Jesus, law and love are completely blended. And in the lives of the remnant, law and love will be completely blended. My heart goes out in pity to any who think they have been liberated.

Someone wrote a song once, "Free from the law, oh happy condition." It is the carnal mind that is not subject to the law of God, neither indeed can be. Oh my dear friends, if there is a soul here tonight that looks back upon the experience when you were seeking to have everything in your life like Jesus, and you look back on that as a time that you're glad that you got beyond and you've been educated and liberated, and your eyes have been enlightened, remember, this is what happened to Eve at the tree of knowledge of good and evil.

The remnant who follow all the light will be walking an increasingly narrow road, an increasingly steeper trail; farther from the world at every step, closer to Heaven. And that so far from being a burden, a legalistic harness, straightjacket, is a close fellowship with Jesus which brings joy to the heart. If you have not found it so, do not blame the program. Ask God to help you look within your heart to see whether you have *really* followed the recipe.

May I be honest with you, my friend? There are very few people that have ever made a full surrender. May I be still more honest with you? There are very few people who consistently *keep* that full surrender. And such a mind is forever looking for bargains in the religious experience—looking for ways to hang on to the customs of this world, the dress of this world, the diet of this world, the education of this world, and still keep the Christian name. It's possible to do it, and there are plenty of good people who will help you do it, and give you tranquilizers, chemical or spiritual, to lessen the sense of guilt which compromise brings.

But again and again, as conscience had even temporary periods of waking, there is that knock at the door.

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What a picture of fellowship, my friends, communion, friendship, love. Oh, that every heart here tonight may hear that gentle knock and hear that sweet voice and let Him into that inner room, let Him into that throne room. Let Him in to demolish some idol which the Holy Spirit throws its searchlight upon.

Jesus will ask you for things that I would never ask you for. Jesus will talk to you about changes in your life that my lips must be sealed about. Jesus will invite you to sacrifices that I dare not mention. Jesus is calling you to dedication beyond that which most Christians think is necessary. Shall we hear? Shall we listen? Shall we respond? Remember, that hand that knocks is a nail-pierced hand. The heart that pleads was broken for us at Calvary. Really, friends, we can trust Him. Can't we?

What a shame it would be to go this far and then turn back and miss the Latter Rain and the Loud Cry. Oh, leaving the word of the beginning of Christ, let us go on unto perfection. What do you say?

Is there somebody here tonight that says, "Brother Frazee, this message is for me"? God has spoken to my heart tonight and there are some changes, at least one change that God is talking to me about, and by God's grace, I'm opening the door of that inner room. Jesus shall have what He died to obtain—my heart's total surrender, my heart's undivided love."

I'm not making a general invitation. I hope we all want to do better. I'm sure we do. I'm talking to somebody that knows that God brought you to hear this message tonight, and you know there's something in your life that has been standing between you and this closer experience with Jesus, and by God's grace you're giving up to Jesus what He's knocking at the door about.

If there's somebody like that, will you just stand where you are, and we'll pray for you? Just remain standing a moment, dear ones. You may wish to close your eyes and bow your head and make your covenant with Jesus where you stand.

"...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" *Ibid*.

[Elder Frazee begins singing the first stanza of "I Surrender All," and the congregation joins him.]

How precious each one is to Jesus. How precious! How precious!

"The relations between God and each soul are as distinct and full as though there were not another soul upon the earth to share His watch care, not another soul for whom He gave His beloved Son" *Steps to Christ*, page 100.

Oh, I thank God that His Holy Spirit has spoken to so many tonight, and that so many have responded! Now dear one, it is not given to human beings to read hearts, and I'm glad God has left it this way. But each one who is sitting is in one of two places: you have either already made that full surrender to Jesus and as far as you know are maintaining it, or else just now, you're conscious of something that has seemed too dear to surrender, too hard to give up. Perhaps it would make you too peculiar. Perhaps it would mean admitting you have been wrong, which is hard for the human heart to do. Perhaps it would mean a change in your life that your friends or family wouldn't understand.

Ah, my hesitating friend, let Jesus come into your heart. Is there somebody here that's in that class that you know there's something that you need to surrender and you need help right now more than you had so far tonight to make that surrender, and you'd like our prayers just now that Jesus will help you with your problem, would you raise your hand? Yes, my friend, and you, and you, and you, yes, yes.

Shall we kneel together? I'm going to ask Pastor Boykin to lead us in prayer, and as he prays aloud, let's each one pray quietly to Jesus for ourselves and for others here, and I know that Jesus is going to hear us.

God bless you all and happy Sabbath.

[Pastor Boykin offers the prayer.]

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