

Fellowship 6 of 8

A New Name

#0268

Study Given by W. D. Frazee—August 7, 1970

The truth, friends, He loved me and gave Himself for me. And that's for you, too. Is that right? For everyone:

“The relations between God and each soul are as distinct and full as though there were not another soul upon the earth” *Steps to Christ*, page 100.

Now, I want to look at that white stone again, tonight. How many of you remember about the white stone? Well, we have some folks here tonight that weren't here last Friday night, don't we? How many of you are here tonight that weren't here last Friday night? May I see your hands? Just look at that. Well, we'll have to review a little, then, won't we? This is all right. We're glad to do it.

Revelation 2:17, we want to see about the white stone. Here is a promise of what is ahead for you:

“He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcomes will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knows saving he that receives it” Revelation 2:17.

You're going to have a name that nobody else in this world has. It isn't going to be just John or Henry or Mary or Alice, a peculiar name that nobody else ever had, and nobody else ever will have. In the Bible, as you remember, the name stands for the character. There's nobody like you. Did you know that? Did you ever look for your double? Did you ever find him? No. You never will.

And as we've been studying in this little series, this is because God wanted you in a special, peculiar way. You were created for His pleasure (Revelation 4:11). And He only wants one like you.

Somebody says, “Well, that's enough.”

Yes, it is enough. It's plenty. But that emphasizes all the more what a tremendous vacancy it is if you do not measure up to what He planned, for there are no duplicates.

So many people think of religion as to how it affects them. I'm seeking to help

us to see how it affects God, your relationship to Him. You can either please Him or disappoint Him. You can make Him happy, or you can grieve Him. And nobody else can do it the way you can. Nobody else can make Him happy the way you can. Nobody else can disappoint Him the way you can. He loves you. He wants you. He made you.

“Oh,” somebody says, “Brother Frazee, I can’t see that. Why, there are millions of people in this world.”

Listen. Why did Jesus die? Why did He die, anyway? Did He die in order to get two million people? Well, He had two million, million, million, million, million, million, million people where He was. It wasn’t numbers He came for. This was a tiny little world in a tiny little system. The apostle puts his finger on the point when he says in Galatians 2:20, Jesus loved me, and gave Himself for me. He would have come if I’d been the only one. This is to help me to see how much I mean to Him.

And when I tell you that you mean just as much, I don’t mean you fill the same place. You fill an entirely different place. And no matter how well you fill your place, it doesn’t fill the place in God’s heart that I must fill, and vice versa. Oh, let’s make Him happy. What do you say?

He says if you’ll overcome and be there with Him, He’s going to give you a white stone, and in the stone a new name written that nobody else knows. And remember, that means a character. It’ll be a real name all right, but the name stands for the character—no man knows it.

Then I ask you this question. Can anybody else fully understand your experience? Well then, do not worry about it. Just put aside that worry. Did you ever feel, “Oh, people don’t understand, for some reason?” Well, the reason is they can’t understand. There’re some things that only you and Jesus understand. A million years from now, there’ll be some things that will be just some special little secrets between you and the Lord. Can you live that way? Well, if you can’t, don’t go, friends, for you’ll be miserable.

God lets us try it out down here—a special, personal, intimate, individual fellowship with Christ that in its inner areas nobody else enters into. Instead of crying about it, I think we ought to be thanking God for it. What do you say?

But I ask you another question: If nobody else can understand your experience, fully, do you think you can understand, fully, the experience of others? Well, why try it then? Why enter into all the details of figuring out why this one does this thing, and another does that thing?

Were you ever tempted when you saw somebody doing something, to begin to surmise, “Now, what are they up to now?” You don’t know what they are up to now. You don’t know.

And so it is written:

“Judge not that ye be not judged” Matthew 7:1.

Who said that? Jesus. When did He say that? In the Sermon on the Mount.

“Judge not that ye be not judged” Matthew 7:1.

Now, He does not mean that you have to wonder when you see apples on a tree, what kind of tree it is. The same chapter says, "Ye shall know them by," what? Their fruit. I'm talking about motives. I'm talking about the reasons that prompt people to do things. You don't understand, and nobody fully understands your motives.

Were you ever blamed for something when you'd really done your best? Well, don't worry about it. That's to give you a chance to look up to Jesus and say, "Jesus, apparently here is a little secret You and I share. You know I was trying to help somebody. Other people do not understand, but that's all right. That's just between You and me."

But, tell me, were you ever praised for something when down in your heart you knew you were selfish or proud or something else? Were you? Well, you can let that be a little secret with you and the Lord. Say, "Lord, I'm so glad other people don't know me as well as You do" all in intimate fellowship with you and your Lord.

Acts 7:25: This is Stephen talking to the Sanhedrim there in Jerusalem. He's going over the history of the Hebrew people. He has come down to the days of Moses. Listen to what he says about Moses:

“For he supposed his brethren would have understood how that God by his hand would deliver them: but...

What?

“...they understood not” Acts 7:25.

He supposed his brethren would understand. Did you ever suppose your brethren would understand? One of the greatest disappointments of Moses' life was that when he was ready to renounce the crown, the throne, and throw his life in with a race of slaves to deliver them, they didn't seem to catch on. They didn't seem to appreciate it, and they didn't even understand. And he thought, "What in the world is the matter with these people? Here I am, I'm willing to renounce the throne of Egypt and lead them to victory."

And so he had to go off and herd sheep for 40 years, and of course, they all understood him, didn't they? Or did they? No, no, but he learned to take care of animals that didn't understand him, and then for 40 more years he led the people that didn't understand him. And in it all, with the sheep, and with the people, he learned to have an intimate fellowship with God.

Do you remember what we read a few evenings ago? Perhaps we ought to read it again. Let's go back to Exodus 33:11. This is marvelous. Here is a gem. It isn't just for Moses. It is for you:

“And the Lord spoke unto Moses face to face, as a man speaks unto his friend...” Exodus 33:11.

Wouldn't you like a fellowship like that with God? Well, you can have it. But first, you'll have to have the experience that Moses had, of getting disillusioned as far as waiting for others to understand. Moses supposed that his brethren would understand, but they, what? They understood not. And that was all in God's providence. That wasn't necessarily because they were dumb or dull or stupid. Moses wasn't ready.

And you may have thought that you have some wonderful things that you could do if people would just let you do them. If they could only understand what you have in mind. So you try to sell them on the idea so that they'll give you a chance to do it. Don't forget Moses. He tried and he failed—went off to herd sheep, and in God's own time, he did all that he had hoped to do, but in a far different way. He endured as seeing Him who is invisible.

Oh friends, this fellowship with God is the key that unlocks every door God wants you to enter. But there are a lot of doors God never intends for you to enter. Don't worry about them at all. Leave that with the Master.

I mentioned last Friday night, just introduced the subject, that a proper view of this beautiful point we're studying, relieves us of the double burden of worrying about what other people think of us, and worrying about evaluating others.

See how it is put here in Volume 9:

“When you do your appointed work without contention or criticism of others, a freedom, a light, and a power will attend it that will give character and influence to the institutions and enterprises with which you are connected” *Testimonies for the Church, Volume 9*, page 184.

What's the recipe? Just do your appointed work without contention or criticism of others.

Did you ever hear about a tinker? Did you ever hear about a church tinker, somebody going around just tinkering with other people? “I think sister So and So's dress is about right, but oh, I wish she would,” you know, “do this or that or something else. I wish brother So and So wouldn't talk quite so long. I wish sister So and So would sing so somebody could hear her.” And so on.

“Ah, but,” you say, “Brother Frazee, all those things need attention.”

There are a thousand more things that need attention. Have you signed in for the job of church tinker? Well, I can say this you’ll have plenty of business. There are all kinds of things that need fixing. The question is whether you’ve got the tool that’ll do the work.

Dare I read this next sentence in *Volume 9*? Dare I withhold it?

“Remember that you are never on vantage ground when you are ruffled and when you carry the burden of setting right every soul who comes near you. If you yield to the temptation to criticize others, to point out their faults, to tear down what they are doing, you may be sure that you will fail to act your own part nobly and well” *Ibid*.

You see, the problem is, brethren, that probably most of these things that you and I see that need fixing, it’s correct, they need fixing. The problem is that in most cases, the only One that can fix them is Jesus. And He’s the only One that knows when the individual can stand it.

Years ago, when I was a young minister, I had the privilege of making a trip down to see my old friend, Elder Luther Warren, one of the pioneer young people’s evangelists. He was now a gray-haired man. I said to him as we were visiting, “Elder Warren, what would you do if you were the pastor of a city church, today, with all these problems of dress, and other worldliness, that have crept into the church?”

It was a long time ago, but there were plenty of problems then like there are now.

He thought a minute and he said, “Well, Brother Frazee, I’ll tell you a story. He said years ago when I was a young man, I was working in Chicago. I wasn’t doing well. I was losing weight. Doctor Kellogg came down from Battle Creek Sanitarium, as he often did, to Chicago. And so he gave me an examination.

“After he had finished the examination, he said, ‘Elder Warren, you’ve got to have an operation. If you don’t, you’re going to die. But, he said we can’t operate now; it would kill you.’ He said, ‘I’ll tell you what we will do. We’ll bring you up to the sanitarium and build you up a bit. Then we’ll do the surgery.’” And he said that’s what they did.

That’s the way he answered my question.

Ah, it’s an easy thing, if we’re not careful, to start in and do surgery that may need to be done, but we may not be the surgeon called of God to do it, and this may not be the time. The operation may be a success, but the patient may die.

And the cure for it is in this beautiful fact that we’re studying; that God has an

individual experience for each person. And the fact that you learned a certain point of truth before you learned another is no sign that God is going to lead somebody else over that same sequence, not at all. You may look at something that you've just learned after 20 years of being with the Lord, and look at some other Christian who has been in the way 40 or 50 years, and they don't see it yet. You may say, "What in the world is the matter with them?"

"...[I am going to] give him a white stone, and in the stone a new name written, which no man knows saving he that receives it" Revelation 2:17.

God is not going to give anybody else the exact experience or the same sequence of leading that He has given you. And don't try to lead somebody else over the road He has led you in exactly that order.

I think it would be a wonderful thing, brethren and sisters (I was going to say even in our Bible work), shall I say, especially in our Bible work, for us to be very clear on this point. It is not for us, when we present the glorious and precious truths of the Fourth Commandment, it is not for me to decide when an individual ought to see that and when they ought to do it. That isn't for me to decide. Even if I had the power of persuasion and the force of logic so that I could get them to do it just when I say they ought to, I might have missed something far more important than Sabbath-keeping in their lives; a precious, close, personal experience established between them and Jesus over that point.

Who is the Lord of the Sabbath? Jesus. Is the Sabbath the Lord's day? Yes, verily, thus it is written. But listen, friends:

"...The Sabbath was made for man and not man for the Sabbath" Mark 2:27.

Man wasn't made in order to keep the Sabbath. The Sabbath was made for man's benefit and blessing. And who made it?

"Therefore the Son of man is Lord also of the Sabbath"
Mark 2:28.

My point is, what a wonderful blessing comes into the soul when he sees the Sabbath as the sign of Christ's creative power; of the Lord's redeeming love, and he keeps the Sabbath (Don't miss this point!) in joyful, personal acceptance of the light that Christ has caused to shine into his soul. Do you see what I mean, friends? Why, yes.

When we get that clear in our minds, we can leave with the Holy Spirit the leading of the soul. And don't misunderstand me. I don't mean that we shouldn't make appeals, oh yes, but the appeal needs to be on the point of letting Jesus rule and reign in the life, not on the point of keeping a day apart from Jesus. And so with a thousand details of life—in diet, in dress, in reading, in music, in recreation, in

association, and so on and on and on. Life is made of so many things.

Were you ever disappointed because you saw some preacher eating something that you knew he shouldn't eat? Were you? Were you ever disappointed because you saw some preacher's wife dressing in a way that you knew she ought not to dress? I wonder if you and I have ever done anything that disappointed somebody else.

I'll tell you one thing we can do, friends. The closer our fellowship with Jesus, the more we'll do it, and that is, get to our closets and plead with God that He will lift up the standard in the church against this worldliness. But that won't send us out to be church tinkers, to get somebody by the collar and say, "See here, brother, don't you know you ought not to do that?" No. Down on our knees, alone with Jesus, we can have an intimate, personal experience of fellowship, sharing the burden with Christ, for true revival and true reformation. And we can have more power that way than we can in any criticism, faultfinding, tinkering.

Let's turn to Romans 14:12:

"So then every one of us shall give account of himself to God" Romans 14:12.

Who's going to give account for you to God? You are. Who's going to give account for me to God? I am. Do you know why? Back to that white stone. The leadings of God in my life, you do not fully understand. If you're letting God lead in your life, He's leading you into experiences that nobody else understands.

Across the years, I think of an experience that came to me when I was just a small boy. I heard a doctor give a health lecture. It was in a medical evangelistic tent meeting. Dear old Doctor Truman was giving (he wasn't so old then) a health message. And one of the things in that health message (I don't remember anything else he said, but I'll never forget one thing he said) he mentioned a certain article of diet and he told why it wasn't good.

It happened to be something I liked very much. It brought a test to my soul. I can't tell you whether or not anybody else in that audience did anything about it. I don't know. But friends, alone with God, I had to settle it. I didn't go talk to Dr. Truman about it. As far as I remember, I didn't talk to anyone about it. I just talked to God. But something I had been doing was changed. It was just a personal fellowship between my soul and God.

Several years later, the Lord put His finger on something else in my life—a type of amusement that I was very much absorbed in. And strange to say, not another boy in the school seemed to think what I was doing made any sense. As far as I remember, the Lord never laid on my heart the burden of laboring with any one of them about it. They went on their way. But I had to go mine.

And what I'm trying to say, friends, is not that we should seek to be odd,

peculiar, strange, and irregular. That isn't what I'm getting at, at all. But I know by experience that there's such a thing as reading something in a book and seeing God's will for you, and doing it, whether or not other people see it, at that particular time. That's what I'm getting at. And you don't have to worry about it.

Sometimes, frankly, I used to wonder why other people didn't see it, but I'm having to learn, I'm learning more about it, as I give you these studies that we are sharing now, to leave it with God.

The book *Evangelism*:

"In all the Lord's arrangements, there is nothing more beautiful than His plan of giving to men and women a diversity of gifts. The church is His garden, adorned with a variety of trees, plants, and flowers. He does not expect the hyssop to assume the proportions of the cedar, nor the olive to reach the height of the stately palm...

"...There are professing Christians who think it their duty to make every other Christian like themselves. This is man's plan, not the plan of God. In the church there is room for characters as varied as are the flowers in a garden" *Evangelism*, pages 98–99.

Do you enjoy the fragrance of the sweet pea? Do you enjoy the various colors of these lovely gladioli? Are these other flowers tuberose? They're the ones that have the fragrance, right? Not the gladiolus. See? Now, don't you think we ought to make the gladiolus smell nice like the tuberose? Just how would you go about it? Would it be worthwhile if you could?

Ah friends, I thank God for the variety of characters. But that simply means that you're going to see one thing more important than I do. For if we all saw everything in exactly the same relationship and in exactly the same order, we'd be pretty much duplicates of each other. Am I right? Harmony and union existing among men of varied dispositions is the greatest evidence that can be given that God has sent His Son into the world to save sinners.

"We must remember that there are a great many different minds in the world, and we cannot expect everyone to see exactly as we do in regard to all questions of diet. Minds do not run in exactly the same channel" *Medical Ministry*, Page 269.

That's what's the matter with them, isn't it? That's just what is the matter. They don't run in the channel mine does.

"I do not eat butter, but there are members of my family

who do. It is not placed on my table, but I make no disturbance because some members of my family choose to eat it occasionally" *Ibid.*

This was before people knew about cholesterol and its effect on atherosclerosis. This was written before I was born:

"Many of our conscientious brethren have butter on their tables, and I feel under no obligation to force them to do otherwise. These things should never be allowed to cause disturbance among brethren" *Ibid.*

Can I love my brother even if he eats some things I don't eat? Can I love my brother even if I eat some things that he won't eat? Did you ever stop to think, friends that everybody in this world, but one, is in this position? Everybody in this world but one has somebody else that's stricter than he is, and somebody else that isn't as strict. I doubt if you're that one in two billion, here tonight. And no matter where you stand in the scale, there's somebody on any particular point that's stricter than you are, and there is somebody that is not quite as strict. I don't care whether it is diet, dress, music, reading, association, or the way we spend time and money.

If we could line all the people in the world up here—two billion people—somewhere, you're in the middle of the road, of course, but to your right, there is a long string of people, and to the left is another long string of people. Each one of them is in the middle of the road, did you know it? Whose road? His road. Everybody to the right of Him is out in right field, and everybody to the left is out in left field. Do you see how simple it is?

And when I say this, I'm not making fun of convictions; quite to the contrary. I am showing you how it is your privilege to have convictions for yourself, and allow other people to do the same. And to let this be, (Mark you!) not the basis of a cold war, tolerance of one another here, but of an intimate, personal fellowship with Jesus.

We're in Romans 14. Let us look a little farther:

"Hast thou faith?"

What does the rest say?

"...have it to thyself..."

But that isn't all of it. What are the next two words?

"...before God..." Romans 14:22.

If it left out those last two words, do you know what it would mean to a lot of people? Do as you please, or let your conscience be your guide. Neither one of

those are inspired. What we're studying is not do as you please. It isn't even let your conscience be your guide. Your conscience may be warped. It may be asleep.

"Hast thou faith? Have it to thyself before God..."
Romans 14:22.

In other words, go to God and get an experience. As you study and pray, down on your knees, find out what God wants you to do.

"...Happy is he that condemns not himself in that thing which he allows" Romans 14:22.

That's the happy man—the man who has gone to God and finds out what God wants him to do.

There may be somebody here tonight that's wondering just where you ought to labor for God, what location you ought to be in. Some student may be wondering what your future is. My dear friends, young or old, nobody but God can give you the final answer on that point. It's all right for you to counsel with others. They may have some good questions to raise, some good advice to offer. But in the final analysis, you and God must settle those matters. And it's your privilege, for it is written:

"If any of you lack wisdom, let him ask of God who gives to all men liberally, and upbraids not; and it shall be given him" James 1:5.

Claim it as your own. But oh, you'll never get it if you just depend for counsel from humanity. It's all right to get advice, but you and God must have an intimate fellowship.

All right, Romans again. Will you read Romans 14:22 with me?

"Hast thou faith? Have it to thyself before God. Happy is he that condemns not himself in that thing which he allows" Romans 14:22.

There is the recipe for a very close, personal fellowship with Jesus. But now watch! Here is where some people miss it. They go to God and they get an experience. They start to do what they believe God wants them to do. But nobody else seems to understand, and they begin to say, "Well, I guess I didn't get it straight."

Well, maybe you didn't. If there's a doubt in your mind, go back and check with Heaven's signals again, because the next verse says:

"And he that doubts is damned..."

That means condemned

“...if he eat, because he eats not of faith: for whatsoever is not of faith is sin” Romans 14:23.

But, ah, my friends, when John Huss of Bohemia was burned at the stake, it was because he had an experience alone with God that was worth more to him than the opinions of all the religious people around him. Do you see what I mean?

It's going to mean something to go through the time of trouble ahead when the mark of the beast is impressed and forced upon the minds and consciences of people. If we have, in any sense, been used to yielding to mass pressure, whether it's from good people or bad people, we are just getting ready for the mark of the beast.

But oh, if we have learned, like Jesus, to walk alone with the Father, then, friends, we can have a sweet fellowship with others who are being led of the Lord. But even they will not always understand every detail, but if they know the Lord really well, they'll be willing to leave us to know Him well, too. But if they do not, we can pray for them and leave it with them.

“Well,” somebody says, “Brother Frazee, don't you think someone may get into fanaticism following this?”

Yes, I do. I think it's dangerous. I think all I've told you tonight is very dangerous. I think some people run into real fanaticism getting impressions that do not come from the Spirit, but come from either the Devil or their own hearts.

But friends, I can tell you some other things that are dangerous. Eating is dangerous. It kills thousands of people every day. Did you know it? Death is mostly E-A-T (d-E-A-T-h). You know that, don't you? But I'm not going to quit eating because it is dangerous; because it is more dangerous not to eat. Am I right?

What I have told you tonight is dangerous, but to miss it is more dangerous. It's dangerous to direct people to get a personal experience with God because the Devil and their own selfishness is ready to lead them into extremes, fanaticism, or just plain lackadaisical laodiceanism. But friends, if the only way to get people up to the standards of God is to get a jack under them and force them up, or to get a fish hook and pull them up, then we had just as well stop it.

The only thing that counts in God's garden is plants that grow up—grow up. That takes time. This is an individual matter, and God is in the business of guiding those who seek Him.

“Hast thou faith? Have it to thyself before God. Happy is he that condemns not himself in that thing which he allows” Romans 14:22.

Turn to Luke 23, and I want you to see the picture of a man who got hold of this, almost too late, but not too late. This is the Friday of the crucifixion. The Savior is hanging on a cross. Two men, one on either side, are hanging, each on his cross:

“And one of the malefactors which were hanged railed on him saying, ‘If thou be Christ, save thyself and us.’ But the other answering rebuked him, saying, ‘Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.’ And he said unto Jesus, ‘Lord, remember me when thou come into thy kingdom.’ And Jesus said unto him, ‘Verily I say unto thee, Today shalt thou be with me in paradise’”
Luke 23:39–43.

You notice this is a very personal experience. It takes place at noonday of the last day of Jesus’ life here on earth, before His death as our sacrifice. He’s hanging there. He has already been nailed. And across that gulf where no human hand can reach, the plea of that dying thief reaches the ear of Jesus. And what does he say?

“...Lord, remember me...” Luke 23:42.

What does Jesus say?

“...Verily I say unto thee, Today shalt thou be with me in paradise” Luke 23:43.

Notice the “me” in each case. The thief says:

“...Lord, remember me...” Luke 23:42.

Jesus says, “...Thou shalt be with me in paradise.”

It’s an individual experience. The thief knew he needed individual help, and Jesus is telling the thief—the thief, mind you, the murderer, the criminal who’s dying there on that cross—“I have a place for you in My kingdom. I’m dying for you, and you’re going to be with Me. I’m telling you, verily, verily—truly, truly, you’re going to be with Me in My kingdom.”

My dear friends, as far as I know, all the people that knew that thief thought he died a lost, condemned man. He deserved to have people think that about him. Am I correct? But the One who knows the heart did something for him that He had planned from all eternity to do. He saved His soul. And his sins are under the blood that was shed that day upon the cross. His name is written in Heaven.

And when the Son of God comes down the flaming skies, and the silver trumpet blows, and its tones reach the ear of the dead, that thief will arise in glorious immortality to welcome his Redeemer. It all would have happened if he had been

the only one in the universe that needed that revelation and that sacrifice.

Now, you can't have an experience like the thief. Nobody else has ever had quite the experience he had. But you can have one of your own—one tailor-made for you by the Creator of the universe. Will you welcome Him into your heart? Will you let Him give you the individual experience He wants you to have?

If you will, you do not need to worry about whether or not other people understand your experience. If you have this, then you don't need to worry whether you understand other people's experience. You and Jesus can be linked in a personal fellowship. And as you witness of that, it will encourage other people not to get an experience like you, not to think that if they wear their clothes the way you do, then they can go to Heaven, or if they eat like you do, then they can be happy, or if they go to church the way you do, that, that is the way to get to Heaven. We must anchor souls in Jesus, not in ourselves, my friends. We must anchor dear people in an individual experience with God, for it is written:

“As many as are led by the Spirit of God, they are the sons of God” Romans 8:14.

Is there anybody here tonight that would like to have Jesus give you that individual experience? If you have had some, would you like some more? And if you have never had any, would you like to enter into it tonight? Are you willing to leave with God whether or not others understand you? And oh, my dear friend, are you willing to leave with God and not worry about trying to get other people to think and act just like you do? Are you willing to lay that down? Are you willing to come close to Jesus and let Him give you an experience that is all yours, made for you by Him?

If there's somebody that would like to seek the Lord along those lines, you may just kneel in your pew. Forget the audience and the speaker and commune with God. If you can't kneel you can bow your head.

Father, we thank Thee that Thou hast revealed Thyself to us in a personal, individual way. We thank Thee that Thou hast made us for Thyself, each one different, that each one might have the joy of knowing that he is individually needed, individually appreciated, individually loved.

We believe, dear Jesus, that You came all the way from Heaven just to get that thief. And we thank Thee that You love each of us as much as You did him. Tonight, we're coming to Thee, and we're laying down the burden of worrying if others don't understand. And we're laying down the double burden of trying to enter into other people's decisions and actions that belong to them, personally. We're leaving with Thee the guidance of our lives and the lives of others.

We want to help Thee bring a blessing to others by witnessing of what Thou hast done for us, not that they may walk in our footsteps, but that they may follow Thy footsteps as Thou dost lead them to see those footprints.

Just now, we place our little hands in Thy hand that Thou may personally lead us and guide us. We thank Thee in Jesus' wonderful name, amen.

Let us stand.

My Jesus, I love Thee, I know Thou art mine
For Thee all the follies of sin I resign;
My gracious Redeemer, my Savior art Thou;
If ever I loved Thee, my Jesus, 'tis now.

God bless you all. You are dismissed.

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