

No Excuses

#0398

Study Given by W. D. Frazee—March 17, 1972

We're going to read some verses here responsively. In other words, I'll read a verse, and then you read a verse. And then, I'll read a verse, and you read a verse. I'm going to begin reading with Luke 14, the 15th verse. I'll read the 15th, you read the 16th, and so on down to the 33rd verse.

“And when one of them that sat at meat with Him heard these things, He said unto him, Blessed is he that shall eat bread in the kingdom of God. Then said He unto him, A certain man made a great supper, and bade many: And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, That none of those men which were bidden shall taste of my supper. And there went great multitudes with Him: and He turned, and said unto them, If any man come to Me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be My disciple. And whosoever doth not bear his cross, and come after Me, cannot be My disciple. For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, Saying, This man began to build, and was not able to finish. Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace. So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple” Luke 14:33.

Now, let us look at this scripture for a bit and note the message of the Savior. In the first parable, you see that repeated invitations are met with varied excuses. Then, coming down to the later parables or illustrations, you notice that Christ is urging home upon the multitudes what it costs to respond to the Savior's invitation.

How much does it cost? It costs everything. Salvation is free, but to accept it costs all that we have. Not that we can purchase it, but there is no way to hold onto sin and the world with one hand and receive the fullness of the Gospel with the other.

Now, the reason that in this chapter so much space is devoted to this subject is that this is something that very few people fully enter into. Jesus was working away at this all the time He was in this world in His ministry. He was seeking to help people to understand how to get something out of their religious experience.

The only way we can get *out* of religious experience what God intends, friends, is to put everything we have into it. If Jesus had in any sense, on any point, held back anything from the donation of Himself that He made to this world, we could not have been saved.

And so, He says here in the 33rd verse, and will you read it with me again, Luke 14:33:

"So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple" Luke 14:33.

The Savior has told us that we should:

"Strive earnestly to enter in at the narrow gate: for many... will seek to enter in, and shall not be able"
Luke 13:24 (unknown version).

There are multitudes who accept the name of Christian, who even may begin the Christian life. But somewhere along the line, they see that it costs more than they expected, so they turn back.

Judas was of this character. He wanted to be with Jesus. He thought it would be a blessing to him. He even thought He could make some improvement with Christ. But Judas never came to the point of doing what this verse says, of forsaking all he had.

The rich young man that the 10th chapter of Mark tells us about is another illustration. He came to Jesus hoping to receive a blessing, wishing that Christ would help him as He had helped the mothers and the little children. But when, in answer to his question:

"...What lack I yet?" Matthew 19:20.

Jesus said, "You lack one thing."

And told him to go and sell everything he had, give it to the poor and come and take up the cross and follow Him [a paraphrase of Matthew 19:21].

When he met that response from Christ, the Bible says he did what?

“...he went away sorrowful: for he had great possessions”

Matthew 19:22.

You know, friends, everybody here tonight has either made a full surrender or he hasn't, and I can't read your minds. Aren't you glad? I'm glad. I don't have to read anybody's mind. But I know there's somebody here tonight that hasn't made a complete surrender. I know that that's so, or else God wouldn't have given me this message that I want to share with you tonight. There's somebody here that hasn't made a full surrender.

You may not be a member of the church. You may never have accepted Jesus. In that case, you know that you haven't surrendered to Christ. Again, you might be a member of the church. Your name may be on the books. You may be looked upon, perhaps as an officer of the church. But perhaps you have not made a full surrender. The message tonight is a challenge to each of us.

Now, I'd like to say because I want to deal in a very practical way with the subject tonight, if you have made a full surrender to Jesus tonight, this lesson should encourage you. We are not to seek, dear friend—and don't miss this—to seek to repudiate the experience the Lord has given us. If we have yielded everything to Jesus and He's come into our hearts, we should thank Him for it.

Now, it's true that we constantly want to go on to higher ground. But oh, my friends, we can never reach higher ground until we come to the place where Jesus can lead us easily from step to step without having a battle with us, a struggle with us at every point.

It's a wonderful thing when in our experience, we reach the point where we can say, “Lord, I'm willing for you to have anything and everything. In fact, Lord, you already have it. Just tell me how you want to use it, whether it's money, property, houses, lands, talents, strength, health, opportunities, whatever. Oh, Lord, just take me and use me anyway you want to.”

Now, let's look at some of these excuses that are given in the parable, starting with the 16th verse. Here Jesus pictures the blessings of the Gospel under the figure of a great supper. A man made this great supper, sent out his invitations beforehand, and as was the custom there in the east, when the time came, when the day arrived for the banquet, he sent his servants to let the people know the time had come.

But what did they do? We just read the story. What did they do? They began to make excuses. Did they come? No, they didn't come.

Now, it's interesting the excuses, and if you will note carefully, there's not a bad thing in the list. This is what I want you to see.

There was nobody who said, "I have a bootleg whiskey business that I'm looking after, and I won't be able to come tonight."

Nobody said, "Well, I've decided to go to the nightclub tonight and spend some money gambling."

Just look down the list, and there's not a bad thing in the lot. In other words, dear friends, it is possible for good things to keep us from fully accepting the invitation that Jesus has offered.

Now, don't miss this because some people think they must be Christians if they're not doing some bad thing, some wicked thing. God may have something for you to do, my friends, more important than anything else in this world. In fact, He *does*. He has something for you to do, someplace for you to fill that is more important than anything else in this world.

Is that the position you're filling? Is that the work you're doing? Or do you have some excuse?

Well now, what were the excuses these men gave? Well, the first said, "I've bought a piece of ground." "I've bought a piece of ground."

He was interested in real estate. Now, is it wrong to own a home? Is it wrong to own a piece of ground? No, no. That isn't wrong. What was wrong with this man's experience? He used it as an excuse to keep from answering the invitation which he had already accepted.

What was the matter with the second man?

"Well," he said, "I've bought five yoke of oxen, and I go to prove them."

I suppose if Jesus were telling the story today, the man would have just bought a new car, or a tractor, or a launch, a boat of some kind, maybe an airplane, some method of transportation, some machinery to work with. Anything wrong with it? No. Nothing wrong with owning oxen to plow with. In fact, the people back there, they needed something, some method. What was the matter with this man? Well, he used that as an excuse for not coming to the supper that he had already promised to attend. It was an excuse.

Now, you'll notice something interesting about both these excuses. The man who had bought the land, he'd already bought it. He said:

"...I have bought a piece of ground, and I must needs go and see it..." Luke 14:18.

You'd think he'd seen it beforehand, wouldn't you, before he bought it? Probably, he did. Did he need to go see it immediately now that it was bought, the money transferred, the deed in his hand? No, he didn't have to go see it at that time. It was not a reason. It was a what? An excuse.

So, with the second man. The oxen were already purchased.

“...I have bought five yoke of oxen, and I go to prove them...” Luke 14:19.

If he needed to try them out, when would be the time to do it? Before he bought them. Perhaps he had. But you know, there’s something about it when a fella has just bought something new he likes to get out and do something with it. These boys with their new cars, or scooters, or this or that, like to see what they can do. It would be interesting to try to spur some oxen into some of the speed that people get today, wouldn’t it? No. But even with all their slowness, this man wanted to prove the oxen, to try them out.

And he said, “So, please excuse me.”

The point is, the first man was interested in his property more than he was in attending the supper. The second man was interested in the livestock more than he was in the supper. And so, it is today, friends. There are many people whose names are on the church book, but their interest is in real estate, or their interest is in livestock, or machinery, or something else.

Twentieth verse:

“And another said, I have married a wife, and therefore I cannot come” Luke 14:20.

We’re told that this man represents a large class, those who place family and friends above the invitation of Christ. Now, it is in seeking to meet *this* excuse that the Savior says in the 26th verse, note:

“If any man come to Me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be My disciple” Luke 14:26.

Some people object to this strong language but remember these words fell from the lips of Jesus.

Hold your place, please, in Luke and turn over to Matthew the 10th chapter and the 33rd verse, where we shall find similar words that will perhaps make the Savior’s thought a little clearer. Well, I think we’ll go back to get the setting to the 32nd verse.

“Whosoever therefore shall confess Me before men, him will I confess also before My Father which is in heaven. But whosoever shall deny Me before men, him will I also deny before My Father which is in heaven” Matthew 10:32–33.

In other words, Jesus stands for us in heaven. He wants us to do what? Stand for Him here. He takes our names upon His lips there. He wants us to take His name upon our lips down here.

Thirty-fourth verse:

“Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man’s foes shall be they of his own household. He that loveth father or mother more than Me is not worthy of Me: and he that loveth son or daughter more than Me is not worthy of Me. And he that taketh not his cross, and followeth after Me, is not worthy of Me” Matthew 10:34–38.

Oh, do you see, friends, that Jesus, the Prince of Peace, when He came to earth, He found that the introduction of His message of peace brought warfare, strife, variance, disagreement right in the home? And again and again, we find it so. The wife accepts the message; the husband refuses. Or the husband responds and the wife holds back. The parents want to go, but the children, they’re not interested. Or here’s a child, a son, or a daughter whose heart is touched and who seeks to respond, but the father and mother poke fun or do worse. It happens so often. Do you know anything about it?

I venture that there’s probably not a one here but what has witnessed what Jesus is talking about. I’m sure that many of you have experienced some dear one, some loved one that, oh, you wish so much that that one would be with you in the things of God.

But my dear friends, how about you? Are you in any way a stumbling block in anybody’s path? Are you being to anyone the excuse that because of you, they hesitate to move forward in accepting Jesus? God forbid. But friend, listen. If you’re one of those that others seek to hold back, do not make that an excuse. Jesus says:

“He that loveth father or mother more than Me is not worthy of Me: and he that loveth son or daughter more than Me is not worthy of Me” Matthew 10:37.

To follow Jesus, friends, means to forsake all.

Turn, please, to Matthew the 19th chapter, 29th verse. See this wonderful promise:

“And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My name’s sake, shall receive an hundredfold, and shall inherit everlasting life” Matthew 19:29.

Down through the ages, those who have answered the Gospel call have often had to step out all alone, all alone. But oh, friends, what a wonderful thing it is when the one who steps out all alone has the joy of seeing somebody else come, somebody else come, somebody else come.

Brother Finley, do I remember right that when you heard this message, you had to step out all alone?

[Brother Finley] My father had been an Adventist, but none of the rest of my family were.

[Elder Frazee] Your father, he was the only one?

[Brother Finley] That's right.

[Elder Frazee] I see. And you came in. Have any more come in?

[Brother Finley] My mother and all my sisters.

[Elder Frazee] Well, you're a happy man then, aren't you?

[Brother Finley] Yes

[Elder Frazee] How long did it take?

[Brother Finley] About four to five years for the whole family to come in after I became an Adventist.

[Elder Frazee] Yes. Thank the Lord. All right.

You know, when I was in Oklahoma City I had the privilege of baptizing a fine man there. He was the manager for the Singer Sewing Machine Company in the whole Oklahoma City district. His wife had prayed for him 20 years, 20 years.

So friends, whether the answer is long-delayed or comes immediately, take courage. Remember this. You will never help a hesitating dear one by hesitating yourself. If you in any way let some other one come between you and God, then you lose your power. After all, if their lack of interest or lack of response is the reason for you to turn *your* back on God, why should *they* come to Him? If the message you have heard is not important enough for you to obey God regardless of what others do, how can there be anything in your example that will appeal to them?

Do you see that point? Oh then, kindly, lovingly, but *firmly* step out for God. On every point, be true to duty as the needle to the pole.

"He that loveth father or mother more than Me is not worthy of Me: and he that loveth son or daughter more than Me is not worthy of Me" Matthew 10:37.

Now, we're going back to Luke 14. Here you see what we've already read in Matthew 10 is repeated in Luke 14:26–27.

“...Father, and mother, and wife, and children, and brethren,
and sisters, yea, and his own life also...” Luke 14:26.

All of these must be put aside, made secondary in answering the claims of Christ.

“And whosoever doth not bear his cross, and come after Me,
cannot be My disciple” Luke 14:27.

Does a Christian bear a cross? Oh, yes. He bears a cross. And the cross is not the most comfortable thing you can imagine, is it? No. The cross means self-denial. It means making Jesus first and everything of our own personal comfort and convenience and the desires of others second.

Now, let us note verses 28–30:

“For which of you, intending to build a tower, sitteth not
down...” Luke 14:28.

What's the next word?

“...first, and counteth the cost, whether he have sufficient to
finish it?” Luke 14:28.

Make a blueprint, make up a bill of lumber, other building materials. Figure the cost and see how much we have. And according to Jesus, we need to have how much? What does He say here? Sufficient to what? To finish it.

Do you know how much it'll take to finish it? I'll tell you. The 33rd verse says. How much is it? It's all you have, it's all you have. If you're a millionaire, it'll take a million dollars. The poor widow had two mites, just two little pennies, but it took all she had, took all she had.

A number of years ago, I was in one of the great cities of the Gulf coast holding meetings. There was a gentleman and his wife, son and daughter, that attended our meetings, and they were so happy in what they were hearing. They were so glad to get hold of the health message. They gave up their bad habits and started to live a good health program, and they began to feel better, and they were so thankful about it.

And they heard about the Sabbath, and they began to keep that. They studied other things and embraced them. But one evening, I noticed that they weren't at the meetings. And the Bible teacher and I went down to see them a few evenings later. We were visiting for a little while, and finally, he asked me a question. Then, I knew what the problem was.

He said, "Mr. Frazee, may I ask you," he said, "is it true that people who join the Seventh-day Adventist Church have to sell all their property and turn the money in to the church?"

And I said, "No, friend. That isn't so." I said, "You're just as free when you're a member of the Seventh-day Adventist Church to handle your own money as you were before."

"But," I said, "before you breathe too deep a sigh of relief, I should tell you something else. It is true that if you come into this message, it'll eventually take all you've got."

Did I tell him the truth? Did I tell him the truth on the first point? Is it true that nobody is required to turn all his property and money over to the church when he comes in? Is that the truth? Oh yes, that's the truth. You all agree with that.

And what about the second point? Did I tell him the truth on the second point? To accept Jesus and join with Him in giving the message to this world, to walk with Him the lowly path of self-denial and sacrifice, will it eventually take every nickel we have and every ounce of strength? Will it, friend?

Now, if that's so, is it a good thing to understand it? This is what Jesus was getting at here. This is why He gave these parables. This is what He was talking about. And he says the time to sit down and count that cost is when? Before you begin to build. And there it is. What little money he has is in a foundation, nothing he can live in, nothing he can use. His money's gone. He has nothing he can use. And people mock him.

Ah, my friends, so it is with the Christian that goes halfway with God that says, "Lord, I'll do this. I want to be enough of a Christian to keep out of the penitentiary, but I'm not so sure that I want to invest everything in it. I want to be religious on Sunday or Saturday, as the case may be, but when it comes to Monday, Tuesday, Wednesday, I've got to hit it hard to make money for myself because I have a lot of plans. I want to go somewhere. I want to be somebody. I don't want to be dishonest. I don't want to cheat anybody. But I have some plans."

"Well," you say, "Can't a man do that?"

Certainly, he can. That's what Jesus is talking about. Certainly, you can do whatever you choose to do. How God does respect the power of choice, my friends. But oh, Jesus is so thankful when He finds somebody that, like those fishermen by the Sea of Galilee and like Matthew in the government tax collecting office, will be willing to leave everything and follow Jesus.

And don't misunderstand me. I do not mean that God wants everybody that's fishing to quit fishing. I don't mean that He wants everybody that's working for the government to quit working for the government. God may have a work for you to do in the government. Daniel did. So did Joseph. Both were prime ministers of some of the greatest nations of antiquity.

Paul was a tentmaker. Jesus Himself was a carpenter. But my dear friends, Joseph and Daniel, Paul and the Savior Himself are examples of men that made God *first* and *last* and *best* in their whole program. They did not allow worldly business, or the burdens of government service, or the task of making a living, or anything else to come between them and their duty to God. Soul-winning was their business. Anything else was secondary.

This is what God is looking for today, my friend. This is what He's called you to be. And remember, even good things can keep a man from doing it: property, houses, lands, oxen, tractors, automobiles, furniture, hi-fi, even tape recorders, friends, even tape recorders. Let us not think that all of us have to have *everything* that everybody else has. God may want some of us to do a very simple work for Him.

You know, there's many a young man that God would like to use in His work, but he looks around him, and he sees other people that have this and that and the other thing.

And he thinks, "If I could get this or that, then I could work for God."

My dear friends, all that God needs to make you a worker for Him is your two hands, your two feet, and your one heart. But He's got to have all of that heart, He's got to have all of that heart.

And if you can't do much for God until you get an automobile and a wife and a family and a house and lands and some oxen, you won't get much done. Why not give God your young life just as you are?

There's many a girl God would like to use in His work, but she's got some things that she thinks she must do or wants to do. And they're not bad things, girls, not bad things at all. They're some of the very things hinted at in this chapter we're reading tonight.

Oh, I say it's a wonderful thing when God can find a young man or a young woman that says, "For me, there's just one thing, and that's to please my Master by using all my life, every moment, just for Him, to win souls, just for Him to help finish His work. This is the way Jesus lived. This is the way Paul lived after his conversion. This is the way you can live.

I repeat, few people ever reach that point. Many are making excuses of good things. What will your excuse be? Or will you have any?

Or will you say, "Lord, no excuses, no excuses. All I have is for you."

Do you know one of the biggest excuses people use? They see somebody else that has this or that convenience, that comfort, that luxury, and they want it too.

"If brother so and so can have it, I can have it."

"If sister so and so can have it, I can have it."

Yes, probably you can. But oh, it's a wonderful thing when you're willing to go out like Moses with nothing but a staff in your hand, if that's what God so orders. Willing like Paul to walk, if that's the way God arranges it. If God provides in His own will and way certain comforts and conveniences, there's nothing wrong with using them. But oh, friends, what I'm pleading for tonight is that we shall not let any of these things become excuses that keep us from entering fully into answering the call of Jesus Christ. Do you see what I mean? This is so important. So, count the cost whether you have sufficient to finish it [a paraphrase of Luke 14:28].

You say, "What will the cost be?"

Let me put it simply this way, friends. If there is anything that could happen that would turn you back from walking with Jesus and living for Him and witnessing for Him if there's anything you can think of that God might call for that you wouldn't be willing to give up, then you've not yet counted the cost and paid it.

If your reasons for walking in the Gospel way is because of some friend, some relative, some dear one, then sit down and count the cost and say, "Lord, what would I do if that dear one were to die, or if that dear one were to turn his back on you? Then, what would I do?"

And if your walk with Jesus is merely to keep company with somebody else that's walking with Jesus, you are in a very dangerous position, my friends. It's a wonderful thing to have the influence of a godly father, a godly mother, a dear husband or wife, or brother, or sister, or friend. But listen, friend, that'll never take you to heaven. That might get you interested enough to investigate the way, but sooner or later, you'll have to stand on your own two feet all by yourself for Jesus.

Many here tonight have not yet been proved on that point. It's ahead of you. Before we get through to the end, everyone will have to stand all alone for Jesus.

In World War I, in Great Britain a number of our young men were suddenly called into military service, conscripted, in the great crisis that England was in. And at that time, to start with, they were not giving them proper consideration with respect to noncombatancy and Sabbath-keeping. There were about a dozen of our men in one military camp that found themselves in prison, subject to court-martial because they had refused officer's orders contrary to the law of God and their conscience. And so, different ones of the men would come and reason with them and talk with them and try to get them to yield, but they all stood firm.

And finally, they put them in solitary confinement, each man all by himself for quite a period of time. And then, the officers came to one of these men, and he said, "Now, look here. All the rest of your buddies have given up this thing. They've all lined up, and you're the only one that's holding out. It's time for you to get into line and be a loyal soldier."

And he said, "Well, sir, I'm sorry to hear that the other men have given up on the Sabbath and not bearing arms. But whatever they've done, I can't, I can't yield. My Savior is more precious to me than anything else. And if I'm the only one, I must be true to God."

And the officers went to the second man and told him the same story, and they got the same answer. And they went to the third man and told him the same story, and they got the same answer. And they went from cell to cell to each one of those men who had been in solitary confinement and had no opportunity to communicate with the others. Each one was told that all the others had yielded. Each man by himself alone, for himself alone made the supreme decision that he'd rather die than give up his faith.

And when they got all through, the officers brought those men together, and they said, "England needs men like you."

And they gave them their Sabbath and their noncombatant service and recognized their loyalty to God and to the king of England.

Oh, my dear friends, it doesn't always work out *that* way. My point is each one of those men was tested how? All alone, all alone.

Sit down tonight and count the cost. What would you do if your husband should turn away from God if your wife should give up her faith, if your children should turn their backs on the message if your parents should oppose you? If every friend and neighbor, brother, sister, everyone that you know should all at once renounce all that you hold dear, would you still all alone stand for what you know? Would you still all alone stand for Jesus and His truth?

And until you have faced that and know what your answer is by faith, by the grace of God, how can you go out into a world that is full of trouble and doubt and distrust and strife of all kinds? How can you go out where all is dark and try to get men to accept Jesus and His message?

You must know that there is power in Jesus to help a person who has to stand all alone in order to accept Christ and His message. Am I right? We're not saved in masses.

"I will gather you one by one," says God [a paraphrase of Isaiah 27:12].

And so tonight, friends, the message of the chapter is clear.

"...Whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple" Luke 14:33.

What is your response to the Savior's call tonight? What is your response? And as you think about it, remember, friends, He's not asked you or me to do anything He hasn't already done. He left everything for us. He asks us to leave everything for Him. He gave up all that was comfortable and convenient. He left riches and glory, and He came to the manger in Bethlehem, to the workshop in Nazareth, to the sorrows and problems of a divided home, to the misunderstandings of his friends and the opposition of His enemies, and to the suffering and death of Gethsemane and Calvary. He took that all without hesitation because He loved you

and loved me. And so, He's only asking us to give the little that we have in order that we may share with Him in this wonderful work.

Is there somebody here tonight that has felt God's call in a special way? I'm not asking at this time for a general response. I trust that all of us want to do better, press closer. But there's somebody here tonight that God has sent to this chapel to hear this message, and you know it means a change in your life. You know that for you life can never be the same again. You know that God is calling you to make a decision tonight.

Whatever that decision may be, God is making it clear to your soul. There's somebody here tonight that God is calling to make a decision that will mean leaving something in order to make the Savior's heart happy. I'll leave it with the Holy Spirit to apply it to your heart, but there's somebody here that God is calling. If you'd like to let men and angels know that you're answering the call that God has given to your heart, I want you to stand right where you are, somebody that God has spoken to. God bless you, girls. Just remain standing a moment. Yes, my brother. Yes, my brother. Yes.

You who are standing, just bow your heads and talk to God about this. Forget about this audience and make your covenant with God. Somebody else that God is talking to? Yes, my son. God bless you. And you, sister. Yes.

It's a wonderful thing, friends, to open the door and let Jesus in fully, isn't it? Oh, I'm thankful for these decisions, friends, so thankful. Just remain standing, dear ones, and let others that Christ calls make their covenant with God.

“Give Me thy heart,’ says the Father above
No gift so precious to Him as our love;
Softly He whispers wherever thou art,
‘Gratefully trust Me and give Me thy heart.’

[Refrain] ‘Give Me thy heart, give Me thy heart,’
Hear the soft whisper, wherever thou art;
From this dark world He would draw thee apart,
Speaking so tenderly, ‘Give Me thy heart.’

‘Give Me thy heart,’ says the Savior of men,
Calling in mercy again and again;
‘turn now from sin and from evil depart,
Have I not died for thee? Give Me thy heart.’

[Refrain].”

“Give Me Thy Heart” by Eliza E. Hewitt, first and second stanzas.

You see, dear friends, I'm working with an unseen army. This message that I have brought to you from God's book is brought home to your soul by the angels and the Holy Spirit, and they're doing a work that I cannot see.

It is not a matter that you're answering *my* invitation. I only echo the invitation of the Lord. The Holy Spirit is applying to human hearts here tonight the message of

the book. Oh, if God's Spirit is pleading with your heart about some soul, it can easily be something I know nothing about. It may be something that *nobody* else knows anything about. But if God is dealing with your soul for a full surrender, let nothing keep you from it. Count the cost and pay it. Forsake all to follow Jesus. It'll make Him happy, and it'll open the way for Him to do for you what He longs to do.

If Christ is making that application to your soul, you stand and, with bowed head, make your covenant with Him.

“‘Give Me thy heart,’ says the Spirit divine;
‘All that thou hast to My keeping resign;
Grace more abounding is Mine to impart,
Make full surrender and give Me thy heart.’
[Refrain].”
Ibid., third stanza.

Will the congregation rise, please. Now, you who have stood to answer this call one by one, any of you that would like to, all of you if you wish, I wish you'd just step out and come up here now that we may have special prayer for you as we close this service.

And if there's anybody else that would like to come to answer this same call, you may come right now. Oh, how wonderful it is, how wonderful it is.

“All to Jesus I surrender,
All to Him I freely give;
I will ever love and trust Him,
In His presence daily live;
I surrender all, I surrender all,
All to Thee, my blessed Saviour,
I surrender all.”
Seventh-day Adventist Hymnal, #309, first stanza.

Now, as soon as we've been dismissed, we're going to have a praise service right up here in front. Any of you that wish to remain, you're welcome. The audience will be dismissed and quickly and quietly pass out. You who have come up, if you'd like to bear your testimony, or if you'd like to listen while others bear theirs, tarry with us, and any others who wish.

Precious Lord, dismiss us with Thy blessing. Accept the glad surrender of every heart—Tarry with us as we tarry in the after meeting. And we thank Thee in Jesus' name, amen.

God bless you, one and all. You who have come forward just take these front seats here, and we'll go into our after service.

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