

How Can One Love?

#0555

Study Given by W. D. Frazee

“Breathe on me, Breath of God,
Fill me with life anew,
That I may love what Thou dost love,
And do what Thou wouldst do.

Breathe on me, Breath of God,
Until my heart is pure,
Until with Thee I will one will,
To do and to endure.

Breathe on me, Breath of God,
Till I am wholly Thine,
Until this earthly part of me,
Glows with Thy fire divine.

Breathe on me, Breath of God,
So shall I constant be,
And live with Thee the perfect life
Of Thine eternity.”
Seventh-day Adventist Hymnal, #265.

This morning, we continue our study of the great threefold message of Revelation 14 from last night. And this morning, we’re studying especially the 12th verse, the climax of this message—the development of a people who fully reflect the divine image.

Will you repeat this verse with me?

“Here is the patience of the saints; here are they that
keep the commandments of God, and the faith of Jesus”
Revelation 14:12.

Now, I want to ask you a question. Is it easy, or is it hard to keep the commandments? Is that a good question to think about? Is it easy, or is it hard to keep the commandments?

Well, turn over to 1 John the fifth chapter and the third verse. What are the last two words in this verse? “Not grievous.” What does that mean? They’re not hard. They’re not heavy.

All together now, will you read this verse with me?

“For this is the love of God, that we keep His commandments:
and His commandments are not grievous” 1 John 5:3.

You see, God loves men, and He never asks them to do anything unless it's the easy thing, the nice thing, the lovely thing, the good thing, the pleasant thing.

The Bible says wisdom's ways are:

“...Ways of pleasantness, and all her paths are peace”
Proverbs 3:17.

Someone says, “I haven't found it that way.”

I wonder if you were in the path. I wonder if you were in the path.

Were you ever driving along a highway to a certain destination, marked as a paved road all the way on your map, and you found yourself riding along on a dirt or gravel road that seemed rather rough?

And you said, “What is this?”

And on checking, you found you were not on the road. You'd gotten off somewhere. Of course, if you were in that situation, whether you took the road back or took another road across to join the main road, you might have some more bumps and dust until you got back on the main road, right? Yes.

Some people are off the main road and don't know it. They have difficulties. Some people are off the main road, and they know it, and they're having difficulty getting back. But God's main road, God's main highway of obedience is one of joy and satisfaction. There is joy and satisfaction in the service of God.

“...This is the love of God, that we keep His commandments:
and His commandments are not grievous” 1 John 5:3.

All right. Now, this morning I want to study with you how it is that men can keep the commandments of God. God appeals to three great motives. There are three reasons why people do things. And God appeals to all of these motives to get us to choose right.

The will, you see, is the key thing in the mind. There are feelings, there are impressions, there are impulses, but the thing that decides where we go is what? The will. But the will decides on the basis of motive. I do this because I want this or because I don't want that.

Now, what are the motives that God appeals to? If you turn to Matthew the third chapter and the seventh verse, we will notice an interesting expression in the words of John the Baptist. John, you remember, is a type of this movement, and I want you to notice what he said here in the seventh verse. The last line of the verse is the one I want you to notice:

“...Flee from the wrath to come” Matthew 3:7.

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He asked those Scribes and Pharisees:

“...Who hath warned you to flee from the wrath to come”
Matthew 3:7.

Now, let me say right at the beginning of this part of our study that there are people who think that nobody should be scared into heaven. I agree, friend, I agree. In fact, I'll go further. I don't think anybody ever *will* be scared into heaven. I don't think people get into heaven that way.

But nevertheless, if I saw a child about to put his hand where there was a rattlesnake, I'd cry out. “Don't do that. You'll get bitten.”

And what would cause the child to change what it was about to do? It would be fear, wouldn't it? Yes.

Now, there's a place for fear, my dear friends. Don't you think we ought to be afraid of a rattlesnake? Most of us are, whether we have figured it out or not. We are instinctively. There are other things that we're afraid of. In fact, the very fact that we are here this morning, the very fact that we're alive, proves that we've had some wholesome fears along the way because there are many dangers that we have avoided because we were afraid to fall off a precipice, or afraid to put our hand on a red-hot stove, or afraid of some other real danger. Am I correct, friends?

Now, like every other thing, fear can be exaggerated. Fear can be entirely hysterical and unreasonable. But never get the idea that fear has no place in a normal life.

And so with that prelude, I would like to have you think for a few minutes of what the Scripture is talking about here:

“...Flee from the wrath to come” Matthew 3:7.

What is that “wrath to come”? What is that, anyway? What's He talking about?

“...Flee from the wrath to come” Matthew 3:7.

What does “flee” mean? Run! It doesn't mean walk leisurely away. It means get in a hurry, get a move on you. Run! Why? Because that wrath to come is a terrible thing. I ask again, what is he talking about?

“...Flee from the wrath to come” Matthew 3:7.

Yes, but what is it? What is the wrath to come? Yes, but what is the wrath to come for every wicked man in this world? Yes, it's hell. That's what it is. Now, that

word, of course, it has misuses like a lot of other proper words, but I want you to notice, friends, what Jesus says on this subject.

Mark the 9th chapter beginning with the 43rd verse, and these are the words of the gentle Jesus, the loving Jesus, the meek and lowly Jesus:

“And if thy hand offend thee...” Mark 9:43.

And the margin says, “cause thee to offend.” If your hand causes you to offend, do what?

“...cut it off: for it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched” Mark 9:43–44.

“Oh,” you say, “that’s terrible!”

It is, friends. Let’s read on:

“And if thy foot offend thee...” Mark 9:45.

Or cause thee to offend.

“...cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched” Mark 9:45–46.

“Ah,” says someone, “that’s terrible!”

It is, friends, it is. It’s talking about a terrible thing. Jesus, the loving Jesus, is warning the wicked of the awful fate, the terrible doom, the consequences of transgression.

Let’s read on:

“And if thine eye offend thee...” Mark 9:47.

Or cause thee to offend.

“...pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: Where their worm dieth not and the fire is not quenched” Mark 9:47–48.

It is notorious that modern religion has banished hell from its vocabulary largely. And of course, much of this is a reaction to the awful pagan unscriptural doctrine of eternal torment. The Bible nowhere teaches that sinners are going to

suffer in hellfire through eternal ages. That's not the Bible teaching. But neither is it the Bible teaching, my dear friends, that when sinners die, that's the end of it. No.

According to the 20th chapter of Revelation:

“...The dead, small and great, stand before God...”

Revelation 20:12.

And everyone whose name is not found written in the book of life is going to be cast into hell, into the lake of fire. And it says they're going to be:

“...judged... according to their works” Revelation 20:12.

Read it there in Revelation 20.

Now, my point is this, friends. Jesus, who knew what was ahead, Jesus the Son of God warns men of that awful doom. And He says it would be better to go lame and get away from there than to have two feet and be cast into hell. He says it would be better to be crippled and to have only one arm than to go into that awful place of torment. He says it would be better to lose an eye than it would be to go into hellfire. And you notice, he says the fire will not be quenched, the fire will not be quenched. There's no way to put it out, friend.

If you got on fire here, you might find a blanket to smother it, or some friend might plunge you into a pool of water, or the fireman might come and put out the fire, but not this fire, friends. It won't be quenched. It'll burn till all is consumed.

And oh, my friends, while the fire will be literal and vivid (and I tell you truly we have no idea of what it's going to mean), there is something worse than that.

“In hell, worse than that?”

Yes. Turn to Matthew the 8th chapter, verses 11–12. I want you to see it there:

“And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth” Matthew 8:11–12.

The children of the kingdom, think of it, friends! The ones that were supposed to be inside are going to be cast where? Outside. Into what? Outer darkness. I wonder what that means. Well friends, I don't know, and neither do you. I know what it's describing, but to understand it, to feel it, to comprehend it, there isn't a soul of us that knows. It's talking about the terrible darkness of utter separation from God, and none of us has ever experienced that. Jesus took it for us when He died outside the gate on the cross.

You know, here in this world, from time to time, there are those who have lived a life of sin whose conscience awakes, and it scourges them. They may lie awake when others are sleeping. They can't sleep. Their conscience is awake; it scourges them. There are people who literally tear their hair, and as Jesus describes it here, gnash their teeth. Why? Ah friends, conscience has awakened!

But what is all this to the terrors of that day when every man's life passes in full array before him, and the conscience now fully awake scourges him. And for every sin, my dear friends, for every sin the agony will be terrible. That is the fruit of sin.

And do not think in all that I am describing that any of this is an arbitrary act of God. Do not think that in any of it God finds pleasure, not at all. It is simply the result of sin.

“...Sin, when it is finished, bringeth forth death” James 1:15.

And this is what we're looking at. Why would any man then, in a sane mind, continue to walk toward that lake of fire? Why would any man with his senses proceed to go into that utter darkness of God abandonment when he knows that there will be weeping and wailing and gnashing of teeth? Why is it, dear friend, that men will continue?

Turn please to the 13th chapter of Matthew verses 40–42:

“As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth” Matthew 13:40–42.

Did you ever hear someone cry and in agony? Oh, I'm not talking about a little baby that's crying for its mother. I'm not talking about a child that's crying because it can't go to town or can't go swimming. I'm talking about the wail of anguish when a soul is thrown into the terrors of remorse. Ah friends, what will it be to hear that wail go up from the unnumbered millions of this world? Lost souls like the sands of the sea for multitude, such a wail as this universe has never heard. And ah, every one of us here is marching toward it unless we march away from it, my friends, unless we run away from it, flee away from it!

Ah, if men could only think of this when they're tempted. Yes, whatever the temptation—to take a drink of whiskey, to take a cigarette, to commit fornication, to steal, to lie, whatever the temptation, if men could only see the flames of hell, if men could only feel the pains of hell, if human minds and hearts could only awaken to feel that despair, that utter abandonment, that darkness of separation which awaits the transgressor, how men would run.

And so, the Scripture says:

“...Flee from the wrath to come” Matthew 3:7.

And my dear friends don't think there's any danger of exaggerating it. Not so. It's going to be many times more terrible, more awful, more painful than anybody can imagine!

“Ah,” somebody says, “but Brother Frazee, I don't think you ought to preach that way.”

Well, what should I preach about? Tell me, friend, when I *know* that this is what awaits the transgressor, should I simply be still about it? When I *know* the bridge is out, shall I make no effort to flag down the approaching car? God help me, I must preach the Word, and this that we have looked at this morning we have read together from the Word of God. Am I correct, friends?

All right. And so, God appeals to our reasonable nature. He says:

“Come now, and let us reason together...” Isaiah 1:18.

“...Flee from the wrath to come” Matthew 3:7.

Now, there's another motive He appeals to. Will you turn over to Hebrews the 11th chapter beginning with the 24th verse, and I want you to see another motive. And this is just as far from the first as heaven is from hell, and that's a long way, friends. Here's another motive. Let's see what appealed to Moses:

“By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward” Hebrews 11:24–26.

Did Moses see a reward? Yes, he saw a reward. And he weighed the thing.

And he said, “That reward that heaven offers is better than anything that this world offers.”

And don't forget, friend, that Moses had everything that this world *can* offer. He was the heir to the throne of Egypt, the world's greatest monarchy at that time. He had the riches of Egypt.

“...Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds” Acts 7:22.

He was a great general there. He was praised, and I suppose you might say almost worshiped by the people. Anything that he would want, it was his.

But the time came when decision day was his. And he looked at that throne, he looked at all the riches, he looked at all the rest, and he went off and left it.

“...He had respect unto...” Hebrews 11:26.

What?

“...the recompense of the reward” Hebrews 11:26.

He saw that the throne in heaven was far more glorious than the throne of Egypt. He saw that the riches of Christ were worth far more than all the gold of the Pharaohs. He saw that to have a part with God in His work was worth more than to be the king of this world.

He saw that wonderful reward, and he said, “Lord, I’m going with you.”

And he did. And it has been often remarked, but it’s well to recall to our minds, that if Moses had made the other choice, the choice he didn’t make, he could have been lying as a mummy in the British museum today, one of a long line of Pharaohs that once ruled Egypt. But instead, he’s up there with God in Heaven. And for over 3,000 years, he’s been sharing the glory of the paradise of God.

Friends, do you think he made a wise choice? Does *he* think he made a wise choice? Has he ever regretted it? No, no. There he is, walking those streets of gold, passing through those gates of pearl, gazing on those walls of jasper. There he is enjoying the music of heaven, the fruit of heaven, the fellowship of heaven, the fellowship with God and Christ and angels. And they’re his forever!

Don’t you wish you had a chance like that? Well friends, you have the opportunity of getting all that he has with far less to give up than he gave up. Is that true? And if the reward that he saw was so great that it caused him willingly to give up everything that this world could offer (and was already his), how that mighty reward like a great magnet should draw you and me, draw us as the magnet draws the steel. Friends, it *will* draw us if we look at it. And that’s why the Devil tries to divert us to a lot of other things.

Do you remember that man in Bunyan’s allegory, *Pilgrim’s Progress*? At the house of the interpreter, Christian was shown this man. He was in a cage, and he had a rake, and he was working over the straw down there, just raking around in all that muck. And now and then, he would find some little bauble, some little trinket, and just hold it up with glee.

And Bunyan says, “And all the while, there stood One above his head holding out to him a golden crown.”

But he didn’t see it. He was so interested in those little trinkets he was gathering out of the straw with his muckrake.

Ah, my friends, what people are missing today, what people are selling out for. Listen, do you have respect to the recompense of the reward? There is not a

longing of your soul but God has planned to satisfy it exceedingly, abundantly, above all you can ask or think [a paraphrase of Ephesians 3:20].

Do you love music? Ah, it will be yours, my friends, forevermore—music to listen to, music to participate in. There'll be grand choirs, and *you* can be among them. There will be instruments of all kinds, and *you* can play. You who have enjoyed music all your life, ah, what awaits you there. And you who have *longed* to have a part in it but haven't been able in this world, it can be yours there.

And what I say of music is true, my friends, of every other pleasurable activity. Travel? Ah:

“...These are they which follow the Lamb whithersoever He goeth...” Revelation 14:4.

Reading? Literature? Oh, what it will be to have the library of the ages and the men that wrote the worthwhile things there to talk with and explain.

But you know, the greatest thing in heaven to me is described in that wonderful book *Great Controversy*, the closing chapter:

“The loves and sympathies which God Himself has planted in the soul shall there find truest and sweetest exercise”
Great Controversy, page 677.

To me, dear friends, and I'm sure it's true with you, the thing that makes life worth living is fellowship, friendship, enjoyment. I'd rather live in a hut with somebody I love than live in a palace by myself or with those with whom there's no fellowship. What do you say, friends?

Ah, but do you know the joy that awaits us there? As dear old Elder Luther Warren used to put it, “My best Friend has made arrangements for me to become personally acquainted with everybody that has ever lived in this world that's worth knowing.”

Isn't that nice? Think of it, to sit down with David and listen to him play his harp and tell of the wonderful redeeming love of the great Shepherd. To sit down with Daniel and let him tell us personally about the night he spent with the lions and his experiences in winning Nebuchadnezzar to the truth. And here comes Nebuchadnezzar. We'll let him sit down and tell us his part of the story.

To sit down with Moses and let him tell us his experiences, and Joshua, Samuel, Jeremiah, Peter and Paul, Joseph Bates and Ellen White. Friend, this is real! This is literal! Why would anybody miss it just for some little doodads or gewgaws in this world? Why would they miss it, friend? Why, they wouldn't if they'd only stop and look.

“Ah, but I want to do something right today.”

Yes, friends, yes. But would you really, would you *really* sell out that glorious hope just for some transient thrill, some kick of the moment? Would you? Ah, a sane man wouldn't.

And so, Jesus says, "Look, behold, gaze on the glorious reward."

And oh, if we will friends, we shall be charmed and drawn away from all that is earthly and sinful. What do you say, friend?

But now, I bring you to the marvel of eternity. There was Someone who once had all that heaven can offer, and it was His by right from eternal ages and could be His forevermore. And He left all that and laid it down, and took the darkness of separation, the pain of hell. What for? For love of you, for love of you.

Ah, do you mean that there is something greater than the fear of hell? Oh, yes. What is it? Love. Do you mean that there is something greater than the hope of heaven? Yes. What is it? Love, love. And when Jesus left the Father's throne and came down to this world, He knew that He was going on an errand from which there was the risk that He would never come back.

And when He went into the shadows of Gethsemane, that risk assumed a terrible reality for He was going into the darkness of separation that we have looked at this morning. And when he hung on Calvary, He took that which belongs to the sinner in hell.

Let me read something here, dear friends, from *Desire of Ages*, page 753:

"Satan with his fierce temptations wrung the heart of Jesus. The Saviour could not see through the portals of the tomb. Hope did not present to Him His coming forth the grave a conqueror, or tell Him of the Father's acceptance of the sacrifice. He feared that sin was so offensive to God that Their separation was to be eternal"
Desire of Ages, page 753.

Now listen, friend, reading from *Desire of Ages*, 753, here is Jesus on the cross. He's left heaven with all its glory. He has taken hell with all its terror. Listen at this next sentence:

"Christ felt the anguish which the sinner *will* feel when mercy shall no longer plead for the guilty race" *Ibid*.

Ponder over that sentence, my brother:

"Christ felt the anguish which the sinner *will* feel when mercy shall no longer plead for the guilty race" *Ibid*.

Did He take the pains of hell for me? Ah, yes, friends. You see, if He didn't, then I must take it. Someone must. My Substitute stood at the judgment bar and took all that I deserve. And listen, friends, He took it for me and for you. He took it

for Adam and for Eve, for Cain and for Abel, for Seth and for Enos, for Noah and for Shem and Ham and Japheth, for Abraham and Isaac and Jacob, for Samuel and David and Daniel and Jeremiah and Peter and Paul, and the millions of their generations down through.

“...That He by the grace of God should taste death for every man” Hebrews 2:9.

Taste death for every man? And listen, friends, what that word “taste” means. It doesn’t mean “taste” like a cook tastes soup. You know, here’s a big kettle of soup. You put the spoon in and take just a tiny bit and taste it to see whether it has salt or not. That’s not what it’s talking about. No, no.

It means, my dear friends, like a person with bitter medicine. Did you ever, when you were a child, take some bitter medicine, and mother tried to be merciful and put it in orange juice or something else, you know, so you wouldn’t taste it so much? Well, the point is this, that when Jesus took our death, He suffered all the bitterness of it. He drained the cup to its dregs. He tasted death in all its pointed pain, in all its bitterness for each and every son and daughter of Adam.

“Ah,” somebody says, “I can’t believe that. I can’t comprehend it.”

Dear ones, I can’t comprehend it. But we can believe some things even though we can’t comprehend them. Go to the ocean. Go down there, take your pail, whether it’s a little pail or a big pail, go out there and get a bucket of water and bring it in. Where did you get it? You got it out of the ocean. How much is there left? Oh friends, it’s all left, it’s all left.

And when you and I try to measure in our poor little minds, when we get our hearts full and overflowing of an understanding of what Jesus went through in Gethsemane and Calvary, let me tell you there’s a mighty ocean beyond. And the size of that ocean of suffering helps us to think upon the measure of His love. For remember, here is love that caused Him to take what we would flee from. Here is love that causes Him to lay down what we would seek to have. What is it? Love.

“Herein is love...” 1 John 4:10.

“Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God...” 1 John 3:1.

Listen friends, and the good news is this (and this is just as true as we sit here), He would have done it for you, my brother, my sister, if you had been the only one. Oh, let not that become trite in our minds. Let the reality of it flood our souls this morning. And listen, friends, when a man faces these facts that I have set before you this morning, do you see that all three lead in the same direction? Yes.

And a man may flee from hell as he sees its terror. He may flee toward heaven as he sees its glory. But listen, the thing that will keep him on through dark days and sad days is the love that Jesus showed in giving up heaven and taking hell that we might be redeemed.

And the thing that's going to make heaven all that heaven will be is to see Jesus there and to discern those marks of sacrifice in His head, His hands and feet and side, and to recognize and know in an ever-deepening way the meaning of that love which caused Him to give up heaven and take hell that we might miss hell and have heaven. I'm glad He's going to be there with us, aren't you? Yes. I'm glad He's going to be. Praise His wonderful name.

Now, this morning I'm not going to open the way for a general testimony meeting, but I *am* going to open the way for somebody that has not yet spoken in these meetings, or if you have spoken, you haven't spoken very many times. But this morning, as you see God's great love, you want to let Jesus know that you're going to throw all you have and are into loving Him and living for Him.

“...This is the love of God, that we keep His commandments:
and His commandments are not grievous” 1 John 5:3.

Ah friends, all we need is some love. I trust that love is awakened in our hearts as we see His wonderful love for us. Who is there this morning that knows this call I just made is for you, that Jesus is wanting you to say something this morning? For He says:

“Whosoever therefore shall confess Me before men, him
will I confess also before My Father Which is in heaven”
Matthew 10:32.

You will know. If Jesus is speaking to your heart to speak right now, will you stand and witness for Jesus?

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