

What Does It Mean to Be Ready?

#0586

Study Given by W. D. Frazee—January 23, 1970

“Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me” Isaiah 6:8.

Ready to go? What does it mean to be ready? That’s what I’d like to study with you for a few minutes tonight. I can tell you this, friends:

“Christ accepts, oh, so gladly, every human agency that is surrendered to Him” *Mount of Blessing*, page 44.

There’s a sign out at God’s establishment that says, “Men Wanted.”

He’s in the hiring business. He hasn’t run out of money, and He hasn’t run out of work.

But what does it mean to be ready? I’d like to study with you two things tonight that mean to be ready to go. The first is to be able to live with yourself. Now you need that, of course, even if you stay, don’t you? Wherever you’re staying, you have yourself, and wherever you go you will carry yourself.

“Well,” you say, “that’s easy, Brother Frazee. Anybody can live with himself, at least most anybody.”

No, hardly anybody can. That’s why there are so much beer and tobacco and tea and coffee and coke. That’s why there are so much TV and radio to just keep the air filled with sights and sounds. Very few people can live with themselves.

Have you ever been by yourself alone with God and yourself for 24 hours straight, with no other human being around? Plenty of people couldn’t take it. This is why there are so many tranquilizers. Seventy-five percent of the population of the country in the middle-age brackets is dependent on tranquilizers.

I was talking just this week with a physician in training at a large training center. He told me that just the last few weeks, he’s been on duty in a psychiatric hospital. He watches the stream of people come in and go out.

He said, “Lots of them going out today, they’re discharged, but all of them are carrying tranquilizers with them.”

And he said one of the instructors in his classes used this expression in teaching his medical students, he said, “These tranquilizers for these mental patients constitute chemical lobotomy.”

You know, they've had an operation that they've used with some very difficult mental cases over a period of years to go right into the forebrain here and cut the nerve paths between various parts of the brain. It makes the angry person docile. It makes the person who is troubled with a guilt complex easy to live with himself. Is that what you want?

Ah, my dear friends, whether the brain is tampered with through mechanical means, or through chemical means, or spiritual means, let us never forget that here in the forehead is where the seal of the living God is received, or where the mark of the beast is received.

And so, I ask you, can you live with yourself?

And the answer does not lie (and I trust I shall not be misunderstood but I trust I shall be *understood*) in psychiatry, or psychology, whatever place those have. The only way you can live with yourself, my dear friends, is to have Jesus Christ living in your heart. There is no other answer. Science, philosophy, human experience and training, they're all powerless. Can you live with yourself?

Turn to Romans the 14th chapter and the 22nd verse. Here's the way to live with yourself. The Bible has the recipe:

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

The happy man is the man that is not condemned in his own conscience for the thing he does.

Millions of people are looking at programs on TV tonight that if their conscience is half awake, their conscience condemns them. That's why they take so many things to dull the edge of the conscience. That's not the way to be happy. It may be a way to tolerate life. It's certainly not a way to enjoy life.

Millions of people are puffing away on a cigarette tonight, and the conscience, when it becomes even half alive, says to the puffer, "You know you oughtn't to do that. It may give you lung cancer. It may give you a coronary heart attack. It may give you emphysema."

The way to be happy, the *only* way to be happy is to do only those things which an enlightened conscience approves. You notice I said an enlightened conscience. Not very many people are living with the approval of an enlightened conscience.

The Devil has sold the world on the idea that the way to be happy is to break the law—the laws of men, the law of God. That's the way to have a good time.

"Be careful, don't get caught."

But I tell you, my dear friends, the man who does that, the boy or the girl who does it, is getting caught by something closer than the grip of a policeman. His mind, his heart, his conscience suffers. The only way to be happy is to know that the thing you're doing moment by moment is the thing which your conscience, enlightened by the Holy Spirit, approves.

Millions of people are too good for hell but not good enough for heaven. They have just enough religion to spoil a dance, to spoil a roller-skating party, to spoil a movie, to spoil a TV show that tickles the unrepentant, unregenerate heart. These people have just enough religion to spoil the fun that they would *like* to get out of all those things, but they don't have enough religion to enjoy a prayer meeting or a prayer band.

They may kneel down and pray as a religious duty. They may have a Bible with them under their pillow or in their pocket. But to actually enjoy living with God, to this, they are strangers. This is not successful living with one's self.

"...If the LORD be God, follow Him: but if Baal, then follow him..." 1 Kings 18:21.

If the way of this world is the only way of happiness, why my dear friends, just strive back and forth, a little of this and a little of that, trying to avoid so much of the world as to damn you, and yet never getting enough of the things of God to fill you and thrill you.

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

There's somebody here that knows that what I'm saying is true because you have experienced both things, the double life, the half-surrendered life on the one hand, and now the joy of knowing that you have given your life to God fully, completely, unreservedly, that Jesus has come in your heart, that He's forgiven your sins, that you've confessed them, made restitution. You *know* that your name is written in the book of life and you want to do what God wants you to do.

Oh, I don't mean, my dear friends, that you don't have any struggles with sin, but you have settled which side you're on. The happy man knows that within his body, within his mind lurks the tendency that the tempter will take advantage of, that he rejoices in the fact that through Christ we're more than conquerors.

He may get down at the feet of Jesus and mourn over his natural hard-heartedness, but he gets up from his knees *knowing* that the sight of Calvary God has used to melt his heart and to give him strength and joy to press on in the upward way.

Are these experiences yours? Can you live with yourself? Or must you have the din and confusion of people and things to keep you from too much serious thinking? Do you dare to be alone for any length of time? Is prayer in fellowship with God the very life of your soul, the life of your life?

If this is so, you are ready to go, *provided* you have the next point, for to be ready to go means not only to be able to live with yourself, it means to be able to live with others.

And interestingly enough (and I don't mean this lightly, although you may think it's a play on words. I want you to think it through.) the main reason some people are ready to go is that they *can't* live with other people. They haven't made a success where they are. They have failure in the home that they grew up in.

Oh, they may think it's the parents and the brothers and sisters that are failures.

"They're all out of step but me."

They may have made a failure in the school where they're located, and therefore they feel that if they could get in some other institution of learning, what a wonderful thing it would be. Or maybe leave school entirely. Skip school and get on out in the field where the action is. What kind of action?

Ready to go, I want to tell you, my dear friends, to be ready to go means not only to be able to live with yourself but to be able to get close to other people that are full of problems. It's in the water that people learn to swim. It's in a kitchen that girls learn to cook. It's in a hospital or sanitarium that we learn to nurse.

And the way we learn to help people with their problems is by living with people that *have* problems. If there aren't any where you live, come and join us. No, I mean it seriously. God has established this place as a city of refuge. That means a place for refugees. That means people who are fleeing. That means people who need help. Why not get the help, my friends.

But listen, before you're ready to go to other places and help establish cities of refuge (and if God sends you anywhere He intends to make you a part of a place that will be a refuge) listen, before you go running to establish a place like that, or to help a place like that, be sure you know how to deal with the human problems right where you are. If you're flunking this course, don't think you can take something harder.

Turn, please, back to Genesis, the 40th chapter. God conducts a very interesting school. And unlike educational institutions in this world, He plans a separate, special, specific course for each of His students. It takes an infinite God to do that, but He's able to do it.

Joseph, you remember, at the tender age of 17, was snatched from his father's house, sold by his own brothers as a slave, carried down to Egypt. For 10 years he was a servant in Potiphar's house, and then under false accusation, thrown into prison.

But I tell you something, dear friends. Joseph had learned to live with himself, and therefore he could live with others. He knew how to be victorious against temptation, although by force of circumstances, he had to be in Potiphar's house.

Too many young people today with *half* the temptations he had, fall again and again and again. There's too much sentimental excusing of sin, my friend. That young man, Joseph, stood pure and true against every form of iniquity, and surrounded by vileness in its most alluring and tantalizing form, he didn't produce any alibis. Thank God, he had the victory through Christ.

But as the result, as I say, he was thrown into prison. And there he went through a most interesting course in human relations dealing with prisoners. Not just where you would pick out to take a post-graduate course, is it? That's what it was for Joseph, wasn't it?

Now, I want you to hear the words from the lips of the king on his throne as that young man is ushered into his presence, and the young man is 30. Genesis the 41st chapter and the 15th verse:

"And Pharaoh said unto Joseph, I have dreamed a dream, and there is none that can interpret it: and I have heard say of thee, that thou canst understand a dream to interpret it" Genesis 41:15.

May I paraphrase it? The king of that great monarchy says to that young man that's just come out of the dungeon, "I've got a problem, and I've heard that you're a problem solver. I've got a question, and I've heard that you know the answers."

And back comes the answer of blended confidence and humility, of blended humility and confidence:

"...It is not in me: God shall give Pharaoh an answer of peace" Genesis 41:16.

Isn't that wonderful, friends?

"...It is not in me..." Genesis 41:16.

"But don't worry, Pharaoh. You're going to get your answer."

"...God shall give Pharaoh an answer of peace"
Genesis 41:16.

Where had he learned that? In his father's tents, as a slave, and then in the university of the dungeon, he had learned two things. He had learned to live with himself; he had learned to live with others and both because he knew God because he had yielded his life fully to the Holy Spirit. And his body was indeed the temple of the Holy Ghost.

God was directing him, leading him, controlling him. *You* can be like that, my friends. And when you are, you're ready to go, ready to go.

"Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us..." Isaiah 6:8.

Yes, God with pathos in His voice, I hear Him calling, "*Who* will go?"

Too many are ready to say, "Oh yes, I want to go. I'd like to go on an airplane to a foreign country. I think that would be wonderful. I'd like to just see all the sights."

You're not ready. If you mean business, God may let you get some experiences like Joseph's. Oh, my friend, can you live with yourself and face yourself knowing that God has given you victory in Christ, not of yourself but in Him?

Can you face others and be interested in their problems instead of looking upon them as people that need to be kicked or moved somewhere out of your road so they won't bother you so much?

The human beings around you challenge you to love them as Joseph loved those prisoners and solved their problems, as Joseph solved the problems of those men living in the dungeon. Listen, Joseph would never have had the opportunity to solve the problems of the king if he hadn't solved the problems of those prisoners down there in the jail.

It's where you are, my friends, surrounded by the people that are full of problems, right where God has placed you, *there* is where you're demonstrating either success or failure in this matter of getting ready to go.

May I tell you that one of the greatest curses of this hour is the ease with which people jump around here, there, and yonder? Youngsters today think nothing of their parents putting out the money to put them on a plane and send them from one side of this continent to the other, oftentimes to please some whim or fancy, sometimes in the frantic endeavor to find them a location where they can live with themselves and others. My dear friends, 90 percent of it is all in vain.

If some dear young people could get what Joseph got, it would either make them or break them. Some of our young men have to find it in the army. They can't run away from that. If they do, they're AWOL, and you know what they get.

Oh friends, to meet the discipline of life and not run from it, take the problems of human beings around them and not flinch, to be able to look a man in the face and say with humility but with confidence, "God helping me, I can help you." "God helping me, I can help you."

Oh, friend, face your problem. If your problem is in yourself in your inner life, get help from God. If you need some human being that knows God to pray with you and get into your problem, get it and get it *now*. Don't let time run on and run out. The sun is sinking. Lost souls await your aid, but who will go?

Not somebody that is being defeated by the Devil every day, by some secret impurity, by some master passion, by some devilish thing. Oh, no, my friend. Don't think that merely making a move is going to cure you of those problems. Not a bit of it; God can help you right now.

Let's go over to 1 Kings, the 10th chapter. Remember what Pharaoh said about Joseph?

"I've heard of you."

Here's somebody else that heard. This time it's not a king but a queen, the queen of Sheba.

"And when the queen of Sheba heard of the fame of Solomon concerning the name of the LORD..." 1 Kings 10:1.

What did she do?

"...she came to prove him with hard questions" 1 Kings 10:1.

Pharaoh's problem was a big problem. The queen of Sheba had some problems. And from way down there in the distant land of Ethiopia, she came with her camels of gold, of spices, of servants, and came to Jerusalem because she'd heard about Solomon, that God had given him wisdom.

You remember the story. She communed with him of all that was in her heart. She asked her questions, and she got an answer to every one. Notice what she said in the sixth verse:

"And she said to the king, It was a true report that I heard in mine own land of thy acts and of thy wisdom. Howbeit I believed not the words, until I came, and mine eyes had seen it: and, behold, the half was not told me" 1 Kings 10:6.

Eighth verse:

"Happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom" 1 Kings 10:8.

Fortunately, by the time she says these words, she's been with Solomon long enough that she knows where the real secret is.

Ninth verse:

"Blessed be the LORD thy God, which delighted in thee, to set thee on the throne of Israel..." 1 Kings 10:9.

In those early days of his reign, Solomon was extolling the God of heaven. He was pointing these people that came from the ends of the earth to hear his wisdom to the source of it all, and God honored him and blessed him. Like Joseph, he gave the answers. Like Joseph, he gave God the credit.

Let's go to Daniel the fifth chapter. Here's another young man. It's a king again that's needing help, and it's a young man again that's giving answers. Daniel 2, Daniel 4, Daniel 5, every time Daniel's giving the answers that the wise men don't know, and finally quite a reputation has been built up.

Daniel, the fifth chapter, remember the story, the writing on the wall, Belshazzar's feast. The king is confused, perplexed. None of his wise men can read the writing.

Finally, the queen mother comes in and says, "You've got a man here in your kingdom that could help you with this" [a paraphrase of Daniel 5:10–12].

"Who is he?"

"Daniel."

So, he's called in.

Fourteenth verse, the king says to Daniel:

"I have even heard of thee, that the spirit of the gods is in thee, and that light and understanding and excellent wisdom is found in thee" Daniel 5:14.

He says, "I called in the wise men. They can't help me."

Sixteenth verse, again, he says, "I've heard of you."

Notice these parallel expressions, Pharaoh to the youthful Joseph, "I've heard of you."

The queen of Sheba to Solomon, "I've heard of you."

The king of Babylon to Daniel, "I've heard of you."

In each case, what have they heard? They had heard that here was somebody that had the answers to human problems. And in each case, thank God, they weren't disappointed.

Oh, my friends, if you were God, wouldn't you want somebody that could give an answer before you sent them running? What a shame it would be to be sent to a thirsty soul and open your bottle and pour it into the glass and nothing comes out. What a shame it would be to run with a bread basket to famishing multitudes, take the lid off the basket and start taking out and nothing in there.

“Whom shall I send, and who will go for us...” Isaiah 6:8.

“...Who will go...” Isaiah 6:8.

Ready to go, are you ready? I ask again, friend, summing up all we’re studying, can you live with yourself, can you live with others?

You know, there are millions of young men in America today that can’t sit with a girl for 30 minutes without putting his hands on her. Are they ready to deal with human problems? No, they’ve got a *big* problem themselves. They don’t know how to live with it. There are too many girls that can’t sit next to a boy or meet him without getting their minds, and their hearts all twirled with something.

My dear young women, if you can’t control your hearts, how are you going to help these poor young people of the world that are going farther in sin than I hope you are?

But listen, unless you have victory so that you can take care of your hands and hold your hearts through the grace of God, that you can associate in the normal experiences of life, in meeting one another as young men and women in the Sabbath school, in the classroom, at the meeting table, in missionary work, without getting your hands where they don’t belong and without getting your hearts tied up where they don’t belong, you haven’t solved that problem. You’re not ready to go. What message would you have for other young people who are full of these problems? God can help you to be as single-hearted and true as Joseph was.

Somebody says, “Well, how will I ever get married?”

Joseph got married at the right time. Isaac got married at the right time. Samson got married at the wrong time to the wrong girl because he couldn’t control his heart and he couldn’t control his hands. He didn’t control his appetite. He didn’t control his affections. He didn’t control his passions; so with Esau.

Oh, my friend, *this* is the hour when God is looking for young people who have solved their problems so they can help other teenagers and in the twenties solve their problems, and so with the older ones, for there are problems at every age. Ah, my friends, right where you are, God has a victory for you to gain. He has a life for you to live.

Even children, friends, the boys and girls, any boy or girl that’s old enough to understand what I’m saying. I want to read you something, you little folks, six, seven, eight, nine years old, you intermediates, you folks 11, 12, 13 years old. Listen, listen, *Volume 6*, page 202:

“As Jesus in the temple solved the mysteries...”
Testimonies for the Church, Volume 6, page 202.

What did He do? He solved the mysteries. This was when he was 12 years old.

“As Jesus in the temple solved the mysteries which priests and rulers had not discerned, so in the closing work of this earth children who have been rightly educated will in their simplicity speak words which will be an astonishment to men who now talk of ‘higher education’” *Ibid.*

May I read that sentence again? There’s some boy or girl, and some parent and some teacher here tonight that this sentence will mean more to perhaps than all the rest I’ve given you. Listen, as for eternity. We aim too low. Our *children* can learn these lessons. We plan too slow. Our children *must* learn these lessons.

If Jesus comes as soon as I hope He comes, there are some boys and girls here tonight that are going to meet him as boys and girls, not after they grow up. Whenever He comes, some boys and girls are going to meet Him as children, is that right?

So, I read again:

“As Jesus in the temple solved the mysteries which priests and rulers had not discerned, so in the closing work of this earth children who have been rightly educated will in their simplicity speak words which will be an astonishment to men who now talk of ‘higher education’” *Ibid.*

If the boys and girls can learn these lessons, I think the teenagers can. What do you say? If the teenagers can, I think those in their twenties can. What do you say? And if the children and youth can learn them, I think we who are older, we can learn them, too. What do you say?

And what is it? To be able to live with yourself.

“...Happy is he that condemneth not himself in that thing which he alloweth” Romans 14:22.

Not self-righteousness, but *settled* in the righteousness of Christ, *settled* that there is no time for the things of this world, *settled* that there’s no time for dallying with what the world is doing and where the world is going, *settled* to be all out for God.

And the second, to be able to live with those around you. Oh, boys and girls, again, I challenge you. Can you live with your parents? After all, God knew what he was about when He put you in the home you’re in. He’ll help you.

And if there’s some child or young person here tonight that has no home, my dear friend, I tell you, you *have* a home. God either has already provided or He will provide if you want it, those who will take the place of parents and help you build a solid security, not tossed about. But learning to live with those around us is a major achievement.

And remember, in each case, there is only one answer, the indwelling Christ. He it is that can help you to live with people that you know are faulty. He it is that can help you to live with yourself when you know more about your own faults than you know about the faults of anybody else. Oh, it's a wonderful thing, friends, in one breath to confess that we are nothing and that He is everything. It is a wonderful thing in one moment to know that I am utterly unworthy and that He is worthy and that He has accepted my unworthiness and given me His worthiness.

But He can't do that unless I give up my sins. The righteousness of Christ is not a cloak for some hidden or cherished sin. Be sure, my friend, your sin will find you out. Think not to sweep the dirt under the rug.

Oh, I wish that every soul on this campus and every visitor could this moment be so convicted by the Spirit of God that we would determine to have done with all this dallying with the world, with its fashions. Oh, my dear people, what do we do when we ape the fashions of the world? We crucify the Son of God afresh and put Him to an open shame [a paraphrase of Hebrews 6:6].

God is looking for a pure people. He's looking for men who will think straight and for women who will dress in such a way as to help men to think straight. And I'm not talking just about these short skirts, friends. I tell you, dear women and girls, every feminine device to doll up and fix up to make yourself alluring is a trap of the Devil for some man. And if you are not a harlot yourself, you're preparing to ape some harlot to bring about the downfall of some man.

Why will Christian women doll up and fix up to be alluring?

"Ah," somebody says, "don't you think we ought to be attractive?"

Attractive to whom, my friends? To the Devil and the lewd, lascivious minds of this generation? Ah, that God may anoint the eyes with eye salve that we may see what modesty is and what puritan plainness and simplicity are. Then, we'll not need to go to the beauty shops of Babylon or their home counterparts. The bride of Christ doesn't need that kind of help. Oh, for natural beauty from head to foot. Oh, for simple, plain dress from head to foot.

For Christ's sake, whose witnesses we are, we should seek to make the best of our appearance, but that doesn't mean to look as near like the woman of Revelation 17 as possible and still stay in the church. No, no. Not a bit of it, my friends. Not a bit of it.

God's people in these latter days, when they reach the standard that God would have them reach and are ready for the latter rain, will be conspicuous for their puritan plainness and simplicity. And do not rest satisfied because you don't look like everybody on Main Street. Don't find satisfaction in the fact that you're a *little* different. Be sure that you're altogether pleasing to Jesus Christ.

And let no scorn of human beings or ridicule change your purpose. Make up your mind, friends, that you're going to live with an enlightened conscience. The

Holy Spirit is talking to many souls here tonight about things that I haven't even mentioned. Some things I don't care to mention.

But I'll tell you this, dear friends. The same Savior who points out our failures is ready to forgive and to take away our sins. Keep praying. He's ready to take away our sins.

What we need is a clearer view of what it has cost Him to do this. Sin is no light thing. Sin broke the heart of the Son of God. Sin inspired the Devil, and the Devil inspired the men that drove the nails through His hands and feet. But the thing that killed Him was the actual sins that you and I have committed.

“When I survey the wondrous cross
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride.”
Seventh-Day Adventist Hymnal, #155, first stanza

Pride? Oh, yes. That's where sin started, isn't it? Any pride in your heart, my friends? Pride of position? Pride of appearance? Pride of opinion? That which will detect it is the light from Calvary; that which will dissect it is the sword of the Spirit, piercing right to the marrow [a paraphrase of Hebrews 4:12].

It is our privilege to seek God for revelation and for cleansing.

It is our privilege to come to the Lord as little children and say, “Wash me, cleanse me. Cleanse me.”

But my friend, I pray that we shall no longer try to fool God for ourselves or others with halfway living. How painfully slow we walk the upward road. So often taking one step forward and then slipping two steps backward.

Isn't there somebody here tonight, oh, isn't there somebody here tonight that will make tonight the night that you really break with sin and self and let Jesus have His way fully?

Is there somebody here tonight that will say, “God has brought me to this meeting to face reality in my own life and in my relations with others”?

“God has brought me to this meeting to meet Christ and to recognize that He's calling for more of my life and heart than I have before realized. Tonight He's going to have everything. No more halfway measures, no more parleying with self, no more arguing about how much of the fleshpots of Egypt we can keep and still go to Canaan, no more dallying on the enemy's ground.”

Somebody here tonight, by the grace of God, is going to make a break for the kingdom. If that's you, will you rise from your seat and come up here and kneel down and forget all about this congregation and seek God with all your soul? I'll be glad to seek God with you and for you. This is decision night for some soul. The arrows of

the Spirit of God have sped their way to some heart. Jesus knows their mind and soul.

Oh, my friends, if God has convicted you, something that has been spoken, something that hasn't been spoken that the Holy Spirit has talked to you about, ah my friend, seek God with all the heart, seek God with all the heart. Let us have done with all that is hindering the blessing. Let us be in earnest.

“Just as I am, without one plea,
But that Thy blood was shed for me,
And that Thou bid'st me come to Thee,
O Lamb of God, I come, I come.

Just as I am, and waiting not
To rid my soul of one dark blot,
To Thee whose blood can cleanse each spot,
O Lamb of God, I come, I come.”

Seventh-Day Adventist Hymnal, #314, first and second stanzas.

Dear ones, we're coming to Jesus. He's the only One that can cleanse us. No heart can solve its own problems, much less the problems of others. Jesus can do both. Jesus can help you solve your problems, and then you'll be able to lead others to Him so their problems can be solved.

“Just as I am, though tossed about
With many a conflict, many a doubt;
Fightings within, and fears without,
O Lamb of God, I come, I come.”

Ibid., third stanza.

There's help for you, my brother. You hesitating one, you're having a conflict. Come to Jesus. You can never fight the Devil by yourself. You can never handle yourself by yourself. You're whipped every time. Come to Jesus just as you are, weak, unworthy, needy, helpless. He'll help you. That's what He died for. That's what He lives for. That's what He's making intercession for. It's all for you. He gives you the victory. He's able to save them to the uttermost that *come* unto God by Him.

Come, come, somebody that God is calling. Somebody, and you who know the Lord, will you not right now make mighty intercession for some hesitating one. You who are at home with your Lord, pour the prayers into His ear right now, that souls may get help from the heavenly sanctuary.

“Just as I am, Thy love I own
Has broken every barrier down;
Now to be Thine, and Thine alone,
O Lamb of God, I come, I come.”

Ibid., sixth stanza.

“Just as I am, Thou wilt receive,
Wilt welcome, pardon, cleanse, relieve;

Because Thy promise I believe,
O Lamb of God, I come, I come."
Ibid., fifth stanza.

You kneeling ones, be sure you make space as they come. You seeking ones, be sure you thank God that He's doing what you're asking Him in Jesus' name to do. Be sure you leave your sins here at the cross.

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W. D. Frazee Sermons
435 Lifestyle Lane, Wildwood, GA 30757
1-800-WDF-1840 / 706-820-9755
www.WDFsermons.org
support@WDFsermons.org