

# How Much Light Do You Want?

#0619

Study Given by W. D. Frazee—November 7, 1969

You'll remember that in our last vesper service, we were studying some of the wonderful blessings that come to us through the Sabbath, God's holy Sabbath day. Every week at the close, we have this special time of communion.

Now, this evening, in this 20<sup>th</sup> of Ezekiel and the 12<sup>th</sup> verse, we'll notice some further lessons from the Sabbath:

“Moreover also I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the LORD that sanctify them” Ezekiel 20:12.

The Sabbath is a sign of what? Of sanctification.

God says:

“...I gave them My Sabbaths, to be a sign... that they might know that I am the Lord that sanctify them” Ezekiel 20:12.

Now, to sanctify of course, means to set apart, to set apart for a holy use. At the beginning of the world, God worked six days, and then when the seventh day came He did what? Yes, but what did He do as far as this text is concerned? What did He do? All your answers are right, but what does this text dealing with? He sanctified the day, did He? So that you and I might know that He could do what? Sanctify *us*. That's what He says:

“...I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the LORD that sanctify them” Ezekiel 20:12.

Now, when God sanctified the seventh day back there, He set it apart from all the other days of the week, didn't He? He made a difference between the Sabbath day and the other six days. So He intends that His people shall be set apart, different, separate. In fact, He calls them, writing through Peter, “a peculiar people” [a paraphrase of Titus 2:14]. Not peculiar in the sense of odd, necessarily, but peculiar in the sense of different, special, set apart; something different, shall I say, from the common herd.

In fact, He says:

“...Ye are... a royal priesthood...” 1 Peter 2:9.

I'm sure that in countries where kings and queens rule that the members of the royal family are in a sense set apart from the common citizens. I'm sure that they are watched over in a particular way. I'm sure their education is planned for in a special way.

And so it is with the children of God. You and I are called to be members of the royal family. And He has given us the Sabbath as a what, does this say? A sign. That we may know that He is the Lord that does what? Sanctifies us [a paraphrase of Ezekiel 20:12]. And "sanctify" means to set apart, for a holy use.

In order to keep the Sabbath holy, we must be holy, separate, distinct, set apart [see *Desire of Ages*, page 283].

Now, let's turn to Proverbs, the 4<sup>th</sup> chapter, and the 18<sup>th</sup> verse. Will you read this with me?

"But the path of the just is as the shining light, that shineth more and more unto the perfect day" Proverbs 4:18.

Do we have more light tonight than we did a year ago? We do if we're walking in the path.

"But the path of the just is as the shining light, that shineth..." Proverbs 4:18.

What?

"...more and more unto the perfect day" Proverbs 4:18.

Now, notice the contrast in the 19<sup>th</sup> verse:

"The way of the wicked is as darkness: they know not at what they stumble" Proverbs 4:19.

Now, if we're in that path, are we getting more light? No, not getting more light.

You remember in that first vision that came to the Lord's messenger in December 1844, she was looking at the world, and she was searching, looking for the people of God, but she couldn't find them.

And then, the angel said what?

"Look again, and look..." *Early Writings*, page 14.

What?

"...a little higher" *Ibid.*

And then, she said:

“...I raised my eyes, and saw a straight and narrow path,  
cast up high above the world. On this path the Advent  
people were traveling...” *Ibid.*

And they had a light set up at the beginning of the path that shown all the way  
to the city.

Where are we tonight? Are we in this dark world, or are we on that path of light?

Now, let’s look at that verse again:

“But the path of the just is as...” Proverbs 4:18.

What?

“...the shining light, that...” Proverbs 4:18.

Does what?

“...shineth more and more unto the perfect day”  
Proverbs 4:18.

What is the perfect day? Oh, that’s when everything is light, and there’s no  
darkness at all.

Now, what Solomon is telling us here, and other translations bring it out, is  
that the path of the righteous is like the light of dawn that shines gradually more and  
more to the perfect day of noontide glory.

We know how it is in the early morning. We look out, and stars are still  
shining. But presently, there’s just the beginning of a glow in the east. And the stars  
begin to fade out. And if there are a few clouds, they get crimson and gold with the  
glory of the rising sun. And finally, the orb of day appears, but even then, there’s still  
more glory as it mounts the heavens to the full glory of noontide.

This is what Solomon is talking about, friends. The people of God are to  
experience that increasing glory. But notice:

“The path of the righteous is as the light of dawn  
which...” Proverbs 4:18.

Does what?

“...shineth...” Proverbs 4:18.

What?

“...more and more unto the perfect day” Proverbs 4:18.

Now, in order to get that increasing glory, let's see what we must do. John the 12<sup>th</sup> chapter and verse 35, Jesus makes it clear here. Here's the program if we want more light, increasing light:

"Then Jesus said unto them, Yet a little while is the light with you. Walk..." John 12:35.

Do what?

"...Walk..." John 12:35.

When?

"...while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth" John 12:35.

Listen friend, tell me. Can I be in the light, and yet darkness come upon me? What'll happen? I mean, what is it that I do that will bring that? Yes, just do nothing. Just stop where I am. Isn't that what He says?

"...Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth" John 12:35.

With men and with nations, God presents light. And if they will walk in it, He'll give them what? More light. But if they won't walk in what He gives them, what'll happen? Darkness will come.

In other words, God will not force anybody. God is very polite. If we want light, He'll give us light. And if we'll walk in that, what will happen? We'll get more.

Now, dear ones, you know, I never know when I'm studying with a congregation whether it'll be the last time I'll have the opportunity to speak to you or whether it'll be the last opportunity for some of you.

I just noticed in the *Review* that came the other day in the obituaries a friend of mine, as I was sorting through some mail today, I came across an envelope from him written a little while back. Now he's sleeping; he's gone. He's at rest. If I have anything to say to him, it's too late. Is that right?

And I would like to study with you tonight some things, dear friends, not to tickle your ears, not to entertain you, not merely to instruct, but to appeal to you. How much light do you want? How much light do you want?

In *Volume 1*, 187, we're told:

"God leads His people on, step by step. He brings them up to different points calculated to manifest what is in the

heart. Some endure at one point, but fall off at the next”  
*Testimonies for the Church, Volume 1, page 187.*

What a sad thing it is to see people who will come so far up the ladder, and then something is presented, and they say, “No, I can’t do that.”

Then, all the light that they have had and that they’ve been walking in will eventually become what? Darkness. Is that right? Is that true? Is that what happens?

Do you see then, dear friends, that it’s a serious thing to present light? Yes, it is. Almost every time when God presents some point of truth, some ray of light, somebody accepts it, and somebody rejects it. The one who accepts it, as a result, is closer where? To heaven and to Jesus. But the one who rejects it is what? Farther than they were to start with.

And so it is with fear and trembling that I think of presenting things to you which might cause some soul to turn away.

And yet, on the other hand, friend, the night I was ordained, dear old Elder J.E. Fulton preached from that text in Ezekiel:

“Son of man, I have made thee a watchman unto the house of Israel...” Ezekiel 3:17.

“And if you see the sword coming and don’t blow the trumpet, and the sword comes and takes away any man in his iniquity, his blood will I require at the watchman’s hand” [a paraphrase of Ezekiel 3:18–20].

We’re too late in the day, brothers and sisters, to be dealing with ordinary things. Whenever we meet together, we need to be studying not merely good things, not merely better things, but *the* thing for this hour. Do you desire it?

Now, I’ve thought of it this way. Suppose there were a thousand steps that we needed to take, walking in the light. I don’t know how many there are in your life. I don’t even know how many there are in my own life. Only God knows the number. I suppose everybody here (I hope so) is farther ahead than you once were. And I suppose we all recognize we have a ways yet to go. Would you agree with me on that?

Now, watch. Suppose there are a thousand steps to take. Suppose we take one step a year. How long would it take? A thousand years. Shall we do that?

Shall we take a step and then say, “Well, that enough change for a while.”

And then, we come up to another year and decide that perhaps we’d better make some progress, one step a year.

Well now, suppose we double up and do twice as much, and we take two steps a year. How long would it take? Five hundred years. Does that satisfy you?

Now, let's take the other way around. Suppose we'd say, "Look here. Time is short, and we want it to be short. Jesus wants to come, and we want Him to come. We want to take a fresh step, a new step every day."

How long would it take to take a thousand steps? Well, it would take about three years, a little less than three years. I couldn't even guarantee you tonight that we have three years left before the close of probation. Don't misunderstand me. I'm not saying when probation will close. But can I or anybody else guarantee you that you have three more years?

And yet, if you only took one step each day, and there were a thousand steps to take, you can see what it would take. Do you see what I'm thinking about, dear friends? I'm wondering if we can stand if we dare think about taking steps more rapidly.

I wonder if there are any of you here tonight that came into the message through a series of meetings in a tent or tabernacle, something like that. May I see your hands? Yes, a number of you. Tell me, did you take one step, and then wait a year, and then take another step?

You know, it's interesting. We members of the remnant church, we pitch a tent or get a tabernacle, and we begin to present the message, and we expect people to hear the message and take steps what? Fast, don't we? Yes. Change the day they keep, put away alcohol and tobacco, and some other things. And, you know, we go on. And within a very short time, we expect people to make tremendous changes. And by the grace of God, some of them do. Is that right?

And then, we're baptized. And that means we're all safe in the kingdom except for maybe a little polishing. Or is that true? No. Is baptism the end of the work? No, no. Baptism means that we've heard enough of the message that we believe it's God's truth, and we're ready now to enter into a lifetime program of being changed to become like Jesus. Is that right?

Now, let me challenge you. How many changes have you made since you were baptized? How many have you made since you were baptized? Or is that a fair question? It's right on the point.

Now, let's look at our text again:

"...I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the LORD that..." Ezekiel 20:12.

What?

"...sanctify them" Ezekiel 20:12.

That is, make them what? Holy, set them apart, different, distinct. And this path of light shines how? More and more, provided we what? Walk in it. And if we don't, then what happens? We get in the darkness. All right.

Now, let me ask you something. If the path of light is getting lighter all the time, and the darkness of this world is getting darker all the time, can a person become more and more like Jesus and more and more like the world at the same time? Could he? Then, if He's more and more like Jesus, he's less and less like what? The world. All right.

Now, turn over to 1 John the 2<sup>nd</sup> chapter verses 15–16, and we'll let the Scripture sum it all up for us. Everything's that's in the world is put here in one verse. That's quite a bit, isn't it? It's all here in one verse:

“Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him” 1 John 2:15.

The love of God is light; the love of the world is darkness, you see.

Now, the 16<sup>th</sup> verse, will you read it with me?

“For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world” 1 John 2:16.

Everything that's in the world is not of the Father, it's of the world. It didn't come from God; it doesn't lead to God. Now, he sums it all up here under how many heads? Three.

What's the first one? What is it? Look at the text. What's the first one?

Well, let's read the verse together again:

“For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world” 1 John 2:16.

What's the first thing he mentions that's in the world?

“...The lust of the flesh...” 1 John 2:16.

That's good. You have it. What's the second thing?

“...The lust of the eyes...” 1 John 2:16.

And what's the third thing?

“...The pride of life...” 1 John 2:16.

And that's all there is to the world? That's it. That's all there is. And it's all not of the Father, but of the world.

Well, which would you say it is, then, light or darkness? Darkness. The lust of the flesh is what? Darkness. The lust of the eyes is what? Darkness. And the pride of life is darkness. Do you believe that? Do you really?

Now, how much of it, then, do you want to get rid of? Do you?

Now, let me tell you what the Devil's game is. And this is what I would like to make it as clear as noonday sun tonight. The Devil's game is when he sees you giving up something that comes from the lust of the flesh, or from the lust of the eyes, or the pride of life, the Devil will argue with you, do anything he can to keep you from giving it up. But if he sees that you're giving it up, do you know what he'll do? He'll hurry to introduce something else that will accomplish exactly the same result.

Now, I can illustrate it in a very simple way. Most of us are familiar with the fact that coffee has, what drug in it? Caffeine. Now, if the only way in the world to get caffeine was to drink coffee, then the only thing you'd have to do to keep from getting caffeine would be to quit drinking coffee. Is that right? Is there anything else that has caffeine in it? Do you know what some of them are? You don't need to tell me the long list.

But friends, what I'm getting at is this. The great enemy has devised more than one way to get caffeine. He knows what it does to the heart, and what it does to the brain, what it does to the stomach. What it does to the nervous system.

And so (watch it), when he sees somebody that's a coffee addict, and they hear a health lecture, or they hear this message, and either for health reasons or for Gospel reasons they decide to give up that poison drug, then what will the Devil do? The Devil will try to find some way to get them to take something else that'll have the same thing in it. Do you see what I mean?

Now, I'm using this just as an illustration. My subject is not caffeine. My subject is these three things that we must get farther and farther away from if we're walking in the light. The first is what? The lust of the flesh. The second is the lust of the eyes. And the third is the pride of life. And that's all that is in the world. Then, if we can get away from those three things, we've gotten away from the world, period. Is that right?

But the only way to do it, friends, is to come to Jesus and let Him take us along the path of light. It's light that takes us away from darkness.

Let me use another illustration. I'm taking this from the *Review and Herald* of August 7, 1969, just a few weeks ago. Now, you would all agree with me that alcohol is a poison, and certainly that a Christian wouldn't want to put whiskey or rum or gin or wine or beer into his stomach. Would you agree with me on that?

But do you know there are people, friends, in some churches that think it's bad, very bad to drink whiskey, but they think it's all right to drink wine or beer? You've heard that, haven't you? Yes.



It just happens that the thing that makes people drunk when they drink whiskey is in wine and beer too. What is that? Alcohol. All right.

But now, suppose that the enemy should find some way (watch this) to do the same thing to the brain that alcohol does, but do it under some other name. Suppose he should do that. Does it make any difference to the Devil what dulls my brain, just so it gets dulled? No, it doesn't make any difference to him.

This article is entitled, "Are Morals Old Fashioned?" And in this article, the author says:

"It may broaden the moral concepts of some to find addiction to tranquilizing drugs placed in a moral category. Yet one of the contributing editors to *Morals* quotes the Reverend George Christian Anderson, founder of the Academy of Religion and Mental Health, as stating that..." *Review and Herald*, August 7, 1969, "Are Morals Old Fashioned?"

Quotes, listen:

"...one of the serious problems of the middle aged, and one of the serious moral problems of our time, is addiction to tranquilizing drugs of all kinds... They help to decrease anxiety and in doing so they decrease feelings of guilt and responsibility. This weakens moral fiber. I consider this just as serious as alcoholism. This is a product of our age—and is rapidly increasing. It is estimated that more than 75 percent of the middle-aged population of the United States are depending on tranquilizers—on the use of chemicals for maintenance and survival; yes, survival" *Ibid.*

Now, did you notice what this author says the effect of these chemicals is? It's like what? Like alcohol. What does it do to guilt? It decreases the feeling of guilt and responsibility. And so, just as the man who feels worried and bothered and guilty, he likes to take some whiskey or some beer because then he doesn't feel so much of that, so with these many, many other things.

And may I tell you, this is not my subject, friends. I'm using it again as an illustration. Here's somebody that's come along the pathway of light, and they see that they ought to give up whiskey and beer and gin and rum and wine, and all the whole thing. And the enemy will fight hard to keep them in that pathway, but if he can't, then what? Try to get them to take something else, which is more respectable than getting drunk with whiskey, you understand, but which will have a similar numbing effect, dulling effect upon these billions of cells in the forebrain.

Oh, my dear friends, let's be sure that when we leave darkness behind, we leave it behind. What do you say?

Now, I'm going to take another illustration. This is from the same article in this *Review*:

"Everyone is familiar with the 'new look' in women's fashions, but the sad facts are that many have become so familiar with it that they have accepted it to the point where it is no longer offensive" *Ibid*.

And then, this author quotes an author writing in the magazine *Morals*, from an article opening with this attraction, with this sentence designed to arouse attention. Listen to this:

"Long, long ago—in 1964—in a Puritan land called the United States, a fashion magazine unveiled a new design by a young Parisian...A skirt that showed almost all the knee! Women cried they never would wear it; other designers huffed that it was positively lewd; the new style was banned from classrooms and offices" *Ibid*.

And this was in what far-off year? 1964. Let's see, how long ago was that? Five years. Now, I want to ask you a question, friends. If the world can make changes that fast going the downward road, do you think you and I, if we would be as interested in following Jesus as the world is in following fashion, do you think we could get farther away from the world than we are tonight? What do you say? Yes, yes.

Oh, with what alacrity the multitudes of this world rush on.

Now, there's a verse in the Bible that could stop all this, 1 Timothy the second chapter and the ninth verse:

"In like manner also, that women adorn themselves in..."  
1 Timothy 2:9.

What?

"...modest apparel..." 1 Timothy 2:9.

Is modest apparel an adornment? The Bible says it is.

"In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; But (which becometh women professing godliness) with good works" 1 Timothy 2:9–10.

I want to ask you a question. Why don't we wear jewelry?

"Ah," somebody says, "because the Bible says here not to."

And that's a good reason, isn't it? Yes, that's a good reason. It's always a good reason to do what God says, isn't it? But I wonder why He said not to wear it.

Now, we read over there in 1 John "all that's in the world." What is it? What's the first?

"...Lust of the flesh..." 1 John 2:16.

And what's the second?

"...Lust of the eyes..." 1 John 2:16.

And:

"...The pride of life..." 1 John 2:16.

Wearing these things to attract attention ministers to what? Pride, ministers to pride.

If you were the Devil, what would you do about it? I'll tell you what he *does* do about it. When he sees that people are laying aside certain ways of manifesting pride, then he lets them down easily and shows them how they can minister to pride in a hundred other ways.

I lay it on your hearts and consciences tonight, my dear people. What difference does it make to the Devil, whether the way we doll up is this particular way or one of a hundred other ways? Before we get through, the remnant church of God will be characterized by "puritan plainness and simplicity" [see *Testimonies for the Church*, Volume 5, page 189]. That's quoting, "Puritan plainness and simplicity."

There is to be "such a revival of primitive godliness as has not been witnessed since apostolic times" [see *Great Controversy*, page 464].

Now, I'm purposefully refraining from going into a lot of details tonight for two reasons. I have no desire to get into an argument with anybody over some detail. But that isn't the biggest reason. The second reason is the most important. I want each of you to have the precious experience of going to God alone on your knees and finding out how to take these steps quickly up the ladder; how to get farther away from the world and closer to heaven, how to leave the lust of the flesh, the lust of the eyes, and the pride of life, and to become like Jesus in mind and character.

I'm just giving you a few illustrations. Let me give you another one. Let's go to Luke the 21<sup>st</sup> chapter verse 34, writing to the last generation:

"And take heed to yourselves, lest at any time your hearts be overcharged with..." Luke 21:34.

What?

“...surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares” Luke 21:34.

What three things does Jesus mention here? What’s the first? Surfeiting, the second is drunkenness, and the third is cares of this life. All right.

Now, that second one, drunkenness, we were noting something about it a few minutes ago. But now, I want to ask you something. What about that first one? What’s it? Surfeiting, drunkenness.

Listen, can I put food in my stomach, good food, perfectly good food, and eat so much, or so rapidly, or such rich food, or so many combinations, or all of that put together, that I can actually make a little brewery in my stomach? That’s right. Fermentation can take place there, and the products absorbed into the bloodstream go to the brain and make the brain dull, stupid.

Jesus says some people, the reason they’re not going to be ready when Jesus comes is that their hearts, their minds, have become what? Overcharged, overburdened, they’re carrying too much. And one thing He says that does it is what? Surfeiting. And that’s what? Overeating, or eating of rich food. Something to think about, isn’t it, friend?

Wouldn’t it be too bad to spend our lives giving temperance lectures and then die of too much cholesterol caused by overeating? Wouldn’t that be too bad? Could it happen?

Do you begin to see what I’m trying to get at tonight? It isn’t some details. It’s to take a close look at everything we’re doing and why we do it, to be sure the Devil hasn’t smuggled in some substitute for the thing we gave up, to take a close look at everything.

Can I give you another illustration? Yes, here’s another one. Did you ever hear of people that we’re so careful that they wouldn’t go to a moving picture show?

“Oh yes,” you say, “Brother Frazee, I know lots of people like that. I’m like that myself.”

Two questions I want to ask you. The first is it’s all right to see a Hollywood movie, provided that it’s shown in the right place. Do you agree with me? What? You don’t agree with me? Well, I’m glad you don’t because I don’t agree with myself.

Whiskey will make you drunk whether you drink it in a saloon or your own parlor or kitchen, right? Now, let me ask you, will these Hollywood movies that are doing all sorts of things for the people that flock to the movie houses to see them, will they accomplish those same results if they are shown in a church auditorium or on the TV screen in your own home? Will they? Do you see what I mean?

But ah, my dear friends, there are many people who wouldn’t *think* of being seen in a theater who every night are turning the dial, and Hollywood is pouring into the home. Do you see what I mean? These are various illustrations.

Now, somebody here tonight has been impressed with some detail that's been mentioned. And if the Lord applied it to your heart, fine, my friends. There are others here tonight that the Holy Spirit has impressed you with something that the preacher didn't say a word about.

Angels of God are here going up and down these aisles, longing to help each one of us to walk where? In the light. The Sabbath is a sign of what? Sanctification. And that means being what? Set apart, for a what? A holy use. And if the world is getting more and more unholy, that means you and I will be getting less and less like what? The world.

And remember, John told us all that's in the world. It's not very much, but it has a lot of manifestations.

And so my dear friends, in Jesus' name I would urge you, come to the cross of Calvary.

Years ago, Isaac Watts wrote that immortal hymn:

“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, #154, first stanza.*

Ah, dear people, when we come to the cross, we'll want to give up not only alcohol but anything else that will dull the mind. We'll want to give up not only the gold ornaments but anything else that would minister to pride. We'll want to give up not only the unhealthful practices that are clearly recognized as drunkenness, but all the surfeiting that dulls the brain, and so with the other things.

Coming to Calvary puts a proper light on things. Have you ever noticed how things look in a different light? Yes. Someone was showing me an automobile the other night. Part of it had been painted one place and part in another, but in a certain light you could see clearly the difference in the two.

Ah, dear ones, it is the light from Calvary, the light of self-sacrificing love that will make all the vain things of this world, all the selfish things of this world, all the pride of this world look mighty cheap, mighty cheap. And I'm so glad tonight that Jesus is inviting each one personally into this experience.

Now, I give you this little thought in closing. God leads each person in a specially-arranged, privately-guided tour in this matter. We're not saved in masses. If you play fair with God, God will lead you to take steps at times that those around you may not see the importance of taking. Wait not to see what others do. If God talks to you about a change that He wants to make in your life, let Him make it, friend, and give Him glory. Thank Him for every call that draws you nearer to Him. Thank Him for every step that leads you higher and leaves the world farther behind.

Are you with me on that? Will you do that?

Let us kneel together and spend a few moments in silent meditation on these themes.

[Time of silent meditation.]

Heavenly Father, we thank Thee for the path of light. We thank Thee for the blood-sprinkled road. We thank Thee for the way of the cross. By faith, we see Jesus, Who has opened up the way before us.

Lord, as the world gets worse and worse, may Thy children rise higher and higher, leaving behind the lust, the selfishness, the drunkenness, the vanity, the pride, the foolishness, the surfeiting of this wicked age. Oh, grant that, like Enoch, we shall prepare for translation. God grant that we shall shine as lights in this world of darkness.

Bless each one kneeling here tonight, and as Thy Holy Spirit talks to our hearts perhaps of many things that no human lips have mentioned, oh grant that each heart shall be responsive to the call of Jesus. May we run the way of Thy commandments; may we take steps quickly.

Now, as we're kneeling here, let me ask this question before we finish our prayer. Is there someone here tonight kneeling that just where you are you believe that Jesus has spoken to your heart about some step that He wants you to take, and you love Him, and you want to take that step? And tonight, you want to give yourself fully to Jesus to take the steps He's talking to you about. If so, will you just raise your hand where you are? Jesus will see that hand, and He'll help you.

Dear Savior, we know you see every hand, and you read every heart. Give us the joy just now of feeling the clasp of Thy dear hand, of knowing something of the joy we bring to Thy heart through surrender to Thee.

Oh, we thank Thee for the love of Jesus and the joy of making Thee glad through full surrender. Amen.

Let us stand.

“Have Thine own way, Lord! Have Thine own way!  
Thou art the Potter; I am the clay,  
Mold me and make me After Thy will,  
While I am waiting, Yielded and still.”

*Seventh-Day Adventist Hymnal*, # 567, first stanza.

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