

Gold Tried in the Fire

#0635

Study Given by W. D. Frazee—July 5, 1957

I invite you to turn to the third chapter of Revelation, where we will read the 18th verse. As you will note, this is a part of the Laodicean message.

The Laodicean message is the key to the coming events, the events that lie between us and the coming of our Lord, for the Laodicean message points out our need personally and the need of the church. And those who accept the Laodicean message will be caused by it to seek the Lord with all their hearts for that victory which prepares the way for the glorious outpouring of the latter rain. They will exalt in their lives the standard, and they will pour forth the straight truth, or the straight testimony as *Early Writings* 270 expresses it.

This will bring a shaking. It will be followed by the outpouring of the refreshing and the wonderful ingathering of souls that takes place during the loud cry. That will make possible the sealing of the people of God, and bringing the close of probation will usher in the time of trouble and on to the coming of Jesus.

So, as we think of these wonderful things that are just ahead, and as we meditate on this Laodicean message as the key to it all, we will note that the heart of the message is the counsel of the True Witness. That's called attention to especially in *Early Writings* 270, the counsel of the True Witness. Let us notice what this counsel is:

"I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich..." Revelation 3:18.

Also, white raiment and eye salve.

Tonight once again, I would like to study with you about that gold. You know, for ages, gold has stood for value. And here in the message of Jesus to the remnant church, He counsels us to buy something of real value. If you study the whole message, it's evident that we are in danger of attaching value to things of no value.

He says in the preceding verse:

"Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor..."
Revelation 3:17.

"Poor," like the man in Bunyan's allegory, you remember, he had a rake. He was raking around there in the straw. Now and then, he'd find some little gold bead or some other object that would cause him to grin. But all the while, Bunyan says,

there stood One holding out above his head a crown of priceless worth. But he could never see that. His eyes and hands were busy about the muck and what he could find there.

And so, God tonight would draw our eyes and our minds away from the straw of this earth, from the things that are called riches. He would direct our minds to the true riches, the true values.

“I counsel thee to buy of Me gold tried in the fire...”
Revelation 3:18.

Now, we are told exactly what that gold is, *Volume 4*, page 88:

“Faith and love are the true riches, the pure gold which the True Witness counsels the lukewarm to buy”
Testimonies for the Church, Volume 4, page 88.

What’s the gold? Faith and love.

Further down the page:

“The gold here recommended... is faith and love. It makes the heart rich” *Ibid.*

And oh, it does, friends! The man that has faith and love is rich, rich. It’s that love that I want to study with you, especially tonight. And oh, when I think of how wonderful it is, I pray God that we all may be millionaires, that our hearts may be full of that love.

You know, if we have that love, friends, it causes us to want to *do* something for others. Love always leads people to want to *do* something for others.

In *Desire of Ages*, page 417, I read:

“Love for souls for whom Christ died means crucifixion of self. He who is a child of God should henceforth look upon himself as a link in the chain let down to save the world, one with Christ in His plan of mercy, going forth with Him to seek and save the lost” *Desire of Ages*, page 417.

Let’s look at that for a moment. Up here is heaven. Down here is this world. Now, there is a chain let down from heaven, and each one who partakes of the love of Jesus becomes a what? A link in that chain. Oh, think of it. Somewhere in this world, there is a soul right here, and *you* are the connecting link for that soul. Isn’t that wonderful? And love will lead us to abandon anything and everything that would interfere with that work. If we have love, we want to win souls.

But let me tell you, friends, the Devil and the world are bidding high for every one of those links. The Devil wants *you* not necessarily to be a bootlegger or a

gambler. He'd be perfectly willing for you to be *anything* that would hinder you from being a link in the chain let down to save the world, *anything*.

Soul-winning is the great objective of the loving heart. That's what we live for, if the love of Jesus is in our hearts. Love makes us want to win souls. Do you want to win souls? Well, if you do, it's because you have some love. Do you want very *much* to win souls? Well, then you have much love.

If there is a thermometer by which you may measure love, this is one, "How much burden, anxiety, do we have to win a soul to Jesus?"

Love leads us to feel that way, to yearn for souls. And love is the gold that the True Witness counsels us to buy.

Now dear friends, love is not only the motive that leads us to want to win souls. Love is the most effective agency in the winning of the souls. Love is not only what prompts us to labor. Love is the most wonderful tool, the most wonderful means.

I love that statement in *Volume 9*, page 189:

"If we would humble ourselves before God, and be kind and courteous and tenderhearted and pitiful, there would be one hundred conversions to the truth where now there is only one" *Testimonies for the Church, Volume 9*, page 189.

"...Where now there is only one" *Ibid*.

Let's just look at that. Here's one; here's a hundred. Now, we can have our choice, friends. Where now there's only one, we can have a hundred, if we'll do what? Well, this says:

"If we would humble ourselves before God, and be kind and courteous and tenderhearted and pitiful..." *Ibid*.

I think we could sum all that up in one word, love. Don't you think so? Yes. So, love will give us a hundred times what we see now. This is God's prescription, God's plan, God's recipe for soul-winning. Love prompts us to win souls; love itself is the winning thing. It's the thing that wins. If we would win some, we must be winsome, and love is winsome. Love is what makes us able to reach hearts, so let's pray for that love.

"If we would humble ourselves before God, and be kind and courteous and tenderhearted and pitiful, there would be one hundred conversions to the truth where now there is only one. But, though professing to be converted, we carry around with us a bundle of self that we regard as all together too precious to be given up" *Ibid*.

Could that *be*, friends, “a bundle of self” that we carry around with us “too precious to be given up”?

It indicates here that that is the thing that hinders us from soul-winning, this “bundle of self.”

Volume 5, 123, puts it this way:

“It is the respect we render to I that so often hinders the growth of love” *Testimonies for the Church, Volume 5*, page 123.

“...The respect we render to I...” *Ibid.*

What does it hinder?

“...The growth of love” *Ibid.*

We cannot live for self and for others at the same time. We cannot be successful in soul-winning and at the same time make a name or an easy place for ourselves in this world. Successful soul-winning means true love, and true love means turning from self-interest to seek to please others, to seek to serve others, to seek to live for others.

“Love is an active principle; it keeps the good of others continually before us, thus restraining us from inconsiderate actions lest we fail of our object in winning souls to Christ” *Ibid.*

Why will we be courteous to people? Because we want to win them for Jesus. Why will we do some service for them as nurses, as physicians, as teachers, as neighborhood visitors, anywhere, wherever any of us are? Why will we be looking for a chance to do something?

It may be so simple as picking up a handkerchief or getting a drink of water for somebody. It may be something that involves great sacrifice. But why will love seek and watch for those opportunities to be kind and courteous, to serve others? Why? So that we may win them to Jesus, my dear friends. *Not* so that we may win friends and influence people to do what we want them to do. That’s plain selfishness, my friends. God save us from that type of politeness. True heaven-born courtesy springs from love.

And the reason we love people is that they are Jesus’ property. And He has given us the commission of being links in that chain let down from the world above to reach this one, and that one, and the next one.

And remember, no matter how long the chain is, unless it reaches the soul, it has failed in its object, hasn’t it? And in order for that link to be effective, there must be some way that it can link onto and be linked onto. That’s the thing. Unless we make contact with that soul, unless that soul responds and links up with us and thus

with heaven, we've failed, and the plan has failed. Oh, how earnestly we should seek then for that love which will lead us to study how to please people.

As the apostle Paul says:

"Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved"
1 Corinthians 10:33.

I know we desire that tonight, don't we, friends? That's the thing.

Well, let me just study a few very practical things tonight that we can do in seeking that love and in revealing that love. What are some of the things we'll do if we really love souls?

Volume 1, 513:

"Begin to pray for souls..." *Testimonies for the Church, Volume 1, page 114.*

Do what? Pray for souls.

"Begin to pray for souls..." *Ibid.*

Do you have a prayer list? Prayers will bring souls to the cross. Jesus prayed for His disciples. He taught *them* to pray for others. In fact, He said:

"...If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of My Father which is in heaven" Matthew 18:19.

It's your privilege and mine to claim that promise, praying for souls by ourselves and then praying with others.

Some of you are well acquainted with that wonderful challenge in *Volume 7, page 21:*

"Why do not two or three meet together and plead with God for the salvation of some special one, and then for still another?" *Testimonies for the Church, Volume 7, page 21.*

If you love souls, you will pray for them, and if you continue to pray for souls, you will love them more.

And so, I'd like to challenge each of you tonight to answer not me but yourself and God. Do you have a prayer list? Is there a name or certain names that day by day you are pleading with God concerning? Oh, that each one of us may know that joy.

Now, I find that it's a great help to many people to actually write those names out on a slip of paper or on a card. Have it perhaps in the back of your Bible, or in someplace where you can take it out and put it before the Lord, spread it out before the Lord. Go over those names. And as you pray, God will impress your heart. More than once, He will bring to your mind something that you may do.

And let me say, friends, the impressions of the Spirit that come as we pray over souls are of special value. God is giving His directions to those who seek Him for wisdom as to how to work for souls.

“Begin to pray for souls...” *Testimonies for the Church, Volume 1*, page 114.

But now, we are not only to plead with God for men. We are to plead with men for God. Notice in *Volume 1*, 512 (it's speaking of our young people), it says:

“Souls are perishing all around us, and yet what burden do the youth bear to win souls to Christ?... Who name the name of Christ? and who are seen pleading with tender earnestness with their companions to forsake the ways of sin and choose the path of holiness?” *Ibid.*, pages 511–512.

Pleading with souls.

In his new book which is just off the press, Elder MacGuire tells the story (the name of the new little book is *Lambs Among Wolves*), but he tells the story in this little book of an experience he had in a week of prayer, or some meetings he was conducting. He was telling the young people who were listening in the meeting that God would impress them with people to speak to.

And that quite often, if God impressed them to speak to somebody, that another voice would suggest, “Oh no, I wouldn't talk to that person. He doesn't want to hear anything from you. Don't pay any attention.”

And so, sure enough, in that very meeting, there was a young man that was impressed that he should speak to another young man.

But as soon as he had been impressed that he ought to speak to this other young man, right away came the contrary impression, “Why, no. Don't talk to him. He's been expelled from school. He's not interested in anything like this.”

But the impression kept strong to his heart, and he said, “All right, Lord. I'll do it.”

So, after the meeting, he went to this young man, and he said, “Would you mind coming to my room so we can have a little talk?”

And so, they went up to the room, and then he started in to talk with him.

He said, “You know, I know you've had some difficulties.”

But he said, “A couple of years ago I was having difficulties like you’re having, and I gave my heart to Jesus, and He’s changed my heart, and He’s given me victory. And I know He can do it for you.”

And with that, he happened to look up. He hadn’t been looking right at the other young man, but he looked up, and the tears were trickling down the cheek of that young man. And he appealed to him to give his heart to Jesus, and they knelt right there.

Well, my dear friends, Elder MacGuire says that when this first young man that had the impression, when he saw him soon after that, he said, “Elder MacGuire, I’ve just had the most thrilling experience of my life.”

Well, of course. Wouldn’t it be, friends? Well, how did he get it? He got it by following the impressions of the Spirit and *pleading* with another young man to give his heart to Jesus.

Oh, we’re all together too delicate in our work, too diffident, too backward; too afraid that somebody would not like it. Well, somebody *won’t* like it. The Devil never will like it. And the Devil’s agents never will like it. And the unsundered soul may not like it. But friends, that isn’t the point. The point is that *somebody*, somebody will listen, somebody will listen.

So, it is very simply summed up, plead with God for souls, and then plead with souls for God. Beg God to give you a soul; then beg that soul to give himself to God. Not in an argumentative way. Not in an annoying way. Not in a mere human persistence, but with tender love, tender love; earnestly, kindly, lovingly, yearningly. Ah, it seems to me, friends, that this is indeed the gold. What do you think?

And Jesus says:

“I counsel thee to buy of Me gold tried in the fire...”
Revelation 3:18.

And God may try you in the fire, friends, so that the gold of love in your heart will be worth something. He may take you through sorrow, pain, affliction, loss. He may do it to develop that love, that pure gold which is more precious than all the treasures of this world. Ah, let us be willing, as Jesus was, to be wounded, that there may be a place for others in our broken hearts to get some help. What do you say, friends? Let’s do it.

“I counsel thee to buy of Me gold, tried in the fire...”
Revelation 3:18.

Now, I want to study a little more about this matter of love, this gold. We’re not only to love lost men, friends, we’re to love the brethren. And strange to say, it is easier for *some* people to love the down-and-outers in the slums than it is their own brethren and sisters. It’s easier for some people to go out and do medical

missionary work for the depraved, the degenerate who need help in every way than it is to live with people who chafe them.

Do you love the brethren? Well, that depends on how much love you have.

In the 5th chapter of Ephesians, the 25th verse, I read:

“...Christ also loved the church, and gave Himself for it”
Ephesians 5:25.

Do you love the church? Do you love the church? Well, if you have the true gold, the pure gold, you love the church. Jesus loves the church. And that doesn't mean that He loves it when it's perfected, merely. He loves it right now.

Take these opening words from *Testimonies to Ministers*, page 15:

“Dear Brethren of the General Conference: I testify to my brethren and sisters that the church of Christ, enfeebled and defective as it may be, is the only object on earth on which He bestows His supreme regard” *Testimonies to Ministers*, page 15.

Jesus loves the church; he loves *this* church. It's His property. It is the object of his supreme regard. In other words, if you could be up there in heaven and look at Jesus and follow His eye, you would see how with the most earnest solicitude, the deepest love His attention is focused upon His church here in this world.

Now, if we are connected with the great Head, our hearts of love will beat in sympathy and in harmony with His heart, my friends, and we will love the church as He loves it.

Now, if we love the church, friends, there are two things we won't do. We won't be saying critical things about the church, and we won't listen with greedy interest to criticisms of the church by others. Is that correct? Yes.

What would you think of a man that would just go around the country collecting all the slander that he could find about his wife? You would conclude that he didn't, what? He didn't love her. You might think that he was planning a divorce action. A man that really loves his wife, there are two things he's *not* doing. He's not going around the country circulating critical stories and faultfinding remarks about his wife, is he? No. And he isn't gathering them up and listening to them with interest. No. No, he's not doing either one of those.

And if you and I love the church as Jesus loves it, our attitude will be, my dear friends, that we'll not be interested in criticism, either to speak criticism or to hear criticism. The church is God's property. Jesus is jealous about it. He doesn't like criticism.

I was interested in this statement. I think you will be. It was in a sermon that Sister White gave out in Oakland, California, many years ago, October 20, 1906. The manuscript reference is *Manuscript 95*, 1906. Listen:

“Cease to dwell upon the shortcomings of others. Keep the tongue sanctified unto God. Refrain from saying anything that might detract from the influence of another, for by indulging in these words of criticism you blaspheme God’s Holy name as verily as you would were you to swear” *Manuscript 95*, 1906.

Pretty strong, isn’t it? Do you know why that is? Well, I’ll tell you why, friends. When a person is baptized into God’s church, he’s baptized into the name of the Father and the Son and the Holy Spirit. Is that right? Yes. From henceforth, that soul bears the name of God. And when you and I circulate reports, and criticize, and find fault with one who bears the name of God, we’re casting reflection upon that name which he bears. Is that true? Do you see?

“Ah, but,” somebody says, “but they aren’t worthy.”

Well, there wouldn’t be very many baptisms, friends, every year—there wouldn’t be very many if God waited to find perfect people before He allowed them to be baptized. Is that correct?

As you look back on your own experience, would you have been allowed to be baptized if God had waited for perfect people before He had let you be baptized? Aren’t you glad God let you in the fold, weak and unworthy as you doubtless recognize yourself to be?

You bear that name, that royal name. Your brother bears it. Your sister bears it. Ah, let us be united in upholding the family name and the family honor. What do you say, friends? For Jesus’ sake, love will lead us to do that.

Why, do you know what attitude love takes toward the sins of others?
1 Peter the fourth chapter and the eighth verse:

“And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins”
1 Peter 4:8.

Some people don’t understand this text at all. They think it means that if you have enough love, it’ll sort of make up for some of *your* sins. No, not at all, but if you have love, you will cover the sins of the people you love. And you do. Peter doesn’t say that love *ought* to cover a multitude of sins. He says love does it. And if you can’t do it, it’s because you lack love. That’s all.

“Love will cover the multitude of sins,” you can prove that out for yourself. Think of the person you love the best in this world and tell me, do you like to publish their sins and faults? Rather, wouldn’t you like as far as possible to hide those

weaknesses from the view of others? Why, of course, the greater our love, the more that's our desire.

And so, with the church as a whole, and so, with the individual members, my friends, if we have love, we'll be in the business of covering those sins.

I might add friends that we need to remember that the only way to get them covered successfully for eternity is to get them under the blood of Jesus. And so, if we see our brother sin a sin which is endangering him, then in love we will want to go to him and warn him and plead with him, and seek to get that sin covered under the blood of Jesus. But meanwhile, we'll not want to expose it, will we? No. We'll want to keep it as far as possible from the gaze or notice of others.

Why you know, when I was coming in here to the meeting tonight if somebody out on the steps had noticed that I had a black mark on my face, what do you think they would have done?

Do you think they would have come running in here ahead and say, "Brother Frazee's got a black mark on his face"?

Doubtless, it would have attracted notice. You all would have sat up, and you'd have been watching when I came in, wouldn't you? Yes.

But no, none of you would have done that. What would you have done?

You would have said, "Wait a minute, Brother Frazee. If you don't mind, I just noticed you have a black mark on your face there, and I know you didn't know about it, and I'm sure you'd want to know it before you went in."

Isn't that what you'd do? Why, of course. And I'd say, "Thank you," wouldn't I? And run downstairs and get rid of that black mark, and come in here, and none of the rest would know anything about it.

Now, that is the way that God wants us to deal with the faults and mistakes of one another, isn't it, friends? Love will *do* that. Love will cover the multitude of sins [a paraphrase of 1 Peter 4:8].

Oh, I want that love. I want that pure gold. Don't you?

Now, there is one danger in this matter that the servant of God has called our attention to. This is from the *Review and Herald* of August 8, 1893. Now, notice this danger. Suppose we thoroughly learn this lesson tonight, and we become, shall I say, rather sensitive to any thought of criticism. We ought to be. But suppose the turn our sensitiveness takes is that we begin to criticize the people who criticize.

Listen:

"In criticizing others because they fail to manifest love, we shall kill the precious plant of love in our own hearts"
Review and Herald, August 8, 1893.

What do you think about that? And so, I'm not only to avoid criticism, I'm to avoid criticizing people who criticize. Why? Because it makes me a criticizer.

Let me read the whole paragraph.

"In this world we shall become hopelessly perplexed [as the Devil wants us to be], if we keep looking upon those things that are perplexing; for by dwelling upon them, and talking of them, we become discouraged. In criticizing others because they fail to manifest love, we shall kill the precious plant of love in our own hearts. Have we individually appreciated and felt the warmth of love which Christ represented in His life? Then it is our duty to manifest this love to the world. Let us fear to dwell upon, to behold and talk of, the great mistakes that others are making by not manifesting love to their brethren and sisters" *Ibid*.

Well, I think this is very practical and very sound counsel. Don't you, friends? I'm thankful for it, and I know you are.

Now, it's interesting as we study the life of Jesus to see how criticism was used to seek to discourage Him and His disciples. You will remember that on some occasions, the critics came to Him and criticized the disciples.

You remember that Sabbath when they were coming home from church (the 12th chapter of Matthew tells us about it), and as they were coming through the field of grain, the disciples began to pluck some of the heads of grain and to eat.

And what did the Pharisees do? Why, they began to criticize the disciples. Who to? Who'd they criticize the disciples to? To Jesus.

See, they didn't come to the disciples and say, "Why are you doing this?"

They came to Jesus and said, "Now, what about those disciples of yours? Why do they do this and that and the other thing?"

They were criticizing the disciples of Jesus.

But again and again, we see them turning the thing the other way or using the same method. They're criticizing Jesus to the disciples.

"...Why eateth your Master with publicans and sinners?"
Matthew 9:11.

"And when the Pharisees saw it, they said unto His disciples, Why eateth your Master with publicans and sinners?" Matthew 9:11.

Do you see the technique, friends? Now, *that* is the Devil's way, and you and I ought to be initiated. We ought to be oriented. We ought to be understanding so that we'll not be thrown off the track.

If we are carrying on a work for God, believe me, friends, somebody is going to come to you and criticize the leaders in the work you're doing, the way they do things. They're going to criticize.

And some of those same people will come around to the leaders and criticize *you* and the way you do things, criticize you to the leaders. That's the way the Pharisees did with Jesus and the disciples.

And don't feel complimented by it when it happens. And don't feel that you are getting wisdom. It's the wisdom of the serpent. Just be wise.

Sister White says:

“What a world of gossip would be prevented if every man would remember that those who tell him the faults of others will as freely publish his faults at a favorable opportunity”
Testimonies for the Church, Volume 5, page 58.

I heard an old proverb that puts it pretty well. “Any dog that will bring a bone will carry one.”

So, next time somebody comes along to you with a critical statement, or a critical question, “Why this, and why that, and why *not* something else,” about somebody else, remember that that same person 30 minutes later may be telling somebody else about *your* faults, *your* weaknesses, *your* failures, or raising questions. Don't forget about the Pharisees and Jesus and His disciples.

Let me tell you, friends, there is no way to please the critics. There is no way to please the critics. When the critic comes into a room, it won't make any difference what the temperature is. He can think of some reason why it ought to be different. It ought to be a little cooler or a little warmer. You can put him down at the nicest table, well set, and he can look around over it, and he can find something that would be nicer if it were just a little different.

Some people think that's a mark of wisdom, a mark of education. It's not. We are told that those people would criticize the food at the table of the Lord in heaven [a paraphrase of *Testimonies for the Church, Volume 5, page 689*]. Yes. And if they would do it in heaven, friends, don't be surprised if they do it here on earth.

Never think that this place or program can be brought to the point where everybody who comes here will have no criticism to make, no. It would be nice if it could be, but it won't happen. What shall we do, then? Why, do what Jesus did. He went right ahead with His work. And that's what we ought to do. We're to seek to please all men in all things. But we're to remember that the apostle says:

“If it be possible, as much as lieth in you, live peaceably with all men” Romans 12:18.

He recognized it wasn't always possible. *We'll* have to recognize it. And not get down in the mouth and depressed and worried and fearful if everybody who comes along doesn't appreciate everything.

I'm going to read you something here tonight that I very seldom read. This takes me back, friends, 26 years ago. This is a letter I received from dear Elder W. C. White, the son of Sister White.

For some reason, the Lord impressed him to take an interest in me, and I cherish the letters from him that I received and the many manuscripts and testimonies from Sister White's writings that he sent me from time to time.

And this is a letter that he wrote to me back in 1931. I was just a young man holding a series of meetings in a California city, but my work was under criticism because we were standing for certain principles. And these are some of the things that he wrote me at that time.

“I rejoice to know that you are planning to open a public effort soon in San Jose. I advise you to follow the example of your Master in spending some days in fasting and prayer, and in study of the snares and temptations and opposing forces which you will necessarily meet before you undertake the public effort.

“I beg of you, Brother Frazee, to not take too seriously criticism and condemnation which may be pronounced against your work. Many things are said that are not fully believed by the one who says them, and you should be as one having ears and hearing not, and eyes and seeing not. In your estimation of your brethren, judge not according to the sight of the eyes or the hearing of the ears, but maintain righteous judgment.

“Your Master carried on a work which was approved by heaven amid varying circumstances. Sometimes He was loved and praised by the multitude. Sometimes He was opposed and condemned, but He did not allow either praise or condemnation to unfit Him for the heaven-appointed work that He was doing” Letter to W. D. Frazee from Elder W. C. White, 1931.

Isn't that lovely counsel, friends? You can appreciate that I value that letter, can't you? And I'm glad to share it with you tonight.

And my dear friends, as long as we're in this world, we're going to be criticized. Let's do our best to learn from our criticisms, the criticisms that come to us. If it's something we can correct in a way to make the work better, let's do it. But

let us never think that if we do enough, the criticism will stop. No, no. There is such a thing as the impossible, and that is impossible. Jesus found it so, and we too will find it so.

Now, in the book *Mount of Blessing*, page 128, I find a recipe that teaches us how we can have this love that will keep us from all criticism and judging, and that will lay hold of souls and win them to Christ:

“He who looks often upon the cross of Calvary, remembering that his sins placed the Savior there, will never try to estimate the degree of his guilt in comparison with that of others. He will not climb upon the judgment seat to bring accusation against another. There can be no spirit of criticism or self-exaltation on the part of those who walk in the shadow of Calvary’s cross” *Thoughts from the Mount of Blessing*, page 128.

What will coming to the cross take from us? Every spirit of criticism and self-exaltation. Now, notice how this will make us soul winners:

“Not until you feel that you could sacrifice your own self-dignity, and even lay down your life in order to save an erring brother, have you cast the beam out of your own eye so that you are prepared to help your brother. Then you can approach him and touch his heart. No one has ever been reclaimed from a wrong position by censure and reproach; but many have thus been driven from Christ and led to steel their hearts against conviction. A tender spirit, a gentle, winning deportment, may save the erring and hide a multitude of sins” *Ibid.*, pages 128–129.

And so, let us tonight heed the counsel of the True Witness to buy of Him (for no one else can furnish it) gold tried in the fire [a paraphrase of Revelation 3:18]. And remember, the gold is faith and love. Love leads us to feel toward others as Jesus feels toward them, to seek to win them in the most tender, loving ways, praying to God for them, and pleading with them on behalf of God.

Shall we bow our heads?

Our Father, we thank Thee for this view of the pure gold. We choose to accept the counsel tonight to buy this gold. Give us this love. For it, Lord, we choose to give up our selfishness, our criticism, our self-pleasing, our seeking to have things *our* way. We choose to let Thee use us to please others. And we thank Thee in Jesus’ name, amen.

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