

Life More Abundantly

#0708

Study Given by W. D. Frazee—November 13, 1964

One hundred thirty-one years ago this morning, God's people looked up in the sky and saw the stars falling. You will remember the vivid description of it in *Great Controversy*, pages 333–334. And with that vivid description comes the comment on page 334.

“Thus was displayed the last of those signs of His coming, concerning which Jesus bade His disciples: ‘When ye see all these things, know that it is near, even at the doors’”
Great Controversy, page 334.

And that was, how long ago? A hundred and thirty-one years, today! A hundred and thirty-one years ago! I wonder why He doesn't come? I wonder what He is waiting for. Whatever it is, my friends, it must be something that He has His heart set on. If you turn to Mark 4:29, you will see what it is. I shall read it, using the margin:

“But when the fruit is ripe, immediately he puts in the sickle, because the harvest is come”
Mark 4:29 (marginal reading).

What is He waiting for? Ripe fruit. And I don't think, friends, that He will ever be satisfied, with green fruit. I don't think He will ever decide, that so much time has gone by, that He will settle for an unripe harvest. In the book, *Christ Object Lessons*, there is a comment on this text on page 69.

“‘When the fruit is brought forth, immediately he puts in the sickle, because the harvest is come.’ Christ is waiting with longing desire for the manifestation of Himself in His church. When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own” *Christ Object Lessons*, page 69.

And may I say, parenthetically, (perhaps, not so parenthetically), if all this means, is being justified by faith, in having our sins forgiven when we come to Christ, if that is all that is involved in it, friends, then this makes nonsense of the statement. Because this indicates that Christ is waiting for something, waiting for something. What is it? May I read the paragraph again?

“‘When the fruit is brought forth, immediately he puts in the sickle, because the harvest is come.’ Christ is waiting with longing desire for the manifestation of

Himself in His church. When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own" *Ibid.*

Now you will remember, in these important readings for the week, on Tuesday night, we have had that message, from Elder Roth, the Vice President of the General Conference, on finishing the work. The text was Romans 9:28. Would you turn to it now? Let's review on that. Romans 9:28.

"For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth"
Romans 9:28.

Will He finish it? Yes! And justification by faith, when a person is born again and converted, it is not the finishing, it is the beginning, dear friends. Am I correct? Yes. It isn't maternity. It is the new birth. But we are to be...

"...confident of this very thing, that he which hath begun a good work in you will finish it until the day of Jesus Christ"
Philippines 1:6. (reading the margin).

So God is not going to have just a group of spiritual babes when He comes. He is going to have men and women, who have grown up, to the measure of the stature, of the fullness of Christ. Oh friends, that is what He is waiting for. And that is what He set His heart on. And thank God, He is going to get what He has been waiting for.

"...Behold, the husbandman waits for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain" James 5:7.

Yes, it takes both! We need to get all the blessing of the early rain and on into the blessings of the Latter Rain. It will take all of it to get the church ready. Now all of this is setting for our study tonight, and the text, if you have already read the lesson in the Review, is John 10:10. I invite you to look at that now. John 10:10.

"The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly" John 10:10.

Now here is the contrast between two people. The first is what? The thief, and the second, is Christ the Good Shepherd. And He says that the thief has come, only to do what? Kill and destroy, but He has come, that men might have what? Life, and have it more abundantly. Now notice the plan, the program that Jesus outlines here, is not narrow but broad. Somebody says, "But doesn't it say, the way is narrow"? Yes, that is over in Matthew 7:13-14. So which is right? Well, they are both right. They are both right. But tonight, we are studying about how broad, and abundant God's way is. And there is no conflict between that and the narrow way. Notice that He points out that His way of life is not restricted but abundant. It is more

abundant than anything in this world. Not gloomy gripes, but songs of joy come from those that are walking with Jesus in the heavenly way.

As you notice, this wonderful message, on the front page of this week's Review. "A Wonderful Hope" written by Elder Figure, our General Conference President. He quotes Philippians 4:4.

"Rejoice in the Lord alway: and again I say, rejoice"
Philippians 4:4.

He says he was thrilled when a newspaper reporter at a camp meeting asked, "What makes you people so much happier than others"?

"The answer is simple. The great advent hope."

Is that true? Does it make you happy, too? Well, I trust so. It is a wonderful hope, isn't it? The hope of seeing Jesus and of being like Him when He comes. Let's turn over to 1 John the third chapter and notice how these two facts are clearly presented and the relation that they sustain to each other. 1 John 3:2-3. The hope of seeing Jesus, and the hope of being like Him, and what it does, to the individual believer. I would like to have you read these verses with me now. All together.

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifies himself, even as he is pure" 1 John 3:2-3.

You see, the hope of seeing things, and the hope of being, what? Like Him! And if a man has this hope, what's he doing? He is purifying himself. Even as He (Christ) is pure—ripening up for God, ripening up for Heaven. Less and less like the world, more and more like Jesus. Less, like what we have been, more like we shall be.

"...when he shall appear, we shall be like him..." 1 John 3:2.

Now, at a time like this, in the closing moment of this long, long time that should have been finished long ago. In this closing moment, what is the witness of the spirit? What is the witness too, for the world? What is the witness before the universe? What are we saying to a world that is going down in sin, that is more confused than it ever was. What are we saying to Sodom when it's last night is about to descend, and with the morning, the fire of God, shall fall? What is our witness?

Before I answer that, I will let you answer it in your heart. I would like to bring you something, right up to the minute, on what the witness of the professed church is, the church in general. Now I hold in my hand the magazine, "Christianity Today." This is to the Protestant world something like Newsweek is to the secular news. It is an interdenominational journal. It keeps the ministry of the Methodist, and Baptists, and Presbyterians, and all these other churches, up to date, on what is going on, all

over the world, in religious circles. This is the latest issue, the issue of November 6, 1964. I was struck, as I glanced through page after page here promote two things. First, that the trend is downward. Second, that there are at least some voices crying out against it. Here is the article by a minister over in France, Pastor Pierre Marcel, pastor of the Reformed Church. The name of his article is "The Tide of Doubt Inside the Churches." Just to pick out a few sentences.

"In wide circles, the Scriptures, even where quoted, are despised. The Scriptures are required to comply to, by means of quotations, having little to do, with the object in hand. The violations done to texts are innumerable. Whole works of Biblical texts are systematically forgotten by those, to whom it seemed old fashioned, to understand the Scriptures, according to the principle of an analogy of faith."

Then after pointing out that there are thousands of church members and ministers that don't really believe the Bible. That is the theme of his article. He says...

"As a result of the deceptive modern pursuit of the new ethics that can no longer be located in Scripture. We can ascertain a general moral decline. That decline becomes manifest, in every aspect of ethics. In ecclesiastical morals, policy of the churches, in the attitude of parents toward their children. In the consent to a great number of distractions for our children, and in the use of their spare time. In the attitude of Christians journeying toward the theater and movies. In the undisciplined hold of radio and television upon many, and in the bad examples, these media often propagate. In the liberty recommended, with regard to sexual relations. The over all view of Christian sexual morality, is the final stage, of this general moral decline."

And you notice, he puts the responsibility right back on the churches because the ministers, as he says, for years now have been—while they have been taking texts from the Bible, they don't really believe the Bible. And as a result, they have lost their authority. There it is.

Then the next article is from an American author, and his subject is "Where is the Substance?" The general theme of his article is that the church and the ministry today are so busy doing "things," putting up great big beautiful buildings, and having everything in shape, and keeping up with all sorts of programs, but they have lost sight of the simple soul-winning Gospel of Jesus Christ. He talks about the pastor, who on Sunday for a half-hour, talks to the people, but he says, most of the people, who pass through the massive gothic doors, differ not at all, from those, who the previous evening, pressed through the wide swinging doors of the country club. Many, in fact, are those same people. He says that some of these people, as they sit for a half-hour, and listen to the sermon, they may be thinking about the sermon,

and they may examine their souls and find them wanting. However, the church bulletin in the hand suggests that they forgot their consciences throughout the week and participate in the extracurricular activities of the church. Men's club, Wednesday night, with J. B. Macfavallo will show slides of his recent trip to Scotland. The ten-ten-ten minutes engagement with bowlers from the neighboring church. The women's society Thursday night program, when the ladies will hear the fashion editor of the Courier prescribe the styles for the coming season. Choir rehearsal on Tuesday and so on, and so on.

You see, the idea, his thesis is, the churches today have become corrupt more than like the apostolic church. "No," he says, "why don't the pastors do something about it?" "But," he says, "they are too busy." Listen, what he says, they are doing.

"They are asking, what Elton Trueblood calls, the 'edifice complex.' They were installing rear stats in the lighting system so that the overheads dimmed before the service, come up during the processional, and lowered during the sermon, and are brightened again during the recessional. They were dedicating a new chapel, hanging tapestries bright in the reds and purples of a mediaeval monastery. They were busy adding new members to the club neglecting those who had strayed off. In short, they were seeking desperately to respond agreeably to the sensitivities of the lay culture, which finds the cross easier to look at, when so to speak, its nail holes are invisible from the first row even when the lights are up. It is good that the lights never get too bright. They might reveal sitting there, the ghosts of Stephen, Paul, Luther, Calvin, and Wesley. Where now, O Lord, are their descendants?"

You know what I wrote across the beginning of all this? "Babylon is fallen. Babylon is fallen." I hope some of you are thinking deeper than I am talking so far. I am coming to that later. Now here is still another article. "Christians and the Supernatural." This preacher, who has been on the faculty of some of the large theological seminaries, points out that today the leading theologians have undermined faith and the miraculous. That as a result, they have a Bible without any authority. To take a simple and practical example, "Is the Decalogue the Word of God as Such"? Then he points out that the preacher who has taught his people that the Ten Commandments are not a revelation from God but merely an expression of human ideas back there. When it comes to the crises with the soul, he has no authority.

Suppose a minister has in his congregation a man who is determined to disregard the command, "thou shall not covet thy neighbor's wife." If the minister believes that the Bible is the Word of God, he can say simply and positively, "The Bible says, it is not lawful for you to have her." But if they both believe that the Bible is a human book and contains much error, what can they say if he is told by the would-be breaker of the Seventh Commandment, "that command does not come to me, as the Word of God. It is a word of man, a human ordinance, which does not

meet the conditions of life today.” He has no final word of authority to appeal to. Both he and his parishioner have made the law of God of no effect by the traditions and opinions of men. You want something interesting, turn to your Great Controversy and read the chapter on the impending conflict.

Years ago, the Spirit of Prophecy foretold that the rejection of the law of God in order to escape the binding claims of the Sabbath commandment would lead to just such universal chaos and lawlessness that we are witnessing today. And the responsibility lies at the door of the church, the professed church, the church so-called—Babylon. Babylon is fallen.

Well, I turn on over. This is just in one issue, you understand. There is still another. This is from over in Denmark, a minister in the state church over there preached a sermon, and it was printed, and the sermon itself was preached by a local preacher. That might not have had so many repercussions, but when it was printed and discussed, then the leader, the head of the Danish State Church, came out and championed this man’s sermon. In a way, friends, I hate to read this, but perhaps we need to realize what is going on in the world around us—in the *churches* around us.

Now, this preacher was preaching about that story that I studied with you two weeks ago, tonight, about the women who wept there at the feet of Jesus and anointed His feet. You will remember, and wiped His feet with her hair. And Jesus pardoned her sins and forgave her. You remember that, don’t you? All right. This Danish preacher raises the question, “Where did that woman go after that”? When Jesus told her that her sins were forgiven. He raises the question, “Where did she go”? He is studying the meaning of forgiveness.

“Only the man who dares to say that the women went back to her old trade...”

He’s talking about impurity, harlotry, committing adultery.

“Only the man who dares to say, that the woman went back to her old trade, yes, only the man who, for his own sake, is compelled to answer that way, knows anything about the forgiveness of sins and about himself. Why? Because there is no gospel unless the harlot can go back to her street with peace from God.

I myself, go back to the street I came from, after having heard the message of forgiveness of sin. I ought not to do it, just as the harlot not ought to do it, but I do it. If I demand of the harlot, that she should live a different life after meeting Jesus in order to keep the peace of God, I must make the same demand of myself. There is no disguising the fact that a harlot by her way of life is disobedient toward God. The God, the only true God, in Jesus preached no distinction between sins. If it is sin to use (blank) there can be no doubt that for him selfishness

and smugness are the worse things a man can be tainted with. But those are my sins. The forgiveness of sins is a message brought to us by Jesus that our heavenly Father knows us as we are and where we are. His mercy is greater than our disobedience and faithlessness”

Well that was the sermon. This is the comment of the head of the Danish church in answer to the criticisms that came in from some.

“Of course, Dean Jensen is right, if the forgiveness of sins cannot be preached that clearly and that strongly, than we do not have any message for any honest man, but only for those who live in the surface of life. That it is cheap grace, is clear, grace is always free, and it cannot be any cheaper than that. The truth is, that the woman simply had no other place to go, than to return to her old trade. That was her way of life, her daily bread.”

This is the head of the Danish Church!

“Food placed there by society; it is not easy to break away from such a pleasure. Besides, there were forces in her that were stronger than she was. Only a miracle can help her, but only God controls miracles. No one is to say to her that her life is all right, nor that God approves of that life. No one will know better than she that, that would be a lie, for she knows the devilish business that a harlot’s life is. But we may say, and must say in spite of all, ‘so great is the grace of God.’”

Now that is a picture, friends, of what is going on in the churches. They are torn all to pieces because they have rejected the divine, infallible authority of His Holy Word. Well, you say, “that’s awful.” And it is, Babylon is fallen, but the question I want to ask you is this. Are you sure that the basic untruth in all this has no place at all in your mind and heart? All this untruth, which I just read you, is met clearly by the Bible if we read it and accept it. Matthew 1:21.

“...thou shall call His name Jesus: for He shall save His People...” Matthew 1:21.

In their sins...?

That is what this said, wasn’t it? A sinner can be forgiven and go right on sinning! But the Scripture says that Jesus will do, what? Save us from sin. Now, which do you believe? Do you believe in a gospel that saves people *in* sin, or *from* sin? Which do you? Do you? Do you really? Or just some sin? Just some pride? Some expressions of pride? Some expressions of indulgence? Let’s turn to the book of Titus; it comes just after Timothy, you notice. Titus, the second chapter, beginning with the eleventh verse.

“For the grace of God that brings salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live...” Titus 2:11–12.

How?

“...soberly, righteously, and godly...”

When we get to Heaven? What? Really, is that what God expects?

Is that what this man over in Denmark teaches? On, no, he says, “That’s too much to expect, God takes people as they are, and forgives them, and even though they shouldn’t go back, they do go back, and they are forgiven anyway. That’s grace. That’s mercy. That’s love. That’s the Gospel.” He says, “If a man doesn’t believe that, he doesn’t understand the forgiveness of sins.” Do you believe that, friends? I don’t. I can believe the Bible. Thank God, there is a gospel—the Gospel. This, friends, is not the Gospel; this is paganism. This is the Devil’s deception that people that don’t receive the love of the truth that they might receive just as believing...

“That they all might be damned who believe not the truth, but had pleasure in unrighteousness”
2 Thessalonians 2:12.

And brother, sister, friends, it isn’t just the person that does the awful thing he is describing, anybody who loves any sin, and clings to it, will find somebody that will tell him, it’s all right to go right ahead and do it. And he will somehow feel that the mercy of God is going to gloss that thing over. But what does this text say?

“Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly...”

Where?

“...in this *present* world.”

Now all together, the 13–14th verses.

“Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works”
Titus 2:12–14.

There will be “peculiar” in this generation, friends. Every commandment in the Decalogue will mark a man as peculiar today if he really keeps it. Not just the fourth but all of them. We are living in a day when lawlessness is running. Well, I trust that God will help us to appreciate this.

Now, I want you to go back to John 10:10. And Jesus talks about somebody in there that's single. Look at the text. Tell me, is there something worse than stealing? Do you see anything in that text that is worse than stealing? What is it? What? What do you see in there that is worse than stealing? Killing! Yes, I agree with you, David. Do we think it is worse to kill than it is to steal? Yes! But I wonder if there is something better than stealing? Do you think there is anything in that text better than stealing? What is that? Life! Yes! Life! So in this text, we have something and something better. Which will you take?

Murder is worse than stealing; honesty is better than stealing. But I want to ask you another question. Do you think there might be something better even than honesty? Do you think love that finds joy in giving might be even better, a step beyond mere honesty? Were you ever at the place where you were spending your life, just in being honest, and God opened up before you life in which you could give your life in service? Did that bring more joy to you than just being honest, and paying your bills, a nice feeling? I think so. I wonder if there is something still better than that? Does Jesus pour out His life, not only in service but in sacrifice? Is that still better? That's the cross. And Paul said,

“But God forbid that I should glory, save in the cross of our Lord Jesus Christ...” Galatians 6:14.

But is this the more abundant life? I thought the cross meant death? Now, turn to John the 12th chapter, and verses 24 and 25. We will see the relationship between the two. John 12:24–25.

“Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die...”

What?

“...it abides alone: but if it die, it brings forth much fruit. He that loves his life shall lose it; and he that hates his life in this world shall keep it unto life eternal” John 12:24–25.

Ah, my dear friends, through life is God's program. And if we are going to enter into this abundant life that Jesus came to bring, we shall have to enter into His sacrificial death. This isn't a more abundant life of the new deal, or the new frontier, or the great society. No! This isn't what the federal government and the politicians have been talking about for a generation. This is not brought about by better housing, or increased wages, or better social security. You know, that large number of these mob-crazed youth who have been in these riots this year have come from homes, where they had good beds, plenty to eat, and quite a bit of leisure time, too. That is the way it was in Sodom.

“...pride, fullness of bread, and abundance of idleness was in her and her daughters...” Ezekiel 16:49.

No, it's not enough, dear friends, just to leave Egypt. God is calling us to Canaan. It's not enough to get away from stealing and murder. There is something

better. And beyond that, there is something still better. And the reason Jesus is still waiting after over a century is that too many people have been content to camp close by the Red Sea. Is there something worse than wilderness wandering? Egypt! That's right, John. Did some rebels there in the desert decide that the thing to do was to go back to Egypt? Yes. I don't know whether any of them ever did; the movement never did. Yes, there is something worse than wandering in the desert; it is to go back to Egypt. But is there something better? What is that? To go over Jordan. And we will never get to the promised land, friends, until we cross Jordan. Jesus said to Israel

"Ye have compassed this mountain long enough:
turn you northward" Deuteronomy 2:3.

Go to the promised land. Let me illustrate it, with several illustrations tonight, and these are mere illustrations. Here's somebody who doesn't see very well and is all tired. Somebody says to him, "Well here, have a mug of beer, friend, that will cheer you up." Would you vote for that? Well, suppose somebody says, "there is worse things you could do than that." Are there? Yes. Would whiskey be worse than beer? Would it? Yes, it would. "Well, it is all right then," as long as there is something worse. "Oh, I tend to drink the beer," isn't it? Isn't that a good defense? So tell me, is there something better than beer? Is there? Would a nice glass of spring water be better, or a glass of orange juice, or apple juice, or pineapple juice? "Well," somebody says, "Brother Frazee, Don't go any farther. You will make me thirsty." Is that something better? My dear friends, you and I need to offer to men something more than denunciation of either the whiskey, and the beer. We need to show them something better. You know the references on that, don't you?

In Christ Object Lessons page 299. Oh, I think this is wonderful!

"The people of the world are worshiping false gods.
They are to be turned from their false worship, not
by hearing denunciation of their idols, but by beholding
something better" *Christ Object Lessons*, page 299.

You like that? I do. And Ministry of Healing 157 that has a nice message, too, on this.

"We must offer men something better than that which
they possess, even the peace of Christ, which passes
all understanding" *Ministry of Healing*, page 157.

But let me just ask you, friends. Do you think that we can ever enthusiastically offer men something better when our only concern is to see how close to the Red Sea we can camp and rejoice that we have finally gotten out of Egypt? I don't think so! I don't think so at all! I'll illustrate it with literature. Suppose I pick up a book or a magazine here. And I think now, "Shall I spend an hour with this?" "Well," somebody says, "it could be worse." These newsstands in the drugstore are reeking with filth, aren't they? And so, if I can pick out a magazine that isn't so quite so easy, isn't quite so filthy, and by comparison show that it isn't nearly as bad as this one, and this one, and this one, this one. Then, I'm ok, right? Well,

that all depends on what my object is, friends. If I really want to go to camp, where am I going from, Egypt? Which way, this way, as far as I can get, right? So the question is not, as I pick up this book or magazine. “Is there something worse?” No, the question is “is there something better?” That’s the question! That’s the question for the converted heart. Do you see the difference, friends? That’s what gets us clear away from all this stuff. I mean, that kind of teaching. We are going to Heaven, and we want everything that will help us get to Heaven, and we don’t want anything that will hold us back.

I take the matter of music. I noticed just yesterday some radio station had a billboard ad up. I don’t know which radio station it was, it doesn’t make any difference, I don’t have a radio. But I just noticed the sign on it. It says, “Not Rock and Roll.” Well, I wonder why they put that on? “Not Rock and Roll.” Well, it’s because they learned that there are some people that think Rock n Roll is right down there in the dregs. Well, there are probably several people here who would vote with them on that, that rock n roll is not on your menu. Somebody says, “Well, I should say not. I wouldn’t have anything as bad as that.” Well, “how bad” would you have it? That is the question.

You can probably justify almost any type of music you would listen to, on the basis that it is not nearly like that stuff down there. It is so much different. Now, is it only the music that is free from a downward flow that we need to play, or should we have some to sing and play that actually draw us up heavenward? What do you say, friends? Do you see how that simple principle settles a thousand questions? And just as I showed you, murder is worse than stealing, but honesty is better than stealing. But there’s something better than mere honesty. It is generous back-breaking service, for God’s sake. And there is something on beyond that—sacrifice, even to giving your life. Each is better than the one before it, am I right? And so with all these different things, whether it is music or literature, I want all the help I can get, to get to the mountain top. What do you say?

Then here’s the question of dress; dare I touch that, friends? Do I? Well, the Bible does. Jesus does. I want you to put down a couple of texts. 1 Timothy 2:9–10 and 1 Peter 3:3–4.

“In like manner also, that women adorn themselves in...”

What?

“...modest apparel, with shamefacedness and sobriety; not with brodered hair, or gold, or pearls, or costly array” 1 Timothy 2:9.

That’s what the Bible says. Peter says about the same thing over in his epistle. Now, where are you on this question? Where are you in your progress on the road from Egypt to Canaan? Is it enough, my dear Christian friend, to look at what you wear and point out that there are bolder styles than the ones you adopt? That there are more indecent exposures than you tolerate? That there are louder colors than you select? That there are more ornaments, on most of the daughters of Babylon, than you ever put on? Is that sufficient, do you think?

I would not ask you, is there nothing worse. I would simply raise the question, could there be something better than what you are wearing? Is that a fair question in the light of our principles this evening? I think so.

I would like, for just a very few minutes, to have you think of what God is trying to demonstrate, in His way of life, whether it be music, or literature, or dress, or whatever. He's trying to demonstrate just what our text says. He came, that men might have, what? Life. And that they might have it, how? More abundantly. He wants people to be supremely happy. And whiskey won't make them happy, and beer won't. In fact, if they get beer, it will lead them to what? To whiskey. It's the upward way that leads away from all of that stuff. And so in the question of dress, Jesus is seeking to lead us into a world of beauty and heavenly attractiveness that is as far away from the world as Canaan is from Egypt and as Heaven is from Hollywood. It is the beauty of the natural instead of the artificial.

May I say, friends, if you study the Scripture, you will see that woman is God's crowning creation as far as beauty is concerned. Now, man is the crowning creation, as far as God placing the world in his hands. But when God made Adam, He saw that there was something he needed, and He made Eve. She was the most beautiful creature, friends, in all creation. And God intended that the daughters of Eve should be beautiful beyond compare for generation after generation.

In the 45th Psalm and the 13th verse, you will find the statement of inspiration

"The king's daughter is all glorious..." Psalm 45:13.

Woman in Eden was robed in garments of light. Now, under sin, she has been given other garments. They have their purpose. I shall not spend time on that tonight. But I call your attention to this important fact. As God hath clothed woman, He has left the beautiful thing with the beautiful frame. I repeat, the beautiful thing with the beautiful frame.

You know, the eyes are the windows of the soul, and God intends that looking out through those windows shall be a beautiful character. He intends that the faith shall express that beauty, and around it, He has put the beautiful frame of a woman's hair. The Scripture tell us, 1 Corinthians 11:15, that it is a glory unto her. What is? Oh, a woman's hair. You might like to study the whole verse, but I leave that much with you. A woman's hair is her glory; it is the frame for that face that mirrors the beauty of the soul.

Now, I want to ask you something, friends, heart to heart. As you look at the picture today, is it a glory? Is it? Do you like what you see? Does God like what He sees? I wonder, what do you think about it when you go to the secret place of prayer? Ah, but I ask you, is it enough? Dear one (who isn't back in Egypt but who has not yet gone into Canaan) is it enough for you to point out that there are hairstyles more daring and more brazen than you ever dare to wear? Is it enough for you to point out that you are wearing yesterday's hair fashion instead of tomorrow's? What is the basis for this whole thing? It's true, there are worse fashions than most of the king's daughters are wearing in the hairstyles. But might there not only be

something worse but something better? Couldn't that be possible? Basic to all this, my friends, is the Creator's purpose in all this.

Let me ask you a question. If you were the Creator, and you wanted every one of your children to appear in brown eyes, what would you do, if you were the Creator? You would make them all brown, wouldn't you? How many of you would, may I see your hands, I want to see if I am getting over to you, what would the rest of you do? Come now, don't be afraid, I am not trying to trap anybody, but oh, I would be glad if we could get our eyes opened to the plan of Heaven's beautiful plan of natural simplicity. But now, suppose that instead of wanting all your children to have brown eyes, you wanted some of them with other shades and hues? Blue, for instance, or grey, it makes no difference. What would you do if you were the Creator and made a lot of them that way? Well, you would make them that way, wouldn't you? Oh, but listen, maybe you have, and maybe you haven't caught up with the latest.

The ad says, "Naked eyes are out, and the look is in. Fashion's new ways is to play up your eyes and make them brighter in color and bolder in shape. For the first time, the color, shape, and size of your eyes are absolutely up to you." All you have to do is buy something and apply it in the right way, and you can have all kinds of different effects, and then some! Don't you want that? Why not? Well, you might have several reasons. I hope your reason is the best reason of all, and that is this. I believe my loving heavenly Father had a plan for my life, and He made my eyes to go with it. I want to keep my eyes in good condition by giving them enough sleep. I want to have a happy heart within that shines out through those eyes, but all that artificial color, no, not for me. I am worshiping the Creator. Do you see what I mean? All right, well, I lay that down.

Now I want to ask you another question. If you wanted every one of your children, and you were the Creator, to appear with curly hair, what would you do? Would you really? But suppose, if you were the Creator, that you wanted some with straight hair and some with curly, and the ones with curly hair, you wanted some to have more curls and some less. Some, you know, really curly, and some, just a little. If you were the Creator, how would you go about it if you wanted that variety and individuality? Would you? But now, let me pick up another ad. This is not in the same paper as that other one. You might guess what paper it was in if you listen. Here is an ad of a certain thing that is the people who read this newspaper, will look at it and read it, they will be running to the drug store. It says, "At all drug stores, to put on their hair, straighter longer hair appearance. Get sweet Georgia brown hairdressing."

Of course, there is nobody here interested in that, is there? I wonder why they put that in this newspaper? Well, some of our dear friends of another race, friends, who happen to feel, some of them, that if they could just get rid of their hair, the way they were made, and get some other kind, it would be a wonderful improvement. In the same paper on a different page is another kind of lotion to put on to get lighter-looking skin; lighter, brighter, skin. You see, what I mean, friends? And I can't help but to think of what the Bible says.

"...Shall the clay say to him that fashioned it,

What makest thou?" Isaiah 45:9.

Now, I know, dear friends, that there are things that you and I need to do to take care of our bodies. We need to trim our fingernails. God hasn't made them so they just grow the right length and stop. He has given us the job of using soap and water to keep ourselves clean. He has given us the job of brushing our hair and doing various other things. And let me tell you, God doesn't want me or you to judge anybody else on any of these things. Just leave each individual with the Lord. But I ask you a question. Are you sure that what you are doing tends to make you like God intended, or to make something, that when your guardian angel comes, he has to look twice to see if it is really what was there before you started making "improvements."

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