

Kicking Against the Pricks

#0715

Study Given by W. D. Frazee—1958

The text on which we shall meditate this evening is found in Acts the ninth chapter and the fourth verse. The setting is near Damascus. You remember that Saul had been deeply convicted by the preaching of Stephen. In his heart, God was working, seeking to impress him of the truth of the Gospel. But his pride and prejudice rose in resistance, so God had to do something very special to save this man.

On the road to Damascus, as he was nearing that city prepared to persecute the people of God, Jesus appeared to him in a vision. A light brighter than the sun blotted out all other things and brought him face to face with the Lord.

“And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art Thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks” Acts 9:4–5.

These two expressions I would like to study with you tonight. We’ll take the last one first:

“...It is hard for thee to kick against the pricks” Acts 9:5.

And:

“...I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks” Acts 9:5.

Paul was doing something that was very difficult. What was it? Well, he was kicking, was kicking, kicking against the pricks.

I wonder if there’s any heart here that is on a hard road. If you’re on a hard road, friends, then Jesus offers you a different way. He called Paul from that hard way that day, and Paul never went back to it. From that time on, Paul was on a different road, the road with Jesus, the road of submission, as this beautiful message in song just brought to us, that road of surrender, of harmony with God.

But up until this revelation, Paul for some time had been on the hard road of kicking against the pricks, of resisting the Spirit of God and the convictions of his own conscience.

Dear friend, if there is anyone here who is going contrary to his conscience, you know that it’s a hard road, it’s a hard road.

I feel sorry for the people of this world. Going up to Chicago a few nights ago, riding in the coach with me in the seats just in front of me were three or four men who had quite a bit of whiskey in them and were putting more in from moment to moment.

As I watched them through several hours that night, I got a little picture of what's going on in this world at the present time.

And I was much impressed as I heard one of them lean over the aisle and say to a fellow traveler, "You know, I hate this stuff, I hate this stuff."

But he kept on drinking it.

It's a hard road, my friends. Oh, true, they were laughing, and cutting up, and keeping everybody in the coach awake at midnight. And I suppose that some people think that's the way to have a good time. But as I heard that fellow say, "I hate this stuff," I had to recognize that instead of being a free man, he was a slave.

A few days ago, a doctor gave me a copy of the latest publicity release from the American Cancer Society, dealing with this question of lung cancer and the relation of cigarette smoking to lung cancer. While the presentation is in subdued, reserved language, I mean, there's nothing wild or spectacular about it. It's as medical science would present it. Nevertheless, that very conservatism makes all the more powerful the facts that are presented there. And that is that the chances of getting lung cancer are greatly multiplied by smoking. Those are the facts and the figures. They say they don't know all the reasons yet, but those are the facts.

And you know, when the first publicity came out over this some months ago, the tobacco companies began to get alarmed because their sales dropped for a few weeks and months. But did you know that their sales have bounced back, and now they're selling more than ever? Do you know why? Well, I'll tell you why, friends. Because the people who use tobacco by and large are slaves, they're slaves.

And there are millions of them that would like to quit. Some of the very men that worked on these reports continue with their smoking, even though they know and tell the world that tobacco smoke is causing lung cancers. They'd like to quit; they go right on.

It's a hard road, friends; it's a hard road. But it is not the hardness of the road due to alcohol or tobacco that I wish to have you think about, especially tonight, no. Neither one of those things were bothering Saul.

"...It is hard for thee to kick against the pricks" Acts 9:5.

What was it that Paul was doing that was hard? He was moving in a certain direction, and all the way along, he had to resist the strivings of the Spirit, resist the convictions of his own conscience.

Thousands of people are living that way. The thing they do is the thing that they know they ought *not* to do. And the thing that they would like to do, that is that they know they ought to do, somehow they don't do.

Paul describes it in the first person singular in Romans the 7th chapter and the 15th verse. I'll read the 14th:

"For we know that the law is spiritual: but I am carnal, sold under sin. For that which I do I allow not: for what I would, that do I not; but what I hate, that do I" Romans 7:14–15.

Isn't that a pitiful situation?

Again, in the 18th verse:

"For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do" Romans 7:18–19.

And so, in the 24th verse, he says:

"O wretched man that I am..." Romans 7:24.

That's a wretched state—to know that you ought to do a certain thing and lack what it takes to do it. On the other hand, to go ahead and do the thing you ought *not* to do and that you *know* you oughtn't to do it is not a comfortable thing. I say that thousands of people are in that condition.

Now, Paul on the other hand, tells us how to be happy, 14th chapter of Romans and the 22nd verse, last part:

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

Oh, friends, it's a wonderful thing to be able to look back over the things we've done on a given day and know that conscience approves. It's a wonderful thing to look at the thing we're planning to do tomorrow and know that conscience approves. Is that your experience? If it isn't, then you are kicking against the pricks, and it's a sad old road, my dear friends.

And let me tell you something. Sooner or later, if you keep up that thing, one of two things will happen. Either you will get ulcers, or high blood pressure, or heart trouble, or a nervous breakdown from the tension, the worry, the strain of it all, or else you will plunge into something or find some way of getting rid of those strivings of conscience. You'll find some way to dull them, to dim them, to destroy them so that you no longer feel the pricks of conscience. One of two things will happen if you keep up that thing of doing the thing that you know is wrong, doing the thing that puts you in that tension, and worry, and fear.

Medical science today has discovered that there are thousands of cases of ulcers, thousands of cases of other diseases that can be traced directly to guilt, fear, worry, tensions, such as I've mentioned. But sad to say, many a doctor today, whether he approaches the thing from the medical standpoint or the psychiatric standpoint, his remedy is to find something that will change the patient's attitude toward what he's doing without changing what he is doing; to deliver him from the fear and worry and guilt of it all without delivering him from the sin.

For example, I was reading a medical article about a certain man, a veteran, he was having some kind of difficulty, heart trouble, I believe or ulcers, one or the other, because he couldn't get along with his wife.

The article went along to say in just a matter-of-fact way, "He got a divorce and got well."

Is that the cure, friends? Is that the cure?

Again, we have this great craze that's sweeping over America today in the purchase of drugs called tranquilizers. Millions of the little pills are being sold. What for? Why to tranquilize people's minds. Their minds are upset. Their minds are worried. Their minds are fearful. And in many cases, it's guilt that's troubling them. Just as with Saul here:

"...It is hard for thee to kick against the pricks" Acts 9:5.

What shall we say about the effect of a little pill, which when a man takes it he no longer worries about his conscience? He feels tranquil now. He's at peace. It's wonderful, isn't it, friend, wonderful.

Is that the road you will take? Is that the way you will deal with the tensions and the worries that come when you do the thing you know is wrong and don't do the thing you know is right?

Do you know there are other ways to take tranquilizers besides in a pill? There are many false doctrines that have the same effect.

Paul says that in the last days, the latter times:

"...Some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils" 1 Timothy 4:1.

And then, notice the next verse:

"Speaking lies in hypocrisy; having their conscience seared with a hot iron" 1 Timothy 4:2.

What happens to the conscience under these doctrines of devils? Why, just like you would take a hot iron and just sear the brain. And brain cells aren't replaced, friends.

There are many deceptive doctrines today, some openly and avowedly non-Christian, but others bearing the Christian label.

But the effect of these doctrines is to say to the wicked, "It will be well with you. Don't get so worried. Don't get so fussed up about things. Don't be so conscientious, no. God is good. He's merciful. He's not going to hurt anybody. He loves you. He's all love. Go ahead and love God, and treat your neighbor well, and don't worry about all these things that are troubling your conscience."

Doctrines of devils, and what does it do to the conscience? Sears the conscience with a hot iron [a paraphrase of 1 Timothy 4:2.]. I hope nobody will take that road.

There's another road, too, that's very subtle, friends. Do you know that when Lucifer first rebelled up in heaven, or first started on the road *to* rebellion, as he began to think about his grievances as he thought they were, as he began to weigh the matter of whether he was really right and God was wrong, or whether it was the other way around, do you know the thing more than any other that caused him to take the final plunge against God in rebellion? Shall I tell you what it was? Lucifer had a lot of friends that came around and patted him on the back and agreed with Lucifer that Lucifer was abused. That's right.

"Poor Lucifer, they don't treat you right, do they? They don't treat you right."

And if the other angels had backed God up instead of backing Lucifer up, there never would have been that rebellion in heaven in which one-third of the angels lost their way, friends. It would never have happened.

I want you to think of it, friends. But because Lucifer had encouragement and sympathy in his attitude, he was led to go on and on in rebellion against God, until finally, he drew with him one-third of those bright stars.

You know, we're inclined to think that sympathy is always a good thing, but it isn't. Sympathy may be a very devilish thing, a devil-inspired thing. We're never to sympathize with rebellion. We are never to sympathize with disobedience. We are never to sympathize with a breaking of the laws of God. For if we do, we become guilty *with* the transgressor and are partaker of his evil deeds.

But my point is that the soul who may be under the convictions of conscience over his evil way is lulled to sleep by the sympathizing words of his so-called friends.

And so, he begins to think, "Well, I guess, I guess it isn't so bad after all. Maybe it's all right what I'm doing. My friends seem to think so. Maybe it's all right."

And so, he finally comes to the point where he's able to sleep with it; it doesn't keep him awake anymore because of sinning.

You notice these different ways that I have showed you how to get rid of a conscience that keeps you awake. One is through these drug poisons. Another is

through the dangerous doctrines of the Devil that would give you a false idea of the character of God and His dealing with the transgressor.

Another is through the unsanctified sympathy of friends so-called, who would confirm you in your evil course and say, "Oh, don't worry about that. You'll be all right. It's all right to do this, or that, or the other thing," when the Word of God says not to do it.

Through any or all of those ways, my friends, the conscience may be lulled to sleep. It may be put out of working order. It may be put under the anesthetic. And you may avoid the ulcers; you may avoid the heart trouble that the fellow with a conscience that is awake gets through the tensions that are created.

But I'll tell you, my dear friends, it's better to enter into life halt or maimed than having two feet, or two hands or two eyes to be cast into hell [a paraphrase of Matthew 18:8]. Yes.

The worst thing in the world is *not* to have a guilty conscience. The worst thing in the world is to be in guilt without the conscience feeling it, and recognizing it, and crying out against it. That's the worst thing, you see.

I couldn't help but think this week, as I was meditating on these things, of that text, Ezekiel speaks of it, and Jeremiah speaks of it. The ancient prophets were won't to repeat it, for God saw that they needed to repeat it.

Speaking of the false prophets of that time (and there are plenty of them today), Jeremiah says:

"They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace" Jeremiah 6:14.

Peace pills, as somebody has called these tranquilizers, are not the way to God's peace, my friends. It doesn't make any difference whether they come in bottles or books. Every attempt to quiet the conscience without getting rid of the thing that is pricking is labor lost. It's worse than lost. It's wicked.

"...Saul, Saul, why persecutest thou Me?" Acts 9:4.

"...It is hard for thee to kick against the pricks" Acts 9:5.

Do you get the picture? God is moving in a certain direction. He's pleading with the soul, but the soul resists. And if pulled along at all, it's just pulled against, against the pressure of its own desires. Constant turmoil and strain between conscience on the one hand, and the soul's desires and acts on the other.

Friend, do you know it's a hard thing to be pulled by a car ahead, pulling this car, when this car is in reverse gear with the motor on. It can be done if the thing ahead is powerful enough; hard on the motor, hard on everything in the car.

Are you expecting God to pull you ahead with all that going on? Why not get in gear with God? Why not get in harmony with God? And the same is true with our brothers and sisters that God wants us to work with.

You know, it's a hard thing on a child in a home when the parents are trying to lead toward heaven and harmony with the law of God, and the child is in some underhanded way trying to pull off in a different direction, pull to one side to do something else.

Son, daughter, why not be open and above board? Why not get in gear with God and in gear with your father and mother? Why not? Why not?

“...It is hard for thee to kick against the pricks” Acts 9:5.

Sometimes it's in the school. The teacher or teachers are trying to lead in a certain direction toward obedience, toward the law of God, toward lifting up the standards of God. But some student has the idea—well, Solomon the wise man tells what the idea is, Proverbs 9:17:

“Stolen waters are sweet, and bread eaten in secret is pleasant” Proverbs 9:17.

In other words, the real fun is to break the rules.

“If you want to have a good time, you'll never find it with this slow bunch. You'll never get it waiting for *them* to let you do this, or that, or the other thing. If you really want a good time, you'll have to find your own way to get it.”

“Stolen waters are sweet, and bread eaten in secret is pleasant” Proverbs 9:17.

But Solomon, in putting this down here in Proverbs 9:17, doesn't say that that's the truth. If you'll read, he's quoting the words of a foolish woman (13th verse). And the 18th verse says that it leads to the depths of hell.

To partake of this philosophy, this idea that to break the rules is the way to be happy, to either openly and defiantly or in an underhanded way to do the thing that is forbidden, that's the way to have a good time, that is the philosophy of hell, according to this Scripture.

But let me tell you, the hell is not all when you get to the lake of fire. No, no. One of the phases of hell into which every young person, or older one either, enters that begins that program of underhandedly taking a defiant attitude toward the rules and regulations that God has set up in the home, in the school, in the church, in the institution, one phase of hell into which he enters is this. Oh, listen, friends! He puts himself out of gear with God and those with whom he should be in gear. And then, he begins to have a guilty conscience, and he blames it on other people. Oh, yes, always. Lucifer did in heaven.

Lucifer began to feel constricted and restricted. Well, he wasn't. All heaven had been in unity and harmony for ages. But just as soon as a person begins to do the thing that is contrary, and gets himself out of gear, then he begins to feel that other people are wrong, and that they're too hard, and that they're cruel, and that they're this and they're that.

And so, he begins to have all sorts of strife in his heart, and he communicates that to others. And if he gets a bit of sympathy, then it's all the worse.

"...It is hard... to kick against the pricks" Acts 9:5.

Friends, I'm glad it *is* hard. It ought to be. And I hope that none of us will be giving out the tranquilizing drugs of wrong sympathy. Ah, let us encourage everyone, if they're in a tumult if they're in a stew because they can't get what they want in an ordinary and proper and regular way let's encourage them in the right direction.

Let's say, "Friend, look here, maybe you're going at this thing the wrong way. Maybe you're kicking against the pricks. Maybe that's what's the matter. Maybe that's why you're so upset."

"And instead of trying to kick everything to pieces, might it not be a good thing to get in gear yourself? Might it not be a good thing to get in gear with God, and with your brethren, and find the way of peace that the Scriptures offer?"

I pray that God will teach every one of us that way.

Very well. Now, I would like to look at that second expression in our text:

"...Saul, Saul, why persecutest thou Me?" Acts 9:4.

"...It is hard for thee to kick against the pricks" Acts 9:5.

Who is this that's talking? Oh, that's what Saul said.

"...The Lord said, I am Jesus Whom thou persecutest..."
Acts 9:5.

"...I am Jesus Whom thou persecutest..." Acts 9:5.

The man who is kicking against the pricks is persecuting Jesus. That's the thing I want you to see. The man who is violating his conscience, who has put himself out of gear with man and God, who has chosen the way of disobedience instead of the way of loyalty, cooperation, he is persecuting Jesus.

In other words, friends, it's not only hard on the man, but it's also hard on God.

Jesus says, "Saul, it's hard on *you* what you're doing, and it's hard on *Me*."

Do you know why it's hard on Jesus? Because He loves you and me, and whenever we're kicking against the pricks, every time we get wounded, it wounds Jesus. Every time our spirits are torn, the heart of God is torn. Every time we're burdened under that load of guilt and sin, the heart of Jesus is burdened. He identifies Himself with us.

But you and I are the only ones that can release Him from that suffering. You and I are the only ones that can bring an end to that burden, that load.

And so, He says, "Saul, Saul, why do you persecute Me? Why do you do it? Oh, why do you do it? Why do you keep on doing the thing that hurts you and hurts Me? Why do you do it?"

And you know, my friends, the best answer to that that I know of is that there *is* no answer. There's no answer to the why, no good answer. Oh, there are a lot of excuses; no good answer.

You notice that Saul didn't ever give a good answer to Jesus on that. It wasn't intended that he *should*. The thing that Jesus wanted him to see by asking him, "Why do you do it," was to see that there was no reason for him *to* do it.

And that's exactly what Saul came to the conclusion. And he threw down his weapons, he laid down his arms in full surrender, full submission, and from that time, he walked *with* his Lord instead of walking contrary to Him. Let's do it, friends. What do you say?

"...Saul, Saul, why persecutest thou Me?" Acts 9:4.

"...I am Jesus Whom thou persecutest..." Acts 9:5.

"...I am Jesus Whom thou persecutest..." Acts 9:5.

I think of those words of Augustine hundreds of years ago addressed to the Lord:

"Thou hast made us for Thyself, O Lord, and our heart is restless until it finds its rest in Thee" Augustine of Hippo, *Confessions*.

That's true, friends, always kicking against the pricks, always finding that which wounds and burdens us, until we lay down our arms in full submission and surrender to Christ.

But the thing that we must see tonight is that while we suffer, God suffers. While we suffer because we're out of gear with God, God is suffering because we're out of gear with Him. And there's nothing God can do about it, only to plead, and follow us with His love, and seek to help us. And yet, how many are fleeing from the very One Who would give them life?

Do you know one of the reasons that Saul went up to Damascus?

“Well,” you say, “yes. He went up there to persecute the Christians.”

But do you know why he went up there? That’s it. He was fleeing from his conscience, trying to. He was just so upset, and burdened, and worried because of the strivings of his conscience that he plunged into another mad endeavor to drive those thoughts from him.

That should be a lesson to us all in soul-winning, friends. Merely because somebody *seems* to be far from God and peace is no reason why we should cease to pray for them. They may be near the point where they lay down their arms and make a full surrender to Jesus. Shouldn’t that encourage us? Oh, yes.

But I say Saul was trying to flee from God, flee from the convictions of conscience. He was trying to run away from it. But all the while, Jesus was following him. My dear friend, if there’s any soul here tonight that has been kicking against the pricks, may I tell you, Jesus is following you, too.

I found some verses the other day. The author is anonymous, but I want to share them with you. Listen:

“All night I fled from God, along the waste and dreary spaces
of an unknown land, where sorrow and sighing dwelt. I
heard the cry of stormy winds behind me, and I knew that
darkly on their awful wings He rode Whom I would fain
escape.

“The thunder pealed above me, and in the thunder was the
sound as of a trumpet speaking terrible things. And waxing
ever louder, for I had sinned and God was now awake and
had arisen and left His ancient place to deal with me.

“Through the long night I fled, yet God is fleet and scorneth
time and space. How is it that He, thus hastening after me,
hath never laid His grasp upon my shoulder, hurling me
beneath His feet in death?

“Per chance His will is not to smite me from behind. He
trusts that I being spent must shortly turn and meet the
majesty of His offended face, and die at sight of Him.

“And still I press trembling across the rough and desolate
ground, and went through swollen streams, and in the dark
fell and arose, and faintly struggled on.

“Until at last when night was almost done, I heard the
sorrowful thunder of the sea, and saw the white waves
breaking at my feet, and no way of escape on either hand.

“Then death being close before, and God behind, I turned at last to meet His face, and lo, the storms were over, and the morning stars shown sweetly on the face of One Who wore the likeness of a man and smiled on me.

“At sight of Him I cried aloud, for clear on the fair hair which caught the dawn I saw a crown of knotted thorn, and on the white cold feet, mysterious scars. And on His mouth that smile, the smile for me.

“And I had drawn those wounded feet behind me through the night, over the rough and stony ground. For still and ever, He is seeking what is lost, and finding what had sought to hide from Him.

“Ah, this was He from whom all night I fled in trembling and despair; but at the dawn He showed Himself thus marvelous to me, and rose upon me making darkness light.”

Ah, friends, when we see that God is seeking us, not to chastise us but to love us, not to make us slaves but to make us free, not to bind us but to liberate us. When we see that instead of any frown, there's that smile of love, it breaks the heart as it broke Saul's heart on the Damascus road.

“...Saul, Saul, why persecutest thou Me?” Acts 9:4.

“...It is hard for thee to kick against the pricks” Acts 9:5.

“And it's hard for Me, My child,” Jesus says.

“It's hard for Me. As I see you stumbling, falling down, stubbing your toe, breaking your bones, hurting yourself, again and again, it hurts Me.”

“Ah,” He says, “turn and come to Me. Give up the struggle. Quit that underhanded game, trying to outwit God or outwit man. Just quit it; lay it all down. Or quit that bold defiance. Surrender in abject submission.”

Ah, friends, it's a wonderful thing to surrender to love, to surrender to love.

But when we see that, then God can move in. And He can take away the guilt and the sin that makes the guilt. He can take away the tensions and the lawbreaking that makes the tensions. He can take away the worry and the out-of-gear condition that makes the worry.

“‘Hark,’ He calls, ‘Oh, hark.’
That wounded face
Moves toward me through the dark.”

Let's turn and come and go with Him. What do you say, friend? Let's go with Him, go with Him.

Is there somebody here tonight that Jesus is calling to turn and go with Him? You realize that's what Jesus is calling you to do tonight.

You who already know the Master and who, not trusting in your own righteous but in His, are walking with Him, pray for any hesitating soul.

But ah, dear one, is somebody here tonight that Jesus is calling to turn and go with Him? Your conscience has been smiting you. You realize that it's hard to kick against the pricks. And tonight, you see that while it's been hurting you, it's been hurting Jesus. Wouldn't you like to give up the thing or things that put you out of gear with God?

If there's somebody like that, just come up here and kneel down and seek the Lord with all your heart, seek the Lord with all your heart. Jesus is calling. He loves you. He loves you. He will save you. He will help you. He'll bless you. I know He will. He's right here to help you.

Somebody that Jesus is calling. The Spirit of God has convicted your heart. Just come up, and seek God. And lay that thing at Jesus' feet, my friend. Make Jesus happy.

"...Saul, Saul, why persecutest thou Me?" Acts 9:4.

"It is hard for thee, and it's hard for Me. End the suffering by ending the separation. Let me pull out that thorn that is making such pain in your heart and in Mine. Let me take it out."

"...Whosoever shall call on the name of the Lord shall be saved" Acts 2:21.

[Break in audio]

...So they arranged for that church to have its sermon at the Sabbath school time, and they took me down there. Oh, I suppose there were twice as many people there as there are here tonight. I hadn't planned to give a call. I had to bring my meeting to a close and get on up to the other place for the eleven o'clock service.

But you know, the Spirit of God impressed me, friend, to give the call, to give the call. I didn't know the people, of course. Practically everyone there I'd never met, but God knew them.

And the very first person to come to the altar that morning was a woman that was in that church for the second time in her life. The colporteur (your friend that you used to know at Berrien Springs, Brother Foote), the colporteur had sold a book in that home and was studying with that family, and had had just two studies, and this was her second meeting, and she took her stand that morning.

Well, the Spirit of God began to work with the congregation, and before we closed, nearly half that congregation were forward seeking God. A great blessing was poured out.

Well, friends, my business is just to give the message. *God* must give people the surrender, repentance to the acknowledging of the truth. But I see that there are souls here tonight whose hearts are reaching out after God, and I long to have everyone get the blessing that Jesus has for you.

It's a wonderful thing to get out of that tension, that strife, friends, to get away from the prickings of a guilty conscience, not by getting rid of the conscience but by getting rid of the guilt, you see.

And oh, it comes through looking at that dear Jesus with the thorn-crowned brow and realizing that in hurting ourselves, we've been hurting Him. And when we turn and face Him and see that loving look, ah, it melts the heart.

Is there somebody else that Jesus is calling tonight? You want our prayers that Jesus will help you seek Him as you should seek Him? Would you like to raise your hand now? Yes, yes. All right. Young and old, good to be here seeking God, good to be here seeking God.

Our heavenly Father, we thank Thee for Thy good Spirit, which is here with us talking to our hearts. We thank Thee that like Saul, we can lift up our eyes and see Jesus. We're sorry we've ever persecuted that dear One Who bore for us the shameful cross.

Tonight in a special way we pray that Thou wilt help us to seek Thee as Thou hast sought us. Help us to put into our efforts the earnestness that will bring the blessing for which we seek.

Bless each one that has raised his hand tonight, asking for prayer that God will help him to get the blessing. And Lord, oh may we press in and seek the Lord with all our hearts.

“...It is time to seek the LORD, till He come and rain righteousness upon you” Hosea 10:12.

Bless each one in doing this right now, for Jesus' sake. Amen.

I wish we could sing now. Let's sing 567 [old *Church Hymnal* (1941)], a beautiful hymn of invitation:

“Come every soul by sin oppressed,
There's mercy with the Lord...”
Seventh-day Adventist Hymnal, #279, first stanza (partial).

Let's stand.

Those who would like to seek the Lord in answer to the invitation we've given,
you come and seek God earnestly for yourselves while we sing.

“Come, every soul by sin oppressed,
There's mercy with the Lord,
And He will surely give you rest,
By trusting in His Word.

[Refrain] Only trust Him, only trust Him,
Only trust Him now;
He will save you, He will save you,
He will save you now.

For Jesus shed His precious blood
Rich blessings to bestow;
Plunge now into the crimson flood
That washes white as snow.
[Refrain].

Yes, Jesus is the truth, the way,
That leads you into rest;
Believe in Him without delay,
And you are fully blest.
[Refrain].

Come, then, and join this holy band,
And on to glory go,
To dwell in that celestial land,
Where joys immortal flow.
[Refrain].
Ibid., stanzas 1–4.

Is there still another that Jesus is calling? You dear ones that have come to
the altar forget all about all the rest of us. Just seek God personally for yourselves.
He'll hear you—no question about it.

Is there still another that Jesus is calling? Somebody that's been kicking
against the pricks, somebody that's been dealing with a guilty conscience, tonight
you see that it's been hurting Jesus even more than it hurts you. Don't you want to
come and seek God with all your heart and leave that guilt here at the foot of the
cross?

Oh, thank God for the cleansing blood, friends.

“There is a fountain filled with blood,
Drawn from Immanuel's veins;
And sinners plunged beneath that flood,
Lose all their guilty stains...”
Seventh-day Adventist Hymnal #336, first stanza (partial).

I wish we could sing it, Brother Boykin.

“There Is a Fountain Filled with Blood,” 163 [old *Church Hymnal* (1941)]. Oh, this is a grand hymn. Let another dear one that Christ is calling come.

“There is a fountain filled with blood,
Drawn from Immanuel’s veins;
And sinners plunged beneath that flood,
Lose all their filthy stains,

Lose all their guilty stains,
Lose all their guilty stains,
And sinners plunged beneath that flood,
Lose all their guilty stains.

The dying thief rejoiced to see
That fountain in his day;
And there may I, though vile as he,
Wash all my sins away,

Washed all my sins away,
Washed all my sins away,
And there may I, though vile as he,
Wash all my sins away.

The dying Lamb! Thy precious blood
Shall never lose its power,
Till all the ransomed church of God
Are saved, to sin no more,

Are saved, to sin no more,
Are saved, to sin no more;
Till all the ransomed church of God
Are saved, to sin no more.”

Seventh-day Adventist Hymnal, #336, first through third stanzas.

[Audio stopped in progress]

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