

Adding and Subtracting

#0728

Study Given by W. D. Frazee

I invite you to turn to Psalm 144. What do you think of when you hear that number 144? Yes, we think of the 144,000 that God is sealing in preparation for His coming. And what a wonderful company they will be! I trust that all here are striving with all their might to be among the 144,000, as we're told to do.

Well, I get some help in that from this 144th Psalm, and so tonight, we will use it as the basis of our meditations these vesper moments.

"Blessed be the LORD my strength, which teacheth my hands to war, and my fingers to fight" Psalm 144:1.

Is there a war on? Is God in the business of teaching people to fight? That's what this says. It's true that Jesus is the Prince of peace. But it's also true, friends, that there's a war on between peace and war. And if we're on the side of peace, we'll have to fight.

We'll have to fight the enemy of peace. Who is that? The Devil. And the Devil, of course, has many agents. Our wrestling is not against flesh and blood, but against wicked spirits, principalities and powers [a paraphrase of Ephesians 6:12].

"Blessed be the LORD my strength, which teacheth my hands to war, and my fingers to fight: My Goodness, and my Fortress; my high Tower, and my Deliverer; my Shield, and He in Whom I trust; Who subdueth my people under me. LORD, what is man, that thou takest knowledge of him! or the son of man, that thou makest account of him! Man is like to vanity: his days are as a shadow that passeth away. Bow Thy heavens, O LORD, and come down: touch the mountains, and they shall smoke. Cast forth lightning, and scatter them: shoot out thine arrows, and destroy them. Send Thine hand from above; rid me, and deliver me out of great waters, from the hand of strange children; Whose mouth speaketh vanity, and their right hand is a right hand of falsehood. I will sing a new song unto Thee, O God: upon a psaltery and an instrument of ten strings will I sing praises unto Thee. It is He that giveth salvation unto kings: Who delivereth David His servant from the hurtful sword. Rid me, and deliver me from the hand of strange children, whose mouth speaketh vanity, and their right hand is a right hand of falsehood" Psalm 144:1–11.

David must be impressed with this. It's the second time he's prayed about it in just a few verses. Word for word, there it is:

"Rid me, and deliver me from the hand of strange children, whose mouth speaketh vanity, and their right hand is a right hand of falsehood" Psalm 144:11.

"Strange" as used here, doesn't refer to odd, peculiar. It refers, of course, to foreign. We're told, for example, that King Solomon loved many strange women. That is, women of Edom, and Moab, and Ammon, and Egypt, and those other heathen countries.

So, David here prays to be delivered from unconverted children, foreign to the ways of God; those that do not know the language of Canaan but are expert on all the slang of the day.

He says:

"Rid me, and deliver me from the hand of strange children..." Psalm 144:11.

Now, you notice that there are two things about these children and youth that perplex David that he prays to be delivered from. One is vanity, and the other is falsehood.

I suppose most of us agree that falsehood is pretty bad—lies, in other words. There's a great deal of lying going on today in indirect ways, a great deal of pretense, a great deal of misrepresentation by pretending to be what one is not. But any such experience will not pass the examination that the 144,000 must face. He whose name is Truth, whose character is Truth, tells us:

"...No lie is of the truth" 1 John 2:21.

"...No lie is of the truth" 1 John 2:21.

"Thou shalt not bear false witness..." Exodus 20:16.

...is written by the finger of the Almighty upon those tables of stone immortal, unchangeable.

"Deliver," David says, "oh, deliver me from falsehood."

May I tell you, friends, the only way we can speak the truth is to *be* true in our inmost hearts? If there is in our souls (mark it) a desire to have people think something about us that isn't so, that desire is very liable to find expression in some form of misrepresentation.

"Deliver me from falsehood."

Many children today, we've been told by inspiration, many children are pious hypocrites, pious hypocrites. They know how to recite off glibly texts of Scripture. They may even know how to speak in meetings. They may know how to go in for various contests in which they learn this and that, and get certain prizes and rewards for showing off their ability.

They know, using the old proverb, they know which side their bread is buttered on, and they know that in the particular circle in which they move that to be religious means to get certain applause, certain patting on the back, certain appreciation. It was from such, I am sure, that David was praying to be delivered.

“...Strange children, whose mouth speaketh vanity,
and their right hand is a right hand of falsehood”
Psalm 144:2–11.

God wants the children and youth to learn the Bible. He wants them to recite verses. He wants them to speak in meetings. But He doesn't want them to do it as pious hypocrites, my friends. He doesn't want them to do it to show off, so they can get some kind of a badge or some other notice or notoriety; all that is pride, vanity, and falsehood. It will not pass the test of the judgment.

God is honored and glorified when children and youth speak the praises of heaven from hearts that are full of appreciation of God, with a sense of humility, knowing their own weakness, but happy that God has accepted them.

Now, notice that David prays that he may be delivered not only from falsehood but from vanity. I wonder what the difference is. Well, my dear friends, there are some things that are not lies that are still very worthless. There are a multitude of things in this world that are streaming out through the public press, over the radio, over television, that nobody can say they're falsehood, but they are certainly vanity. They may be good, but they're good for nothing. And that's one of the meanings of vanity, my friends. It's vain; in other words, worthless, at least not worth what it costs.

We're told that we're to turn away from a thousand topics that invite our attention [a paraphrase of *Ministry of Healing*, page 456], matters that consume time, demand inquiry, and end in nothing.

And I'm thinking, my dear friends, not merely of all that's going on out in the world, with the worldly ways. I'm thinking of the very things that God has given to you and me. He's given us the Bible, but ah, do you know we've been told that there is much study of the Bible that is without profit, and that is absolutely detrimental.

When men study the Bible to support their own human theories, when they study the Bible to get argumentative material to advance their ideas, that, my friends is, vanity and worse than vanity; when men go into the Spirit of Prophecy to gather together material to support some pet idea, to drive home some fanatical conclusion, that, my dear friends, is vanity and worse than vanity.

David says:

“...Rid me and deliver me from... strange children...”
Psalm 144:11.

“...strange children, whose mouth speaketh vanity,
and their right hand is a right hand of falsehood”
Psalm 144:11.

You know, I was looking at that expression, “Whose right hand is a right hand of falsehood,” and I think for just a moment parenthetically, I will call attention to the right hand. I shall not say that this is what David was thinking of when he wrote this, but I couldn’t help but think of it when I read it.

You know what we’ve been told is the great right hand of this message and this movement? The medical missionary work, the medical missionary work. And God give us a *true* medical missionary work, my friends, and not a right hand of falsehood. What do you say? Do you see what I’m getting at?

We’re told by the Spirit of God that there is something that *passes* for medical missionary work, which is *called* medical missionary work, which is nothing but selfishness. And David prayed that he might be delivered from those whose right hand is a right hand of falsehood. I pray that God’s movement today may be delivered from a right hand of falsehood.

Give us the true medical missionary work, my friends. Unless we can have the true medical missionary work, following out the counsels of the Spirit of Prophecy, and dealing with selfishness instead of piling up the millions of dollars for human beings to be selfish about, I say unless we can have that true medical missionary work, God knows we’d be better with an arm amputated, rather than going around with a right hand of falsehood.

Now, God is going to have a people that’ll have both hands, the right hand and the left hand. They won’t be amputated, and they won’t be hands of falsehood. They’ll be hands of truth, and mercy, and love, and unselfishness.

“Rid me, and deliver me from the hand of strange
children, whose mouth speaketh vanity, and their right
hand is a right hand of falsehood” Psalm 144:11.

And now, comes my text:

“That our sons may be as plants grown up in their youth;
that our daughters may be as corner stones, polished
after the similitude of a palace” Psalm 144:12.

And then, he goes on and pictures the glorious prosperity of such a program:

That our garners may be full, affording all manner of
store...” Psalm 144:13.

That's diversified agriculture, brethren.

"That our garners may be full, affording all manner of store..." Psalm 144:13.

Not just one crop, but all that we need.

"...that our sheep may bring forth thousands and ten thousands in our streets: That our oxen may be strong to labour; that there be no breaking in, nor going out; that there be no complaining in our streets. Happy is that people, that is in such a case: yea, happy is that people, whose God is the LORD" Psalm 144:13–15.

What a beautiful picture of joy, happiness. No complaining, no worry, no fear; peace, prosperity, health, success. Not rolling up the millions in Wall Street, oh no, friends, but learning here in this world how to live for health, and happiness, and holiness. And the key, I say, is in that 12th verse:

"That our sons may be as plants grown up in their youth; that our daughters may be as corner stones, polished after the similitude of a palace" Psalm 144:12.

. Now, all of this is beautiful poetry and, of course, what is said here for the sons applies to the daughters, and what is said for the daughters applies to the sons.

There are some beautiful figures of speech here. Notice first of all, that the young people are compared to what? Plants. And what are the plants doing? Growing up. And then, it says they're compared to what? Cornerstones. And what's happening to them?

"...Polished after the similitude of a palace" Psalm 144:12.

You notice what the margin says there on "polished"? Cut, that's right. That's what has to happen to stones, doesn't it, to fit them together and to build a palace. All right.

Now, we've all studied arithmetic. I want you to look at that text and tell me, what process in arithmetic would you use to describe plants growing up in their youth? What process? Addition, that's right.

Now, look at the next part of that text and tell me what process in arithmetic would you use to describe the cutting of stones? What? Subtraction, that's right. A plant is adding all the while, but in the quarry, what's happening to that stone? It's being cut down to size.

I wonder if there's any of us here tonight who need to be cut down to size. Would we be willing friends to be cut down to size? Well, that's what has to happen to stones to be fitted into the palace, they have to be cut down. But that's only half

the work. We're also to be as what? Plants, and they're doing what? They're adding all the time.

Well, if I understand this text then, all the while, day by day, there's something that needs to be going on in my life and yours, and part of it is subtraction, and part of it is addition. We need to be losing certain things day by day, and we need to be gaining certain things day by day. Is that right? Do you believe that? Do you agree with that?

Would you like to add some things? I'll say this, friends, the addition is usually more pleasant than the subtraction. The growing is usually more pleasant than the cutting. We usually enjoy more getting bigger than we do getting smaller. But in our Christian experience, we must have both of these things happening to us, every day adding something; every day subtracting something.

And of course, obviously, the things that we add are to be heavenly things, and the things that we subtract are earthly things. The things we add are divine; the things we lose are human.

Now, let's look at some of these expressions:

“...As plants grown up in their youth...” Psalm 144:12.

Do you really believe that youth is the time to grow up? Is it?

Now, it's interesting, most children like to feel grown-up, act grown up. I was interested in reading some time ago an investigation that was made (oh, it was out in the world; it had nothing to do, of course, with our young people), but it was an investigation as to why these teenagers use rouge and lipstick in high school and junior high school.

And do you know why it was? Well, they wanted to look grown-up. Of course, when they asked some of the older folks why they used it, they said they wanted to look young. Interesting, isn't it? Yes.

But my point is that there is something in the youthful mind, even the child mind, that wants to grow up and be thought of as grown-up, to look grown-up, to act grown up. And yet, dear friends, it's amazing how stature can deceive. It takes more than five feet or five-and-a-half, or six feet to make a boy into a man or a girl into a woman. Do you agree with me? Are you grown-up?

You folks that are 18, 20, are you grown up? What about you that are 25 and 30, are you grown-up? What about the 40s and 50s, have you grown-up yet?

You know, there are some things that are very beautiful in a baby that are far from beautiful in grown folks.

We see a baby in mother's arms or daddy's arms, and we say, “Bless its little heart.”

And if it cries, why people, they say, “Well, what does it want? Let’s do something for it.”

Or maybe they let it rest, or this or that, but you know, “Maybe it needs some milk, or maybe it needs to be changed,” or this or that.

There’s a lot of attention given to a baby. And that’s as it should be, within certain limits. But I want to tell you, friends, if you’d come along 16, or 18, or 20, or 25 years later and see that same thing going on, would you laugh? You’d weep, wouldn’t you? Yes. Still in the parents’ arms, still being toted around, still being listened to every time it cries.

Ah, my friend, have you grown up? Have you reached the place (mark it, it’s very simple) where you do not have to have somebody listening every time you cry? Have you reached the place where you are self-supporting? And I’m talking now, not about money. I’m talking about being content, being happy, being satisfied. Have you gotten ahold of Jesus Christ so that you don’t have to have some human being within beck and call in order for *you* to be contented?

Oh, I’m not talking about if you’re crippled physically. That isn’t what I’m talking about. I’m talking about this selfishness, which is childishness extended through adolescence and on into so-called maturity, in which people do not grow up.

David prayed:

“That our sons may be as plants grown up...” Psalm 144:12.

Mature, developed

“...in their youth...” Psalm 144:12.

And that strikes directly at a false idea today that youth is the time to have one’s fling, have a good time, as it’s said, and that after a while one can settle down. No, youth is the time to settle down, my friends. Youth is the time to settle down and get your roots out good and deep in the soil of heaven that you may be as a plant grown up in your youth. And in such an experience lies the truest pleasure.

Oh, young friends, do not, I plead with you, do not allow yourself to remain childish, childish. Grow up. And how will that be done? Why, Jeremiah tells us:

“It is good for a man that he bear the yoke in his youth”
Lamentations 3:27.

Carrying responsibility, taking on the burdens, the interest, the cares, the woes, the worries of others is one of the best ways of growing up, my friends. There are plenty of people around, young and old, that need the help that young hearts can give, errands that young feet can run, jobs that young hands can do.

Oh, that God may bless every young person here with that experience of growing up in your *youth*. I thank God that I see it going on, friends. I see the plants growing up.

One of the greatest joys of my life here in this training program is to see children and young people growing up for God, friends. Not just simply getting bigger by the scales and by the measuring line, but ah, getting hearts that can take on the burdens of others, overcoming childishness, overcoming sensitiveness, overcoming wanting their own way, and becoming plants in the garden of God to bear fruit for the glory of King Jesus. I'm thankful for that tonight, dear friends.

Well, yes, we grow by addition. Now, the only way any plant can grow is to get hold of some additional material. No plant can take a pound and make 10 pounds out of it. Every time a plant grows 10 pounds, whether it's a tree, or a pumpkin, it's because it has drawn on material from the soil, from the air, from water. And so, my dear friend, if you're going to grow, you must add material.

And that is why God has given us His Word. That's why He's given us the glorious instruction of the Spirit of Prophecy. That's why He's given us contact with nature. He has given us these abundant sources of material that from them we may gather what it takes to grow. Let us be adding every day from the heavenly sources the material which will cause us to grow.

You remember, Jesus gave a lesson on growth there in the Sermon on the Mount in Matthew 6. He says:

"Which of you by taking [anxious] thought can add one cubit unto his stature?" Matthew 6:27.

Can we do it, friends? Can I by stretching and squirming, can I at any stage of my experience, babe, or child, or youth, can I add one foot by just, oh, anxiously reaching up there and trying to get it? Can I? No, I can't. You can't do that in your Christian experience, my friends.

Do not try to grow by worry. When you measure yourself alongside of Jesus Christ and you see how small and stunted and what a pygmy you are, don't go home and worry about it. Just get on a good blood-building and body-building diet, friends. Be sure there's plenty of spiritual minerals and vitamins in it. And don't confine yourself to just one article of food.

"... Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" Matthew 4:4.

We need the whole program that God has given us in the Bible and the Spirit of Prophecy. Is that right? Let's keep eating.

And listen, friends, no matter how much you eat, you can't grow from three feet to six feet overnight. And don't try it. You'll just gorge yourself and get indigestion and get discouraged with the whole program. God grows plants a little at

a time. He grows boys and girls, men and women, physically and spiritually a little at a time. Be happy to work with God on that program.

“The things of God haste not, nor yet delay,
A tiny seed upspringing from the ground
Shall yet the knowledge of our God display,
And all the wisdom of this world confound.

Yea, as a tender plant unfolds her leaf,
And beauteous bud to tell His love doth ope;
So wonderful and fair beyond belief,
Shall blossom in God’s hour the child of hope.”
[Author unknown.]

And to each child here, I bring this next little message:

“Be thou that seed, be thou that plant,
Dear child, haste not nor yet delay;
The hour is late, yet there is time enough,
So meek and mild, here in thy Wildwood home just grow and wait.”
[*Ibid.*]

God is building character. He’s growing boys and girls into young men and women that will display His love in time’s closing hour:

“That our sons...” Psalm 144:12.

And our daughters.

“...may be as plants grown up in their youth...”
Psalm 144:12.

Oh, God grant it for every soul here.

Now, let’s get that other lesson:

“...As corner stones, polished...” Psalm 144:12.

Cut.

“...after the similitude of a palace” Psalm 144:12.

As we come into this world, as we grow up, as we find out what life is all about, we discern friends that there is much that needs to be cut away from us. But there isn’t a soul of us here (mark it), there isn’t a soul of us here that has yet discerned how much yet there is to be cut away from us. It would discourage us.

Believe me, when God gets through with us, there won’t be much left of what we had in the beginning. There’ll be so much added that came from Heaven, and so much cut away that came from earth that we won’t look like the same people. We

won't be the same people. Listen, are you willing to endure the cutting process, the cutting process. Are you willing to have this thing cut away, and that thing cutaway?

If there is reason enough presented, any of us will be willing. What is the reason? Oh, that we may be a part of that glorious palace, the temple of God. Through all eternity, God is going to exhibit the wonders of His grace, not just as individuals isolated here and there, but a building fitly framed together. That's what Paul calls it in Ephesians the 2nd chapter 21st verse. You know, that's why stones have to be cut, so they fit together.

You know, I was thinking about it the other day.

If stones could talk, a stone of irregular proportions might say, "Well now, look here. Instead of *me* being cut to fit with that stone, why couldn't that stone be cut to fit with me?"

And I suppose the mason would have to say, "Well, perhaps it could."

And wouldn't it be interesting to come to a building, and there are stones lined up, one on top of another as they ought to be, but right in the middle of the wall here is a great big irregular stone. And all around it, you can see that the stones have been cut to fit *that* stone. Wouldn't that be interesting?

And suppose the stones were living stones. You know, the stones in God's temple *are* living stones. Can you hear that stone talking?

He says, "Yes, I notice you all look at me. Well, I'm something to look at. I'm so important that everything else was cut and measured and fitted just to fit with me."

Would you like to be such a person, my friends? Would you like to be such a stone? Do you want everybody cut so they'll fit with you? Do you want every menu on the place tailored so it'll fit with your stomach? Do you want every Sabbath school program measured and tailored and fitted, so it agrees with *your* ideas? Do you want every Bible study arranged, so it presents truth in exactly the sequence that you think is the wisest and the best?

Do you want to go around either with scissors or with material and either add or subtract to people's clothes so they exactly agree with your ideas of dress reform? Do you wish to censor every bit of literature that comes around to be sure that it has exactly your ideas of what is correct and what is incorrect? How about it friends? How about it? Do you wish everything and everybody else cut and fitted to fit with you? Or would *you* be willing to be cut a bit?

"Ah, but I don't need any. I'm straight and square already. It's the other folks that are out."

You heard, I guess, about the woman who went to see the parade of the soldiers, and came back. And they asked her about how she enjoyed the parade.

She said, "It was great but," she said, "every soldier there was out of step except my son, Johnny; all out of step but him."

Ah my friend, is the whole church of Christ on earth out of step but you? Is God's movement wrong on everything, and you are right? Of course, if everybody else is wrong and you *are* right, by all means, stand.

Elijah thought once that he was standing all alone, didn't he? And I guess as far as his willingness is concerned, he was willing to stand all alone. God needs men that are willing to stand all alone *for principle*. But the Lord did have to remind Elijah that He had several others. You remember that, don't you? And Elijah himself needed some cutting, not to cut away principle, and what you and I need to have cut away isn't principle. We have a lot of human ideas, friends.

By the way, did any of you ever change your ideas? Yes, I suppose we all have. I *trust* we all have. I was interested to find that the prophet of God had to change her ideas on a number of things from time to time. And we all will change our ideas on several subjects. It won't be just the king of the north or the daily, friend. There are several other things in the Bible that we probably need to study and get ideas on.

And if somebody when they heard me say that says, "Well, Brother Frazee, have you found out? Tell me quickly because I've been wanting to know."

That's not my subject, friends, tonight. My subject tonight is, are we willing to be cut? Are we willing to have pride of opinion cut into? Are we willing to have vanity and selfishness and censoriousness cut away from us? God grant that we may, friends.

Now, I'm glad that the knife is not in *my* hands. Jesus is holding the knife. You remember in Ephesians the sixth chapter where Paul gives us the list of the Christian armor. He tells us what the sword is. It's the sword of the Spirit, which is what? The Word of God, the Word of God. Here is the Word which is to cut deep into our thinking.

And remember (watch this point), when you and I study the Bible and the Spirit of Prophecy, unless it does cut right into us and cut *off* something, it proves one of two things. Either we haven't opened up our hearts to the Word or we're already perfect, one of the two. Am I correct? Yes.

Oh, when I think of what it means to be a part of that beautiful building, the temple of God, I say, "Lord, cut me even though it hurts."

And does it hurt to be cut? Well, friends, it ought to. I'd hate to have us come to the place where cutting was a pleasant work, wouldn't you? Yes. And don't think that God is going to catch you; that He's going to crowd you in a corner and tie you down while He works on you. No, no. No, don't think that.

A doctor cut on me once, but he didn't chase me and catch me to do it. No. In fact, I paid him to do it. I had to go in there of my own free choice and ask him to

do it, and then pay him for it, to cut me. Well, there was something there that needed to come out.

Is there anything in you that needs to come out, my friend? Ask the great Surgeon to perform on you. Heart surgery calls for a specialist. But oh, He's guaranteed to do a successful operation, friends, with the sword of the Spirit, which is the Word of God.

But do you know that Word in written form is but the expression of Christ, the living Word. *He* is the Word.

We read in Revelation the 19th chapter in that wonderful description of His coming:

“...His name is called The Word of God” Revelation 19:13.

“And out of his mouth goeth a sharp sword...”
Revelation 19:15.

The Bible is the Word of God, the Word of Christ. The Spirit of Prophecy is the testimony of Jesus. Let us let Jesus, the heavenly Cutter, cut us and trim us and fit us so that we fit with one another and fit with Him. What do you say, friends?

Now, do you know the place where we can have that cutting done most successfully, most deeply till sin will be cut off from us completely? There is only one place, my friends, and that is at the cross. Jesus on the throne is glorious, but oh, on Calvary, we see the glory of love, and that's the thing that slays selfishness and takes it away from us is looking at Jesus on the cross.

So, I'd like to have us think tonight of that cross as the great cutting instrument, that's cutting away on the hearts and lives and consciences of men if they'll let it. Come friends, let's let that cross cut our hearts tonight. What do you say? It will not cut us harshly. Oh, no. It's not the sword of harshness. It'll not cut us roughly. Ah no, it's a sharp sword. But it will cut us deeply. Its purpose is not to injure, but to cut away the cancerous material that will take our lives if it lingers.

Oh, how will it do it? I'll tell you how, friends. When we look at Jesus on the cross, we discern two things—the sinfulness of sin, and that makes us want to give it up, and the beauty of His wonderful love and that makes us want to please Him by being like Him.

When we see that our sin, yes our individual sins put Him there on the cross, we say, “Lord, I don't want any more of that. I want to quit sin.”

And that's the thing that cuts sin out of the life, my friends, is seeing what it did to Jesus. In other words, seeing how sin broke the heart of the Son of God breaks our hearts. Seeing how sin cut Jesus cuts us. And it cuts away the sin, it cuts loose the sin, it cuts it out. And that's the cure for every sin, friends.

That's the cure for pride. It's the cure for vanity. It's the cure for any sinful habit like whiskey, or tobacco, or anything of that kind. It's the cure for gloominess and moodiness, pettishness and sensitiveness. It's the cure for criticism and gossip. It's the cure for anger and passion. It's the cure for meanness, for folly, for worldliness. There's no sin but what the cross is the cure—seeing what sin did to Jesus and that He was willing to take our place and die for us.

Brethren, sing for us, will you?

I've asked the brethren to sing, and I wish you'd turn to it in your hymnals,
124:

“Alas! and did my Savior bleed?
And did my Sovereign die?
Would He devote that sacred head
For such a worm as I?

Was it for crimes that I have done,
He groaned upon the tree?
Amazing pity! grace unknown!
And love beyond degree!

Church Hymnal (1941), #124, first and second stanzas.

Listen as this message is brought to us. And oh, friends, if any of you like, just bow your head and hear the message, and be shut in with Jesus at the cross. And let the cross cut. Let it cut sin loose. Oh, that some sin might be cut away tonight that has never been cut before.

Wouldn't you like to have it, friend? Wouldn't you like to have Jesus cut down into the heart and cut away some sin that has had a stranglehold on you? Thank God, there is cutting power in the cross of Jesus Christ. Let that love reach our inmost souls tonight.

[Singing.]

“Alas! and did my Savior bleed?
And did my Sovereign die?
Would He devote that sacred head
For such a worm as I?

Was it for crimes that I have done,
He groaned upon the tree?
Amazing pity! grace unknown!
And love beyond degree!

Well might the sun in darkness hide,
And shut His glories in,
When Christ the mighty Maker died
For man, the creature's sin.

Thus might I hide my blushing face,

While His dear cross appears,
Dissolve my heart in thankfulness,
And melt mine eyes to tears.”
Ibid., stanzas 1–4.

Now, listen:

“But drops of grief can ne’er repay
The debt of love I owe;
Here, Lord, I give myself away;
‘Tis all that I can do.”
Ibid., fifth stanza.

If there’s somebody that Jesus is calling tonight, and you’d like to come to the altar, come and seek God. Maybe somebody here that’s never given yourself to Jesus wouldn’t you like to come and seek God tonight? We’ll seek God *with* you, *for* you, and God will hear us. You can have your sins forgiven; your name can be written in the Book of Life.

Maybe there’s somebody here that once knew Jesus and has strayed away. Tonight Jesus is calling you, calling you. He loves you. Come to the cross, friend. Come tonight and kneel down and ask Jesus to restore to you the joy of salvation.

There may be somebody here that you’ve been walking along with Jesus, but you see, tonight it’s been a long distance between you and the Master. And tonight, God has talked to your heart about some definite thing that needs to be cut away, cut loose, and tonight you want to come to Jesus with all your heart to get that thing cut away.

Any of these three groups that I’ve mentioned—those that have never come to Jesus but will tonight, those that once knew the Lord but have backslidden and want to come back, those that have been following the Master but tonight God has talked to your heart about some definite thing that needs to be cut away, and you’re seeking God to have that cut away by the sword of the Spirit, the Word of God. You come and kneel down as the brethren sing:

“But drops of grief can ne’er repay
The debt of love I owe;
Here, Lord, I give myself away;
‘Tis all that I can do.

Help me, dear Savior, Thee to own,
And ever faithful be;
And when Thou sittest on Thy throne,
O Lord, remember me.”
Ibid., and chorus.

Won’t you sing that last stanza with us:

“But drops of grief can ne’er repay

The debt of love I owe;
Here, Lord, I give myself away;
'Tis all that I can do."
Ibid., fifth stanza.

Now, we're going to have a little after meeting to get right into the deep special work that God wants to do for every one of these that's come forward. If there's anybody that would like to tarry with us to share in the blessing, every one of you is welcome.

These who are kneeling at the altar, just continue kneeling. We'll have a word for you after the benediction.

When the benediction has been pronounced, the audience is dismissed. Those who are going to leave, if you'll leave quickly and quietly; any wishing to remain, remember you're all welcome that wish to stay.

Will the audience arise, please?

Heavenly Father, we thank Thee for the wonderful privilege of seeing the love of Jesus on Calvary. And we thank Thee that Thou dost use this wonderful love to cut deep into these selfish hearts of ours and cut away the selfishness and sin.

Bless these who are kneeling at Thy altar and help them to tarry here and get the work done, we pray. And bless this audience, dismiss this congregation, and speak to each heart, Lord. And let those that Thou wouldst have tarry to get a blessing themselves, or to help others, help them to know it and tarry.

And so, Lord, we thank Thee, and we give Thee glory, in Jesus' name, amen.

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