

# Meditations at the Manger

#0734

Study Given by W. D. Frazee—December 26, 1960

Our text is Luke the 2<sup>nd</sup> chapter, the 12<sup>th</sup> verse. You will recognize this text as a part of the story of the birth of our Savior and the message of the angel who announced His birth to the shepherds out on the hills of Bethlehem.

My subject this vesper hour is, "Meditations at the Manger."

The angel said:

"And this shall be a sign unto you; Ye shall find the Babe wrapped in swaddling clothes, lying in a manger"  
Luke 2:12.

The word "sign" here obviously means a mark of identification.

In other words, the angel said to the shepherds, "The way you will know this Babe when you find Him, this One Who is the Son of God, God on earth, the way you will know Him is by a certain sign, a certain token, a certain mark."

And what is it?

"... Ye shall find the Babe wrapped in swaddling clothes, lying in a manger" Luke 2:12.

Now, it was not the way He was dressed that was the sign. There were thousands of other babes wrapped as He was. But it was the *place* that He lay.

"...Ye shall find the Babe wrapped in swaddling clothes, lying..." Luke 2:12.

Where?

"...in a manger" Luke 2:12.

"...in a manger" Luke 2:12.

Not in a palace, not even in a home, but in a stable, the Lord of glory was born. And *that* (mark you) was the sign for which the shepherds were to look.

And so, with the shepherds, we come to the manger this evening hour to meditate upon this marvel, God in the flesh, Jesus, the Son of God, born in a stable and cradled in a manger.

“And *this* shall be a sign unto you...” Luke 2:12.

This is the sign. Do we recognize it? May I call your attention to this, dear friends, that in order to perceive, we must look? But it is not enough to look; we must look in the right place.

In 1844 there were thousands that were looking for the Savior to come, but they were all disappointed. He came, but He didn't come where they were looking. For the simple reason that they did not look where He was coming.

Where indeed was He coming the 22<sup>nd</sup> of October 1844? To the Most Holy Place. And concerning that coming and the amazement, the surprise of God's people, the prophet speaks in Malachi 3:1:

“...And the Lord, whom ye seek, shall suddenly...”  
Malachi 3:1.

Unexpectedly.

“...come to his temple...” Malachi 3:1.

Yes. They weren't looking for Him there. They were looking for Him to appear here on earth. He didn't come.

And so it is that back there at Bethlehem, the chosen people of God were not prepared for what happened. Weren't the Jews looking for Messiah? Oh, yes. Hadn't they been studying the prophecies concerning the advent of Christ? Yes. This was their study and their conversation from day to day and year to year. They were looking for Him, but not in a stable. They were looking for Him, but not in a manger.

Let's go back to that manger. They were sure that He would never appear in such simple, rude surroundings as that stable. But that's where He came.

You remember, through the prophet, God says:

“For My thoughts are not your thoughts, neither are your ways My ways, saith the LORD” Isaiah 55:8.

I wonder who's going to change, God or us. If God and I ever think alike, it will be because I change. Is that correct?

“...With Whom is no variableness, neither shadow of turning” James 1:17.

“Jesus Christ the same yesterday, and to day, and for ever” Hebrews 13:8.

Oh, friends, I'd like to be changed and think the way God thinks. What do you say? I'd like to be changed and have my ways like His ways. In fact, my ways not just *like* His ways, but exactly His ways. What do you say?

Suppose we come to the manger, then, tonight, and share in meditations in this stable. In 1 Corinthians the first chapter, I find some thoughts expressed that help me to understand the manger, that helps me to understand God's choice of the place for His Son to be born.

I'll read beginning with the 25<sup>th</sup> verse:

"Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: That no flesh should glory in His presence. But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: That, according as it is written, He that glorieth, let him glory in the Lord" 1 Corinthians 1:25–31.

What has God chosen, friends? The weak things, the foolish things, the base things. What for? Oh, to bring to naught the wisdom and the glory and the might of this world. Those are God's thoughts. These are His ways. And at the manger, if we understand anything about it, we see the glory of this plan—the weak things, the simple things, the rude things, the base things, chosen to reveal the power and the wisdom and the glory of the infinite God. What for? That no flesh should glory, only in this, in God.

Oh, how the story of Bethlehem humbles our pride. How it deflates our egotism. How it puts in the wastebasket the plans of men. We need to gather as the simple shepherds did at the manger and with them marvel at God's wonderful plan.

It is worthy of note that this plan appealed and was made clear not only to the simple, humble, poor shepherds, but to the rich, influential wise men who came from the east; a few from a strange land, from a far country.

Paul indicates that there are a few rich men, wise men, men of influence in the church.

"For ye see your calling, brethren, how that not *many* wise men after the flesh, not *many* mighty, not *many* noble, are called" 1 Corinthians 1:26.

There are a few, there are a few. The rich young ruler could have been one of those, but he turned his back. Paul was one of them, a member of the highest council of the Jewish nation, a philosopher who could match philosophy with philosophy at the center of Greek learning there in Athens, a leader in the Jewish world, and worthy of recognition in the Greek and Roman world.

And yet, this man, *this* is the *very* man that is telling us this wonderful lesson of how God chooses the weak things, the foolish things, the base things, the little things, the nothing things to bring to naught the things that *are* in the sight of men.

And notice how he says, “This is the plan I’m following. I have followed it with you in Corinth. I will follow it.”

Next chapter:

“And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and Him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man’s wisdom, but in demonstration of the Spirit and of power: That your faith should not stand in the wisdom of men, but in the power of God” 1 Corinthians 2:1–5.

Oh brethren, what do we need? We need the power of the manger. We need God with us, Immanuel. And without that, we are nothing. And *with* that, our weakness may be the channel through which God pours His strength. Our very foolishness may be the agency through which the wisdom of God is brought to the attention of the great men of this world.

Ah, friends, I wonder if Joseph and Mary apologized when the wise men from the east came.

I wonder if they hid out somewhere and said, “Oh, we can’t receive these people. We are just not equipped to welcome people of this class.”

Do you think they did? Apparently not, for the wise men it is written came in and they brought their gifts with them:

“...Gold, and frankincense, and myrrh” Matthew 2:11.

And they returned to their country praising God that they had seen Christ the Lord.

Let me tell you, my dear friends, there is a conviction yet to grip the hearts of many of God’s children concerning the simplicity of the agencies that God will use in this closing work. And unless our eyes are anointed, like many in Israel of old, we shall fail to discern the agencies that God uses. We shall miss the manger.

May I read it to you here in *Testimonies to Ministers*, page 507, speaking of the outpouring of the latter rain:

“Unless we are daily advancing in the exemplification of the active Christian virtues, we shall not recognize the manifestations of the Holy Spirit in the latter rain. It may be falling on hearts all around us, but we shall not discern or receive it” *Testimonies to Ministers and Gospel Workers*, page 507.

Think of it, friends. The Holy Spirit falling, the latter rain falling, God at work in the very closing movement that finishes His message for all time. And yet some of God’s chosen people failing to recognize it.

Again, on page 300 of the same book:

“Unless those who can help in \_\_\_\_\_ are aroused to a sense of their duty, they will not recognize the work of God when the loud cry of the third angel shall be heard... Let me tell you that the Lord will work in this last work in a manner very much out of the common order of things...” *Ibid.*, page 300.

Watch:

“...and in a way that will be contrary to any human planning” *Ibid.*

Listen, if you’d been the public-relations expert on the announcement of the birth of Jesus, would you for a minute have even considered the idea of His being born in a stable and cradled in a manger? Would you? No. And may I say it would not be expected that you *would* think of such a thing.

God says:

“For My thoughts are not your thoughts, neither are your ways My ways...” Isaiah 55:8.

God has a thousand ways of which we know nothing [a paraphrase of *Desire of Ages*, page 330]. And the great lesson we need to learn at the manger is this, my friends. We should let God choose His channels, and be so humble like those shepherds, and be looking heavenward for guidance as *they* were so that the angel can tell us where to go.

And we need to have such a sense of appreciation of simple things that when the angel says:

“And *this* shall be a sign unto you; Ye shall find the babe... in a manger” Luke 2:12.

That we do not draw back and say, “Oh, this can’t be, this can’t be.”

It *can* be, my friends. It *is*.

“...The Lord will work in this last work in a manner very much out of the common order of things, and in a way that will be contrary to any human planning. There will be those among us who will always want to control the work of God, to dictate even what movements shall be made when the work goes forward under the direction of the angel who joins the third angel in the message to be given to the world. God will use ways and means by which it will be seen that He is taking the reins in His own hands” *Testimonies to Ministers and Gospel Workers*, page 300.

Now, listen:

“The workers will be surprised by the simple means that He will use to bring about and perfect His work of righteousness” *Ibid*.

Even the workers are going to be surprised at what? The simple means. I repeat, friends, let us not miss the manger, let us not miss the manger.

With this that I’ve just read from *Testimonies to Ministers*, I share with you a wonderful statement written by Sister White in the *Review and Herald Extra* of December 23, 1890, speaking of this same experience in the approaching loud cry.

“There is to be in the churches a wonderful manifestation of the power of God, but it will not move upon those who have not humbled themselves before the Lord, and opened the door of the heart by confession and repentance. In the manifestation of that power which lightens the earth with the glory of God, they will see only something which in their blindness they think dangerous, something which will arouse their fears, and they will brace themselves to resist it. Because the Lord does not work according to their ideas and expectations, they will oppose the work. ‘Why,’ they say, ‘should not we know the Spirit of God, when we have been in the work so many years?’ Because they did not respond to the warnings, the entreaties of the messages of God, but persistently said, ‘I am rich, and increased with goods, and have need of nothing’” *Review and Herald*, December 23, 1890.

Ah, dear ones, God save us. I don’t want to be one of those that fails to recognize the work of the loud cry. Do you? I don’t want to be one of those that fails

to see it as of divine origin ascribes to it a Satanic inspiration. I don't want to be one of those who looks at the Loud Cry and condemns it as fanaticism.

I want to be one of those that can see in the manger the Son of God, that can see in a humble work, a simple work, it may be in some cases and in some surroundings a rude or what men call a crude work, to see in such the sign that God is using human weakness to demonstrate His power.

May I read another statement here, this one from a testimony that Sister White wrote in 1905, Letter 75, 1905:

"There will soon be an awakening that will surprise many. Those who do not realize the necessity of what is to be done will be passed by, and the heavenly messengers will work with those who are called the common people, fitting them to carrying the truth to many places" *Letter 75, 1905*.

"...The Lord will use in the accomplishment of His work means that we do not now see. He will raise up from among the common people men and women to do His work, even as of old He called fishermen to be His disciples" *Ibid*.

Again, I say I pray that we may not miss the manger, dear friends, that we may not miss the manger.

A statement similar to this one I just read from this letter is found in the published volumes, *Volume 5* of the testimonies, page 82:

"God will work a work in our day that but few anticipate. He will raise up and exalt among us those who are taught rather by the unction of His Spirit than by the outward training of scientific institutions. These facilities are not to be despised or condemned; they are ordained of God, but they can furnish only the exterior qualifications" *Testimonies for the Church, Volume 5, page 82*.

Watch this:

"God will manifest that He is not dependent on learned, self-important mortals" *Ibid*.

Friends, oh, are we ready? Are we ready to recognize in the stable the glory of the Lord? To see God use the weakest, the simplest means and agencies? And to understand that angels will unite with such a program and such a work?

I was very much impressed (I trust you all were) with the wonderful article by the editor of the *Review*, a wonderful article in the last issue of the *Review*,

December 24, 1959. Elder Nichol is writing the closing article of a short series, which he has entitled "The Postscript to a Long Journey."

As you know, he's been on a trip to various parts of the world. He's been writing his impressions from country to country. But after he got home, he wrote some of his meditations, and this one concerns the meditations after he got back to this country.

If you read the article, you remember he speaks of the poverty he found in almost every part of the world, compared with here in America, the difficult conditions under which our missionaries are laboring, the economy and the self-denial and sacrifice that he met among our believers and among our workers generally in mission lands all over the world. He speaks of that in paragraph after paragraph.

He speaks of riding in a jeep up through mountain roads, difficult terrain, and the lights going out. Apparently, it wasn't a brand new jeep, just off the assembly line.

If you haven't read the article, read it.

But then, he comes to his return to America. He says:

"By fast plane, I suddenly found myself back in America. The contrast was so great, so startling, that only those who have been immersed for a time in the poverty of far lands can have any realization of the effect it can produce on the human soul. I found myself once more in a kind of world that has no true parallel anywhere else in the whole earth, a kind of world where the luxuries of all other lands are considered necessities, where there is thrown into the garbage cans of many homes enough food to keep alive whole families in certain other lands.

"It's not simply the material abundance that startles you when you suddenly land again in America, but the mood of concern for material things. You overhear men and women talking as though there were nothing half so important as being able to purchase exactly the model they wish of some new and improved car or to buy some new gadget for the home" Editor, "Postscript to a Long Journey—4, *Review and Herald*, December 24, 1959,

And then, he says:

"It is startling enough to hear and see all this... It is even more startling to hear most earnest discussions of this kind among the membership of the advent movement. Have I joined in such talk in days past myself? I doubt not. We all unconsciously tend to take on the color of the environment in which we move. But at least for this first



moment of return, I seem to be standing apart, looking on at something strange. I'd like to retain the picture of overseas missions. I'd like to refrain forever from adding my voice to the great American chorus that sings the glories of mechanical, material things, as though they were of such priceless worth as to lay claim to my first thoughts and my best budget endeavors to secure them.

"We might as well face it, beloved—and I would be remiss in this final report on my journey if I fail to say it—we at the home base fall far short of realizing the true magnitude of the task that God has assigned to us as a people. If we did truly realize it, we could not possibly give the time and the attention and the money that we do to material comforts. Of that I am confident. Let others argue to the contrary if they desire; I must speak the conviction of my heart. We say that ours is the task of preaching the Gospel to all the world in this generation, and we are correct. We do have that task. Heaven gave it to us. We have accomplished part of it, and for that, we can thank God and take heart. But men and brethren, go with me to far lands and see the dimensions of the task that still remains to be done! We are a little people with a large work, a work as large as the world, as large as the world's great population. We are a little people with little time in which to do this great work for God.

"There was a phrase current in our church language some years ago. I remember a treasurer of the general conference who employed it frequently. It was a good phrase. He used to say that we should 'bind about our wants.' I think we ought to revive that phrase and use it with new earnestness. We need to bind about and hold in check endless wants and wishes that spring from the human heart and are reinforced by a bombardment of four-color magazine advertising, radio and TV commercials, house-to-house salesmen, and glamorously-decorated store windows" *Ibid.*

Now, listen:

"And how easy it is for us to respond to the appeal, how easy for us to reason ourselves into thinking that we need most everything that we see; at least one or two or more things than we had the week before. Yes, it is the easiest thing in the world to reason ourselves into feeling we must have endless new things. Who can debate the statement, for example, that foam rubber is more comfortable to sit on! And so the reasoning goes on endlessly. We need more gadgets on our cars—can't get

along without them—gadgets that can easily cost fifty or a hundred dollars apiece.

“But can we ever hope to finish the work of God if we first take counsel with our comfort and our endless desires? We will *never* finish the work of God if we first have to finish acquiring the long list of things that we materially desire. One great truth ought to be fixed firmly in our souls, never to be removed: that there is no substitute for sacrifice if we are to measure up to the work God has given us to do” *Ibid.*

What do you say, friends?

“It is only by the path of sacrifice, self-denial, and the binding about of our wants that we can ever hope to walk the path trod by God’s great men of old” *Ibid.*

Oh brethren, let’s say, “Amen.” You know, it’s a wonderful thing that God is sending these messages to us through the leaders, through this church paper, the *Review and Herald*. I hope every one of you is getting this paper in your home and reading these articles from week to week, through which God is appealing to His people.

Let me tell you, no Seventh-day Adventist will ever be able to stand up in the judgment and say, “Lord, You didn’t warn us.”

We’ve been warned through the Bible, we’ve been warned through the Spirit of Prophecy, and we are warned from time to time through the pages of our church paper. Let’s wake up and heed the warning. What do you say, friends?

Now, I want to call your attention to something very interesting, friends. In 2 Corinthians the 11<sup>th</sup> chapter and the 3<sup>rd</sup> verse, Paul in writing to this very church at Corinth that contains the message we’ve already studied, expresses a fear.

He says:

“But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ” 1 Corinthians 11:3.

Danger of losing our what? Simplicity.

“...As the serpent beguiled Eve...” 1 Corinthians 11:3.

Was Eve sort of hypnotized back there? That’s the expression the Spirit of Prophecy uses. Satan hypnotized Eve back there. He tried to hypnotize Jesus 4,000 years later, but Jesus wouldn’t let it be used on Him.

But oh, my friends, today that great mastermind of evil is seeking to hypnotize every human soul, and we can be safe only as we keep looking to Jesus, and refuse to look at the great hypnotist, and refuse to listen to his words that would induce hypnosis. We need to beware lest we be beguiled.

Do you know one of the greatest dangers, one of the greatest snares today? It is this, that the best way to work for God is to get as far away from the manger as possible; that the wealthier our surroundings, the better we can do our work; that the more luxurious our facilities, the more we shall accomplish in reaching the influential people of this world. I say, my dear friends, *that* is a part of the subtlety of the serpent.

Now, let me read it to you from this book *Medical Ministry*, page 160:

“Dr. \_\_\_\_\_ is not to study how he can best meet the requirements of the world. He is not to pattern after the world in his appearance and equipage, flattering himself that this is the way to meet the higher classes. The Gospel forbids the cherishing of worldly ideas. You may ask where. I point you to the life of Christ” *Medical Ministry*, page 160.

In other words, we’re summoned to the manger, and to Nazareth, and Capernaum, and the whole life story of our Lord.

Listen.

“I point you to the life of Christ. Think of what He was before He came to our world—Commander of all the heavenly intelligences. How did He come to this earth? We know Him as a poor man, Who to the very close of His earthly history maintained His humility” *Ibid*.

That’s the point, my friends. Not simply that He *began* at the manger, but He ended at the cross as far as His appearance to those Jews is concerned.

You know, in our world today it’s all very well to be born in a log cabin if you end up at the White House. But oh, here was One born in a stable, growing up in a poor home in Nazareth, and at 30 years of age still a humble carpenter. And then, going out to call the fishermen to unite with Him, and He went from place to place, from city to city a homeless wanderer.

“...Reproach and penury His daily lot, He lived to minister to the needs and lighten the woes of men”  
*Great Controversy*, page 20.

And He could say truthfully to one who sought Him, thinking that He might someday obtain material advantage:

“...The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay His head”  
Matthew 8:20.

Ah, my friends, what did He need? He needed some human experts to come and manage His program and tell Him how to make it appeal to the world, didn't He, friends? No. Did somebody try it? Yes. What was His name? Judas. Oh, and Judas *could* have been converted, my friends. He could have been turned from those human ideas that were inspired of Satan. But no, he kept trying to introduce into the very work of Jesus those ideas of how to appeal to the people by using worldly methods. But Jesus would have none of it. And finally, that so disappointed Judas that he sold out the Lord of glory for 30 pieces of silver and became the betrayer of Christ.

Oh friends, let us be warned in time. What do you say? Let us be warned in time. Let us see what God is after. It is not merely *starting* in sacrifice and self-denial, but it is continuing on through to the very finish of the work. It is in the city above that we shall have the golden streets. It is in the city above that we shall have the gates of pearl.

Here, if God enables us to have something that's simply comfortable so that we can use it to His glory, let's thank Him for it. But oh, God forbid that we should glory in our facilities and keep wanting more and more and more and more and more, while mission fields call in vain for the means with which to reach people with the most primitive methods. God help us to get our eyes on the life of Jesus. God help us not to miss the manger, my friends.

I come back to this statement in *Medical Ministry*, 160:

“We know Him [Christ] as a poor man, who to the very close of His earthly history maintained His humility. The idea that outward show gives influence to a man or his position is one of Satan's lies” *Medical Ministry*, page 160.

That's what I said a few minutes ago, didn't I? Now, I've read it to you from the testimony of Jesus.

“The idea that outward show gives influence to a man or his position is one of Satan's lies. Let no man climb above the methods and example of our Lord. There is no higher standard than the life of Christ. As a people, we are to shun the pretense of the world, which has made men and women what they are today. We are not to copy the customs and practices of worldly-wise man in order to gain favor or influence” *Ibid*.

What do you say, friends? God save us from all such ideas. Oh, that we may glory in the only thing worth glorying in, the sacrificial love, the self-denying love of Jesus our Lord. Oh, that we may see in Bethlehem something more than a story to

write Christmas carols about and sing them. Oh, let us see in the manger the message of infinite love telling us how God does things, how God does things.

Now, may we bow our heads?

Our heavenly Father, as we've gathered at the manger this evening hour, we thank Thee. Oh, we thank Thee for some little measure of vision that here indeed is the revelation of Thy ways. And we thank Thee that it is possible for us, poor, weak, unworthy, to receive the Lord of glory and let Him tabernacle with us.

We pray that Thou wilt help us to see not only the beginning of Thy sacrifice at the manger, but the filling up of that cup of self-denying love in Gethsemane and at the cross. And may we choose to follow Thee from the manger to Calvary, understanding that only when we leave this world shall we leave the sacrifice.

Oh, grant that our wills shall be aligned to Thy will, our choice to Thy plan. Grant that we shall glory in the things that God glories in, and shall despise the pretense, the show, the affectation that characterizes this world, we pray.

Grant it for Jesus' sake. Amen.

Now, Brother and Sister Foote are going to sing for us a song which is one of my favorites, and I know you all will appreciate and enjoy it:

"My Jesus, as Thou wilt;  
O may Thy will be mine..."  
*Christ in Song, #660, first stanza (partial).*

And as we listen, I do pray that each of us shall choose to respond in the words of this prayer song, "My Lord, Thy will be done."

In other words, friends, let us choose to gather at the manger and unite with the program which began there in sacrifice and continues in sacrifice until the work is done.

"My Jesus, as Thou wilt; O may Thy will be mine!  
Into Thy hand of love I would my all resign.  
Thro' sorrow or thro' joy, Conduct me as Thine own,  
And help me still to say, 'My Lord, Thy will be done.'

My Jesus, as Thou wilt; Tho' seen thro' many a tear,  
Let not my star of hope Grow dim of disappear.  
Since Thou on earth has wept And sorrowed oft alone,  
If I must weep with Thee, 'My Lord, Thy will be done.'

My Jesus, as Thou wilt; All shall be well for me;  
Each changing future scene I gladly trust with Thee.  
Straight to my home above, I travel calmly on,  
And sing in life or death, 'My Lord, Thy will be done.'"  
*Christ in Song, #660.*

As we close this service, friends, I have two or three questions to ask, two or three invitations to extend.

First, I wonder if there's somebody here tonight that, as Jesus has spoken to your heart, you recognize that to accept what has been presented tonight means a definite change in your life, in your attitude, in your program. Now, if that isn't true, then this invitation is not for you. But if it is, then the invitation is for you.

Is there somebody here that recognizes that to accept what we have studied from God's book tonight means a real change in your attitude, in your life, in your program, your way of looking at things, and by God's grace, that's what you want?

If there's somebody like that, would you like to stand right now and witness to God and to the heavenly universe that you're accepting the change that this means? And by God's grace, you're going to let God work that change in you. If there's somebody like that, would you just stand?

Oh, it's a wonderful thing, friends, to hear the call of God to a decision, the decision that Peter and Andrew faced when Christ invited them to leave their nets, the decision that the rich young ruler faced and turned his back on, the decision that Matthew faced at the tax collecting booth and left it all and joined forces with the uncertain life with Jesus, the great Medical Missionary.

Others have faced those decisions down through the years. Oh, is there somebody here tonight that to accept that viewpoint of sacrificial living, that that means a change for you, and you know it?

There may be a specific point that God talks to your heart about tonight, my friends, something I have never mentioned or alluded to.

But if the Spirit of God right now is putting His finger on something in your life and says, "That's the thing that must be changed. That's the decision I'm calling you to make." Oh, my friend, will you be willing to make that decision, that change for Jesus' sake?

If you will, stand up. Stand up for Jesus, and say, "Yes, this is my response, this is my decision. I will by God's grace."

Just stand. Oh, let Christ have the victory.

There may be some young person here that's been planning a career that may be perfectly good, but it has some of that worldly glamour in it, even though it may be in the cause of Christ. Tonight, do you see the manger? Tonight do you see something more humble, more simple, than perhaps you've thought of, and do you see that God is calling you to follow Jesus, the carpenter, Jesus, the simple, sacrificial worker?

If you do and it means a change in your attitude and program, just stand up, stand up. Say, "Yes."

Whatever it is that God puts His finger on in any life, young or old tonight, if your response is, "Yes, Lord, I'll follow You. I'll change the thing you've talked to my heart about."

Just stand where you are.

I know it's very easy to respond to a general invitation, but we ought to do it even if it's easy if it's the right thing to do, shouldn't we, friends? Shouldn't we? Yes. But we ought to do it because it's right, *not* because it's easy. That's the point I want to make.

And I want to know, dear ones, if you'd like to rededicate your life fully to Jesus tonight this last Sabbath of the old year, that the New Year ahead of us shall be one linked in sacrifice with the One Who was born in the manger.

If you'd like to send that word to heaven tonight, to rededicate your life to that sort of loving, sacrificial service, would you like to stand with these that are standing?

Will you pray, my brother?

[Pastor Boykin] Dear loving Father in heaven, we pray that Thy Holy Spirit may descend upon us. May we catch a glimpse of the love of God for our souls? May we put aside all worldliness and all the sham that the Devil puts in front of our eyes as to the advantages of the pleasures of this life and the luxuries of this life?

May we accept gladly this evening the cross of Jesus, the life of humility and sacrifice? Oh, accept our entire consecration tonight, Lord Jesus. Blot out every sin and give us power over all the power of the enemy. May we, with Jesus, crush the enemy's head, for Jesus' sake? Amen.

[Elder Frazee] Our next service will be January 1, 1960, next Friday night at five o'clock.

You're dismissed.

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