

# Baptismal Class 1 of 6

## *Saved from Sin*

#1039

Study given by W.D. Frazee—1962

“Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.” Romans 6:3-6.

[Tape started in progress.]

And what verses, Myrna? Three to five. All right. A death. And in between is what? Burial. That's right.

So if we want to live with Christ, we must first what? Die with Him. All right. That's what I want to study with you a bit more tonight. We just began it last week. We'll study it further tonight.

Now, do you think anybody likes to die? Not usually. Not usually. No, we naturally—

[Comments made by class member.]

That's right. [Class member continues to make inaudible comments.] That's right. I mentioned to you last Sunday night that we should each think very earnestly about this matter of baptism, just as if it were going to be our funeral, in deed and in truth. We must think of it as the end of what? The end of the old life.

You notice the sixth verse. What does Paul say is crucified? Our old man. That's an interesting expression, isn't it? Our old man. That is, our old self, our old nature, our old life of sin. Is what? Crucified, *with Him*. Jesus died, now we're to die. And I want you to think of that, as I say, just as if you knew that you were going to your death.

And I told you an experience of somebody that died the day they were baptized. In fact, that's why they died. They died because they had accepted Christ and this message. And when you are baptized, that should mean to you, not only that Jesus died, but that you're ready and willing to what? To die for Jesus. And if it meant they'd shoot you the next minute, you'd say, “That's all right. That's all right.”

Now, you know, that settles a great many questions. Settles a great many questions, because if you're willing to *die* for Jesus, certainly you're willing to *live* for Him. And, if you're willing to die for Jesus, and baptism *means* you die for Jesus, then there's no further claims on you after you're baptized.

Now, the chances are, you're not going to die the day you're baptized. Probably, nobody is going to kill you. I remember once, a baptism we conducted a number of years ago, there was a man who was very much upset because his wife was going to be baptized, and he said that if she was, he was going to come with a gun there and shoot her, and he was going to shoot me, too.

Well, he didn't. She was baptized. The Lord took care of her, and He took care of me, too. But she might have been shot. Would it have been worth it to follow Jesus? That's right, yes.

Now, as I say, probably none of you are going to face that actual thing, but you should think of it just as if that's what it meant.

Now, I want to ask you something. If she was willing to face possible death threatened by someone who was near to her, and she was willing to do that for Jesus' sake, and she made that decision, could anything else that people did to her phase her or stop her, if she was willing to do that? Why, no. Do you see what I mean when I say that just settles a lot of things.

You know, back in the early ages of Christianity, when the Romans were persecuting the Christians, and in many cases it meant death to be a Christian, a certain Roman judge had a certain Christian brought before him, and he started to threaten him and tell him what they'd do to him if he didn't give up Jesus.

The Roman judge said, "If you don't give this thing up, we're going to take all your money away." Well, he said, "I have no money. I gave that all to Jesus." The judge said, "We'll take all your property away." The Christian man said, "I have no property. I gave that all to Jesus." And the judge began to get angry with him, and he said, "We'll take your life." He said, "I have no life. I've already given that all to Jesus." And the record runs that the judge was so impressed with what he said that he answered, "What can we do with a fool like that? Turn him loose."

Now, they didn't all come out that way. Sometimes they were thrown to the lions, eaten up. Sometimes they were crucified like Jesus had been. Sometimes they were beheaded. Sometimes they were killed in other ways.

But my point is, you see, that man had already settled it. Even though he was alive, walking about, there was nothing anybody could do to him. He'd already settled that when he was baptized. He'd given up everything, and so nobody could take anything from him. He'd already given it all to Jesus. Do you see what I mean, dear friends?

Now, that's what baptism represents, and unless you have come to that point, where that's exactly what you mean and that's exactly what Jesus has put in your soul, to give up everything now and forever to Christ, it would be very foolish and

meaningless to merely be put under the water. It wouldn't mean a thing. It wouldn't mean any more than just a bath. That's all. It wouldn't mean a thing, as far as you and God are concerned.

But, when you mean business and you say, "Yes, dear Lord, I believe you died for me, and now I'm going to die for You. You gave everything for me, and I'm giving everything for You. You were buried for me, and now I'm going to be buried and have self put out of sight. And I know you rose for me, and I want to rise with You to the new life." When we settle it that way, friends, then it means everything.

Now, I want another text on this matter of our dying with Him. Galatians, the 2<sup>nd</sup> chapter, and the 20<sup>th</sup> verse. Galatians 2:20. That comes right after Corinthians, you see. Romans, where we were, and then Corinthians, and then Galatians. The 2<sup>nd</sup> chapter and the 20<sup>th</sup> verse. Galatians 2:20. Have we all found it? All right. We'll read it together:

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" Galatians 2:20.

Oh, isn't that beautiful. What did He do? He loved me and did what? Gave Himself for me. Now, I give myself for Him.

And so, Paul says, I am what? What's that first line? I am crucified.

Where did they put people that they crucified, Stanley? What were they put on? A cross, yes. Well, how did they hang up there? They were nailed there. Nailed through what? Hands and feet.

Now, would you be willing to have that happen to you? Did it feel good? Did it hurt? Yes, it hurt. What in the world did Paul mean when he said, "I am crucified with Christ?" That's what baptism stands for, and I want to study it with you tonight so that that becomes very real and meaningful to you—it isn't just some poetry. Paul meant something.

[Comments made by class member.]

I expect whatever they were, they hurt, didn't they? And just imagine, folks, just hanging there suspended from those nails, the whole weight of the body tearing the flesh.

Now, I want you to think of something else. Did people die right away when they had the nails driven through them? No, no. They didn't die right away. It took hours, sometimes days, for them to die. Pilate marveled that Jesus was dead in six hours and made special investigation to see whether it was really so.

But Jesus, after suffering from the nail wounds there for six hours, He died, not of the nail wounds but of what? A broken heart. The sin was pressing upon His divine soul, and it literally broke His heart.

But death by crucifixion was a long, slow, lingering process, and that's why God has taken it to represent this death to sin. Do you know, sin is a hard thing to die? It's a hard thing to die. We've probably all had some experience with it.

But oh, friends, thank God, there's a way. Paul puts it here, I am what? Crucified with Christ. Nevertheless I live. In other words, I'm not actually dead. I'm still walking about.

“...nevertheless I live; yet not I, but Christ liveth in me”  
*Ibid.*

All right. Now, let's see if we can find out what this means. And let's go over here to Matthew, the 16<sup>th</sup> chapter, and Jesus will explain it to us. Matthew 16:24 and 25. Jesus is talking.

All right. Let's read together:

“Then said Jesus unto his disciples, If any man will come after Me, let him deny himself, and take up his cross, and follow Me. For whosoever will save his life shall lose it: and whosoever will lose his life for My sake shall find it” Matthew 16:24-25.

Did Jesus have a cross? Yes. Did He bear it? Yes, He bore it for us. But now, this text is not talking about the cross that Jesus bore for us, is it? What does it say? What are you and I to do? Take up our cross.

Have you got a cross, Myrna? What are you going to do with it? Take it. Isn't that nice. Nice—I mean that we love Jesus that much. But there's nothing nice about the cross, and don't think there is. No.

You see, many people today, they talk about the cross, and read about the cross, and sing about the cross, and they think of it merely as something on a church or something as a sign of religion or of Jesus. But when Jesus was talking to these people, the cross meant just *one thing*. They had seen sometime some terrible criminal dragging a cross along the road, and they knew that that man was carrying his own cross out to the place where they were going to nail him to it and hang him up. That's what it meant. That's all it meant. That's what Jesus meant it to mean. That's what He was talking about.

He said, I'm going to carry the cross, and if you want to come with Me, you'll have to take your cross and die with Me. Die with me. And then He explains it in the next verse.

Whosoever will do what with his life? [Inaudible audience response.] Yes, but if he does that, he'll do what? Lose it. But the man that bears his cross out, what will happen to his life? He'll lose it, but he'll find it. You see, we die with Jesus, we're buried, and then we rise with Him. That's the thing.

All right. It means, then, to lose our lives. Now, there's a little word in that 24<sup>th</sup> verse, the 3<sup>rd</sup> line, that's the key to the whole thing. The man that takes his cross does what to himself? Denies himself.

Linda, did your mother ever deny you anything? Did you ever ask her something and your mother denied you? What did she say? She said no. That's right. Now, we've all had people say no to us, but the great experience, friends, is to come to the place (watch this) where we say no to ourselves. That's the great experience—where we say no to ourselves. And that's what it means to be crucified with Christ. That's exactly what it means. That's what Jesus says here. If any man will come after me, let him do what? Deny himself and take up his cross and follow me.

Wouldn't a man have to deny himself to voluntarily take up a cross? Yes, he would. Every instinct of his body would cry out and say, "No, I don't want that. I want to live." Well, why on earth would I say to myself, "No, you're not going to live; you're going to die"?

Well, I'll tell you why. I'll tell you why. When we see how evil and sinful and wicked we naturally are, we'd be willing to die to get rid of that. That's right. That's right. And our only hope of being like Jesus is to have our old self die with Him.

And you see, many people don't understand this, and they think that Jesus died so they wouldn't have to. And so, they sing about the cross where Jesus died, and that the idea they get is, "Well, Jesus bore the cross so I don't need to. He took everything hard and bitter and so I don't need to. I can just take it easy."

I am what? Crucified with Christ. I am crucified with Christ. Now, of course, we can never suffer as much as He did, and we can never suffer in the way He did, bearing the sins of the whole world. We can't even bear our *own* sins. He bore them all for us. All that, He did *for* us.

But, oh, there's something that He wants to share with us—He wants us to share with Him—and that is doing what to ourselves? Deny ourselves. Deny ourselves.

Now, we can illustrate it. The other day, I was helping a man give up his cigarettes. He gave me his package of cigarettes. Now, when the craving for tobacco comes over him, what's he going to say to those cravings? Is he going to say yes or no? He's going to say no.

Do you think he may have those cravings? Yes, he may have the craving. But, for Jesus' sake, he's going to say what to those cravings? No, no, no, no, no.

It's just like a mother with a child. Sometimes, you know, there's a child that wants something—a little child—and the mother says, "No, no; no, no." Did you ever have to say it—"No, no"? Maybe, it's a hot stove that looks attractive to the child. It might be cherry red in the wintertime when it's real cold. Baby mustn't touch. No, no; no, no.

Oh, friends, it's wonderful when you can say that to *yourself*, by the grace of God. "No, no; no, no." And that's what you're to say to every fleshly, sinful desire. "No, no." For whose sake? For Jesus' sake. And that's what it means to deny self, take the cross.

Now, do you think you can do that without Jesus? Why, no—that's what Paul says. "I am crucified *with* Christ"—*with* Christ. Oh, yes. You know, if we see Him dying for us, we'd say, "My, if He, who had everything good about Him—if He was willing to die so I can be saved, surely I, who have everything bad about me—I ought to be willing to deny myself to make Him happy and to be saved."

You can see in all this, God is respecting our power of choice. On every point, He asks us, Now, are you willing for this to die?

Now, here's a man—he has seen that liquor belongs to the old life, the flesh, and so by the grace of God he lays the whiskey bottle down and says, "No, no", and he says it every time he gets a craving.

But now, the Lord brings to his mind the fact that tobacco is a fleshly lust, too, and that must die. Must he make a choice on that point the same as he did on whiskey? Will the choice he made on the whiskey automatically take care of the tobacco? Why, no, no. But isn't it wonderful, as God brings us to new points, if we'd say, "All right, Lord. You say, no, no, to that, I say, no, no, to it. Now, give me the power and give me the grace."

All right. Now, let's read those verses again—Matthew 16:24 and 25. All together:

"Then said Jesus unto his disciples, If any man will come after Me, let him deny himself, and take up his cross, and follow Me. For whosoever will save his life shall lose it: and whosoever will lose his life for My sake shall find it" Matthew 16:24-25.

Ah, that's it. We lose the life. Now, you can see this bears not only on giving up bad things like whiskey and tobacco and other things that hurt the body, but it applies to the *positive* side.

Suppose God asks me to go as a missionary for Him, and God makes it clear that He wants me to go over to Africa, but my natural heart says, "Oh, my, I don't want to go to Africa. I might get hurt over there. There's a lot of war over there, a lot of strife, and if I get over there I might get hurt."

So, my natural disposition is to want to do what with my life? Save it, as this text says. But, if I had to take good care of myself like that and don't make Jesus first, what'll happen eventually to my life? I'll lose it. That's right. I'll lose it. I'll become more and more selfish and finally I'll be lost in this world and sin.

But suppose I say, like that early Christian said, "I've already settled that. I've given my life to Jesus. I've gone down in baptism, which means I've died, as far as this world is concerned. So, if Jesus wants me to go to Africa, I'm ready to start

tonight. And, if I get killed while I'm over that, well, that's all right. I've already settled that. I've lost my life for Jesus, for His sake."

Jesus says if I do that, what'll happen as far as eternal life is concerned? I'll find it, you see, and all that baptism, that's what it means. You see how it *settles* this whole thing.

Now, we go back to Romans, the sixth chapter. There's a word here in Romans 6, I want you to notice. It'll help us at this point. When I first began to get hold of some of these things I'm studying with you tonight, I found a bit of a problem in my life because even though I had been baptized, and that meant that I had died with Jesus, I found that there were things that came up in my life that didn't look like I was dead at all.

Now, let me illustrate. Would a dead man lose his temper? Suppose you'd go up to a dead man and slap him on the face. Would he raise up his hand and slap back? Would he? Why, no, no. Suppose you said something mean to him. Would he say something mean back? No, he wouldn't. Would he even frown? No. That's what it means to be dead, isn't it? Yes. And that's what we're studying about—to be dead just like that.

But I found that I didn't always *feel* that way. And finally, I got hold of this 11<sup>th</sup> verse of Romans 6, and then I understood some things. And I want you to get hold of it. Romans, the sixth chapter, and the 11<sup>th</sup> verse. Please notice that second word. What is it? Reckon. What does that mean? Count it that way. Count it that way.

Now, let's read the 11<sup>th</sup> verse:

"Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord"  
Romans 6:11.

Reckon yourselves how? Dead. Count yourself dead. In other words, as you children sometimes use it, say, "Let's play like. Let's play like."

Now, suppose you play like you're playing house. Then, one of you is the papa, one of you is the mama, and you fix up a house, and you have some mud-pies there and, you know, all like that. You play like. You *act* just as if it were that way. Is that right?

Now, are we actually dead—any of us? Why, no, we're not in a casket. Were we ever in a casket? No. And we won't be when we're baptized, but we're going through a service that's just as if we were in a casket and put down in the ground and buried. But when we come out, we're going to be alive, and while that service means that we're willing to die and count ourselves dead, remember this, folks: The old nature is still going to have some cravings to bother you with.

If you had a craving for tobacco the day *before* you were baptized, you might have just as strong a craving the day after you were baptized. If your temptation is an angry temper, going down into the water isn't going to suddenly, miraculously change you so that *never* again will you even feel like you shouldn't. No.

Oh, you say, “Well, my, then, what does it mean?” It means just what it says here. Likewise, do what? *Reckon* ye yourselves to be what? Dead indeed unto sin. *Count* it that way. In other words, act just as you would if you were dead, as far as sin is concerned.

But, he says count yourselves how to God? Alive. And that’s what baptism means. It means from now on, as far as the world is concerned, I’m dead. As far as Jesus is concerned, I’m alive. And when the world says something, I’ll just play dead. I’ll just play dead.

Have you ever heard of people that got so tired answering the telephone, they just took the receiver off and let it sit there so they wouldn’t even hear the bell ring? That probably isn’t a good way on the telephone, but it’s a good way in what I’m studying about.

Has the Devil got your number? Does he call you up every now and then and start ringing on some point? Does he start tempting you and bothering you on something? Count yourself what? Dead. And, bless the Lord, if you do it long enough, friends, if you do it long enough, it will come to be an actual fact that you don’t respond to that thing at all.

Now, you can prove that out for yourselves. Here, let me just ask of this audience tonight. Is there anybody here that ever used tobacco sometime in the past and liked it very much? May I see your hands? Yes, here are a number.

All right. Now, the next question—

[Comments made by class member.]

Praise the Lord. That’s the way to do it.

Now, the question that I want to ask next is this. You folks that have quit, whether you quit a week ago or a month ago or a year ago or 50 years ago, the question that I want to ask is this. Has there come a time somewhere along in your experience where that tobacco that you used to like, now you hate even the smell of it. May I see your hands? Yes, here’s a number of you. Thank the Lord.

Now, who did that for you? Jesus. Some of you He may have done it for suddenly. I know people—I’ve prayed for people and I’ve seen them get up from their knees and never want the stuff again. And I’ve seen other people go through a real struggle on that thing, a real struggle, for years, perhaps.

But my point is, sooner or later, if you keep counting yourself dead, acting just as if you *were* dead, through faith in Christ, the time will come when you’ll really be dead on that point.

[Tape skipped.]

Why no. No, no. No, no. And there’s nothing that is wicked and wrong, friends, that you’re going to overcome simply by wishing that you could, and wishing that you didn’t want to do it any more. You must do what to yourself? Deny yourself.



And deny means to say what? No. And it means to say no to something you want. That's right.

It's no denial of self to say no to something you don't want, is it? Why, no. If anybody'd come in here tonight and have some fried rattlesnake to pass around, none of you would have to pray hard to keep from eating it, would you? No. There are people that eat the stuff.

But, oh, there might be something, friends, that somebody could bring in here tonight and pass around that wouldn't be good at all, and somebody might have to say, "Lord, help me to say no to that thing. Help me to" do what to myself? "Deny myself." But, if you keep denying yourself, through faith in Jesus, through love for Him, the time will come when you'll hate that thing and you won't want it any more.

Now, the key word in this 11<sup>th</sup> verse is what? Reckon. That's it. Reckon. And reckon means what? No, not pretend. Count it that way. Thank God it isn't pretense because, listen, when you count it that way, God makes it so.

Now, the children—I said play like. Of course, no matter how much they play like mud-pies, when they get through they're still what? They're still mud-pies. But, oh, if you'll count yourself dead, through faith in Christ, God will make it work that way. That's what faith is. Faith is believing that if I'll be willing and act as if I were dead, God will make it work that way. Isn't that nice?

I am crucified how? With Christ. All right.

Now, I want you to turn over to 1 Corinthians 15 again, and I want you to see something very interesting. 1 Corinthians 15, the 31<sup>st</sup> verse, the last three words. 1 Corinthians 15:31, the last three words.

What does it say, Stanley? How often is that? How often is daily? Every day. That's right. Every day I do what? Die.

Why, Paul, do you mean you die every day? Yes, every day. Every day. Why, Paul, I thought you did that once for all, back there when you were baptized. No. I did it once for all when I was baptized, but I have to do it over again how often? Every day. Every day. I die how often? Daily, daily.

Every day—watch this—Paul wanted to do something and, instead of doing it, what did he say to himself? "No, no. No, no." Now, unless you're willing to go into that program, don't be baptized, because that's what baptism means, friends, and you're getting into that experience now.

Are there times each day that you have to say, "No, no" to some desire, but you did, through faith in Jesus? And don't think that just because you're baptized, that's all going to stop. The Devil's going to work harder than ever. But that doesn't need to discourage you, it doesn't need to scare you, but you ought to know what you're getting into.

If you're going to join the army of the Lord, you can just as well expect to be shot at. You've got a fight on your hands. And every day, you're going to have to reckon yourself what? Dead. And that means to say what? "No, no."

Do you boys and girls ever *want* to do something that daddy and mother have said not to do? Why, yes. We just as well admit it. We do sometimes want to do something they've told us not to do. But, if we love daddy and mother and we love Jesus, what will we say to ourselves? "No, no. No, no. No, no. I love Jesus too much to disappoint Him. I love daddy and mother too much to disappoint them."

And we older folks, we have the same problem. We have the same battle. Now, here are some that have been Christians 20, 30, 40 years. Let me ask you. Do you still have the problem with having to say, "No, no" to yourself? Yes, I notice you nod your heads. Ah, friends, it's a great battle, isn't it? But isn't it wonderful that, looking at Jesus dying for us, we can get the faith and the love and the courage to do it.

I am crucified who with? With Christ. All right.

Now, I want you to memorize these three words in 1 Corinthians 15:31. You can all memorize those three little words, can't you? And I want you to go over them every day this week. Let's say them together now. I die daily.

"My," Paul, "you must have been a very bad man when you wrote that." Why, Paul had already been a Christian for 20, 30 years when he wrote that, friend. But still, every day, he had to what? Die.

Now, we read over here in Matthew where Jesus said that that means to take what? The cross and do what to ourselves? Deny ourselves. Now, turn to Luke 9 and you'll see something very interesting. You'll see a word here just like the word that Paul used. Luke 9:23. Matthew, Mark, Luke. Luke, the 9<sup>th</sup> chapter, 23<sup>rd</sup> verse.

Look at the text and see if you find the word that Paul used. What is it, Eddie? Yes, but where's that word that Paul used? Now, Paul didn't say, Deny. He said, Die. But there's a word there that he used in 1 Corinthians 15:31. Daily. That's it. And daily means what, Stanley? Every day.

All right. Let's read it together. Luke 9:23. This is Jesus talking. Together:

"And He said to them all, If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me"  
Luke 9:23

Is it just the day you're baptized, then? No. *Every* day, you do what? Take up the cross. And *every* day you do what to yourself? Deny yourself. And that's following Jesus.

I'm afraid a lot of people don't understand it, aren't you? To follow Jesus is to take the cross. You know, the old hymn says:

Must Jesus bear the cross alone,

And all the world go free?  
No, there's a cross for everyone,  
And there's a cross for me.

The consecrated cross I'll bear,  
Till He shall set me free;  
And then go home, my crown to wear,  
For there's a crown for me.

Will there be a crown? Yes. For all who bear the cross. Do we get the crowns now? Oh, no. We get them by and by.

But now, dear friends, I want to tell you something. A person that hasn't experienced it, wouldn't understand what I'm about to say, but it's the truth. Strange as it may seem, there is more joy being on the cross with Jesus than there is running our own lives without Him. That's the truth.

There are several reasons that's so. In the first place, whenever Jesus asks us to deny ourselves on anything, it's because that isn't the thing for us anyway. Take for instance, this matter of tobacco. Is tobacco good for us? Why, no. Just think of all the people that are dying of lung cancer every year through tobacco, and stomach ulcers, and cancer, and heart trouble, and all other things that tobacco's causing—thousands of people every year.

And it isn't just the dying. Think of all the years before they die, when tobacco has shortened their wind, weakened their heart, and dulled their brain. Does tobacco do all that? Yes.

Well, friends, wouldn't it be a wonderful thing, then, for something to help us to deny ourselves on that point? Wouldn't we get more joy out of a clean mouth and lungs full of good fresh air, and a blood free from nicotine, and a brain free of those poisons? Wouldn't we? Even though it cost us some self denial? Why, sure.

Do you know, it's that way with everything God asks us to deny ourselves of. We don't always see it at the time, but sooner or later, we see that everything He asks us to give up is something we're better off without anyway, and everything He asks us to do is something that in the end brings joy.

But there's another reason why, friend. There's another reason why. Let's turn to Philippians, the 3<sup>rd</sup> chapter. Now, that's right after Galatians and Ephesians. And I want you to see this because this is the most wonderful thing of all.

Philippians, the 3<sup>rd</sup> chapter, and I'm going to have you notice, beginning with the 7<sup>th</sup> verse, down to the 10<sup>th</sup> verse. I'm going to have you read with me the 10<sup>th</sup> verse, but I'll just call your attention to the verses that go before.

Paul was telling his experience. How often did we read over there in Corinthians he died? Every day he denied himself, and he's telling what it's costing him here.

“But what things were gain to me, those I counted loss for Christ” Philippians 3:7.

He’d given up everything for Christ, you see.

“Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith” *Ibid.*, verses 8-9.

Now, together—all together:

“That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death” *Ibid.*, verse 10.

Conformable means shaped like that. Paul says, I want to know Jesus, and I want to know, not only the power of His resurrection, but the fellowship of His what? Sufferings. I want to enter into a fellowship with His suffering.

You have to love somebody a good deal for that. But I think all of you, especially those of you who are older, if you’ll stop and think about it, you can think of somebody, at least, that you love enough, that if they were suffering, you’d want to be right there with them. Is that right?

What would you think of a man—now just watch this point—you’d see him down here at the billiard hall. He’s playing pool and drinking beer and having a gay time. And somebody comes in and says, “Why, Harry, I thought your wife was sick, in great pain.” And what would you suppose—what would you think if he should say, Yes, that’s right, and that’s the reason I’m down here. I want to forget it all. I just can’t stand to be around the house. She’s in pain and it bothers me, and so I’m down here at the pool hall. What would you think of that program?

What does he lack? He lacks love. That’s all he lacks, isn’t it? If he had love, where would he be? Why, he’d *want* to be with her, wouldn’t he? And he would get actual satisfaction in being there and waiting on her and helping her, wouldn’t he? And the more he loved her, the more he’d want to be there, if all he could do was just hold her hand. Isn’t that right? If you love somebody enough.

You know, the disciple that Jesus loved, John—he loved the Savior, perhaps, more than the others—he wanted to be just as near to Jesus and he could get. And even when Jesus hung on the cross, as Jesus looked down from the cross, who was standing right there by the cross? John. And you remember who else was standing right there? His mother. Why do you suppose she was there? Why, she loved Him. There were the two that loved Him the most—His own dear mother and then that disciple. Yes.

Now, friends, Paul said, I want to know Jesus and I want to know the fellowship of His sufferings. Is Jesus still suffering? Yes, friends. Every time somebody else suffers, Jesus suffers. And every time anybody sins, Jesus suffers.

My, my. All the suffering in the world and all the sin in the world, He's feeling it all? Yes. Now, if that's really true and I think about that, will I want to add any more load to His heart? No. Will it be a pleasure, then, to deny in my life the thing that would hurt Him? Do you see what I mean, friends? That's the thing.

Suppose the one you love were suffering here in the next room, and here you are playing on the piano, and she sends the word, "Oh, the pain is such that those sounds right now—they just hurt." What would you do? Would you say, "Oh, my, can't I ever have any fun?" Would you? Oh, no. You'd just be so glad to quit the thing that was causing pain.

There's some kinds of music that pain the heart of Jesus, aren't there? Yes. But if somebody says, "Oh, but I just like that kind of music." Well, I'll tell you the thing that'll spoil it, friends, is just studying what we're studying tonight, and then you'll want to say, "Dear Jesus, nail that kind of music to the cross. If it hurts Jesus, then I'm through with it."

And so with reading, so with diet, so with dress, so with amusements—anything that hurts Jesus, I want it to hurt me, too. Is that right? Because I want to know the fellowship of what? Of His sufferings. I want anything that hurts Him to hurt me, because I love Him.

So, as I say, friends, to the one that doesn't understand, it might seem like a hard experience, but for two reasons, it's the sweetest thing in the world. In the first place, everything that Jesus asks us to deny is something we're better off without anyway. In the second place, the more we love Him, the more joy we get in pleasing Him, and it's more joy to please Him by denying ourselves than it is to please ourselves by indulging ourselves.

Now, I wish we could kneel down together and ask Jesus to do for us what we've studied tonight, and tell Him that we want to do what we've studied tonight. We'll spend just a moment or two in silent, quiet prayer, and then I hope a number of you—you that are getting ready for baptism, especially—I hope you'll just pray, just a word. You needn't pray long, just a sentence, and ask Jesus to do this for you. We can't do it without Him, but He won't do it without us.

We're glad to be together here at Thy cross tonight and, as we see the Savior dying *for* us, we choose to die with Him. As we see Him denying Himself, we choose to deny ourselves. We know He did it from love, and we choose to do it from love.

And, oh, we thank Thee that as we make this choice, the precious blood of Jesus cleanses and covers us and accepts us just as if we had not sinned, and we thank Thee for it, in Jesus' name. Amen.

Call the roll of the class for this coming week. Tom Blevens, Myrna, Cathy, you're here, Douglas, and Richard, Stanley, Eloise Escalona, Sylvia, and we're glad Sister Powell has come here to join the class, Linda, and Eddie Watkins.

Now, if there are others that would like to have your name on the list for getting ready for baptism, if you'll come up after the benediction tonight, I'll give you a card here and you can write your name on it.

Now, I want to give you a few texts to commit to memory, and if you can, I hope you'll learn each one of these texts, but if you don't learn everything about it, learn the key word in each text.

And I want you to have Romans, the sixth chapter, and the 11<sup>th</sup> verse. And, as you write that down, I'll write the key word, 'reckon'. Reckon. And gird yourselves and where there are two of you together in the family, drill one another during the week. Reckon. Somebody say, "Reckon", and then, the other one say, Romans 6:11, or somebody say, Romans 6:11, and the other one say, "Reckon." Just keep drilling back and forth so you get that reckon. And what do you reckon yourself? Dead. Dead to who? No. Dead to *sin*. What will you be to Jesus? Alive. Count yourself that way.

And remember, friends, this isn't just any play like. I used that illustration but it's more than that. When *you* count it that way, God counts it that way, and it becomes that way, and God counts it that way in your life.

All right. That's Romans 6:11. And then, I want you to have 1 Corinthians 15:31, just those last three words. And the key word there is—well, there are two words. It's just three words all together, so you can learn them all together—I die daily.

And then, the one in Luke, the 9<sup>th</sup> chapter, and the 23<sup>rd</sup> verse. And that's deny daily. Deny daily.

So, 'reckon', Romans 6:11; 'I die daily', 1 Corinthians 15:31; and 'deny daily', Luke 9:23. And, if possible, I hope you'll actually learn the exact wording of each of those. But at least learn the reference and the key word in each one.

Now, I want to say this before we close tonight. You can see, friends, these things we're studying—what you get out of them will depend to a great extent on what you do with them in the week between these studies. You can see that, can't you.

Suppose this were a cooking class, and we were studying here about recipes and that sort of thing. But suppose you never went near the kitchen from one Sunday night to the next. Would you really learn very much about cooking out of it? Why, no, you wouldn't.

Suppose it was a class in mechanics—in how to take engines apart and put them together again, but you never went near a garage or a machine shop from one class to the next. Would you get much out of it? No, you wouldn't.

So, while we get a blessing here on Sunday night, and I know God met with us last week—I felt His blessing, and I felt His blessing here tonight, and I praise Him for it—the greatest blessing that you can get, children and older ones, take these verses that we've studied tonight, all of them—you've written them down—and day by day spend a little time with Jesus all alone down on your knees. I mean literally, on your

knees, get down by a chair or by your bed, and take your notes and take the Bible, and read these verses one at a time.

Don't be in a hurry. If you don't get over them all each day, that's all right. Take one of these verses, and down there on your knees, talk with God about it. Say, "Lord, help me to see this thing. Help me to feel it. Help me to sense it the way it is." Talk with God about it.

And then say, "Now, Lord, what is it you want me to deny myself on?", and God will talk to you about some things—some things that I might not know anything about. God will talk to you about some things that need to come out of your life.

And when He does, say, "Now, Lord help me. You know I can't do this without You, but help me." And believe Him—believe that He does help you—and thank Him for it right there on your knees.

Now, I want to ask you something, friends, and I'm going to ask you to make a promise to God, if you mean business on this. How many of you will day by day this week, spend a little time on your knees with God talking over these things? May I see your hands? Are you going to do that?

All right, dear friends. I hope each one of you will, because that's the way to enter into this. And if there's any way I can help any of you, don't hesitate to ask me. If there's anything you'd like to talk over with me, if you'll ask me about it, I'll make an appointment with you, either here or in your home or wherever is most convenient for you, and be glad to talk with you.

Now, we'll stand for a word of benediction. Brother McClure, will you ...

[Benediction.]

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