

God's Prophetic Telescope 6 of 16

The End of Sin

#0771

Study given by W.D. Frazee—March 17, 1967

[Tape started in progress.]

We must ever keep in mind what its object is. Its object is to stop. It would indeed be a sad thing if the sanctuary service were to continue on and on and on, for as we have been studying, the sanctuary service deals with the sin problem, and God's purpose in the sanctuary is to get rid of sin, and if sin must always continue, then the sanctuary service never attains its purpose.

It would be like someone always washing and washing and washing and never getting clean, or building and building and building and building and never getting finished. But thank God, friends, we're dealing in the Bible with a God who gets things done.

You remember right in the heart of His law, He placed this eternal fact:

“...in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it” Exodus 20:11.

The Sabbath is an eternal memorial of the fact that God can start something and get it done, and so it is written:

“...the heavens and the earth were finished, and all the host of them” Genesis 2:1.

I repeat, the Sabbath is a sign that God can start something and get it finished. But re-creation, which is redemption, is a long process. God made the world in six days. He's been working for 6,000 years on this redemption problem. But He's going to get *it* finished, too.

And that is the message of the sanctuary service, and as I say and repeat, it's very important that in studying the sanctuary service we keep in mind what its objective *is*. Its objective is to stop. It's not to go on and on.

Now, let us read a few texts to establish the statement that I have made, and then, we want to study what is involved in making it possible for the sanctuary work to stop. Let us turn to the book of Hebrews again—this wonderful book, which the Holy Spirit has given us that we may understand what Jesus is doing in heaven—Hebrews, the ninth chapter.

You will remember that in the book of Hebrews, it's made very clear that the sanctuary that Moses made at the foot of Mt. Sinai was a copy of the one in heaven. Therefore, by studying what Moses made, we learn something of the work going on in heaven, and that's why we have this miniature model here. This is a copy of what Moses made. What Moses made is a copy of the one in heaven.

What the priest did back there 3,000 years ago and more, Jesus is actually doing in heaven today. As they brought sacrifices, so Jesus was sacrificed upon the cross. As the blood was ministered in the Holy Place and in the Most Holy Place, so Jesus ascended—after giving His life here in this world, He ascended to the courts above—there to minister His blood—His precious life—in our behalf.

Hebrews, the 9th chapter, beginning with the 24th verse:

“For Christ is not entered into the holy places made with hands...” Hebrews 9:24.

Down here.

“...Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: Nor yet that he should offer himself often, as the high priest entereth into the Holy Place every year with blood of others; For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself” Hebrews 9:24-26.

What has He come for? What is His work on the cross and in the sanctuary for? To put away sin. Another translation reads to abolish sin—to do away with sin, to make an end of sin, to eradicate sin. All of these thoughts are in the text. Thank God, friends, He's going to finish sin. In this sanctuary service, He's going to accomplish it.

“And as it is appointed unto men once to die, but after this the judgment: So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation” Hebrews 9:27-28.

Now, this is not written to tell us that when Jesus comes the second time that He won't have sin Himself—that is, that He won't be a sinner. Jesus never was a sinner. What is this text telling us? This text is telling us that the first time when Jesus came, when He was born in Bethlehem and grew up and lived a life of service and then died as our sacrifice, He was offered, it says:

“...to bear the sins of many...” Hebrews 9:28.

But this time when He comes the second time, He's not coming to bear sins. That's what it means when it says “without sin.” There will be no sin bearing done

when He comes the second time. Why? Because sin, as we have already seen, will have been done away with. The sanctuary cures the sin problem.

And if we can glimpse that, friends, we'll be so anxious to learn everything we can about what Jesus is doing in heaven and what we can do on earth to help finish this thing. I repeat, the purpose of it all is to stop this service, but I'm so glad God won't stop it as long as there's one sinner left that wants to get separated from sin. Aren't you? That's why He's kept it open all this time. That's why it's still running.

Like a laundry, dealing with soiled clothes, the clothes keep coming in dirty, but oh, thank God, the day is coming when those who have washed their robes and made them white in the blood of the Lamb will enter into the eternal reward and there will be no more sin and therefore no more sanctuary service dealing with sin.

Now, this is all summed up in one short verse in Hebrews, the 10th chapter—that's the next chapter—and the 18th verse—Hebrews 10:18. Perhaps, we should read the 17th verse with it to get the setting. This is speaking of the eventual end of sin—the great goal of the sanctuary service:

“And their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin”
Hebrews 10:17-18.

When will there be no more offering for sin? When there is full remission of sin. When sin has been done away with, taken away, eradicated, finished—then, the sanctuary will close, friends. We wouldn't need a laundry if clothes didn't get dirty. We wouldn't need garages if cars didn't get out of fix, and we will not need the sanctuary service when sin has been done away. We *will* need it as long as sin continues.

Now, go back to Hebrews 9, and you will see there the proof that this, therefore, must be finished before Jesus can come back the second time. Hebrews, the 9th chapter, the 28th verse, we read. I read again:

“So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin...” Hebrews 9:28.

That is, He won't be bearing sin. He doesn't come to *deal* with the sin problem. He comes for salvation to those who are expecting Him.

Now, I'd like to read you these last three verses as they're translated in the New English Bible. It's the same thought but a little different wording and it may bring out a ray of light that will help us:

“But as it is, He has appeared once and for all at the climax of history to abolish sin by the sacrifice of Himself, and as it is the lot of men to die once and after death comes judgment, so Christ was offered once to bear the burden of men's sins and will appear a second time, sin done away, to

bring salvation to those who are watching for it” Hebrews 9:26-28 (New English Bible).

Oh, friends, when He comes, I repeat, He’s not coming to deal with the sin problem. He gets that finished before He comes. Isn’t it clear? Therefore, you and I who are looking for the coming of Jesus soon should be, with the deepest interest, with eager attention, watching what He is doing in that sanctuary, for it is *here* that the sin problem will be settled, not in the United Nations up there in New York, not in any earthly capitol, but in heaven, at the supreme court of the universe. There is where the sin problem will be settled for time and for eternity.

Now, look at the next verse that comes after the verse we’ve just read. You know, when Paul wrote this book, there were no chapter divisions or verse divisions—he wrote right on—so we’ll read right on:

“So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation. For the law...”
Hebrews 9:28-10-1.

That is, the Levitical law—this law that had to do with the sanctuary there at Mt. Sinai—that law:

“...having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect” Hebrews 10:1.

Now, how long does Paul say they would have to offer these sacrifices back here in order to make the worshipers perfect? How long would it take? Why, it would never be done—never. That’s why they had to keep doing it.

So, he says in the next verse:

“...then would they not have ceased to be offered...”
Hebrews 10:2.

That is, if that ancient service had been successful in taking away sin, then the service would have ceased. In other words, here I come to the doctor, and he says, Well, now, you’ll need to come back here every week for about six months, and at the end of that time, if you follow the treatment I advise and carry out the problem I prescribe, you should be well.

Well, I keep coming once a week six months and, if the doctor is correct and I’m faithful in following the program, what do I do after six months? I quit coming. Don’t I? What a strange thing it would be to just, shall I say, get in the habit of going to the doctor once a week, and every week I go on.

The purpose of following the treatment and the prescription is to get well. I wonder if everybody knows that in the health line. And I wonder if everybody knows

it in dealing with the sin problem. I'm afraid that both in our physical health and our spiritual health too many have gotten adjusted to a program in which they're always coming and apparently will always need to come forever.

But oh, friend, thank God, while the blood of bulls and goats couldn't take away sin, the blood of Jesus can, and that's His purpose in this sanctuary service.

Well, let me read on here. I'll have to go back to this first verse—pick up the thought again:

“For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect” Hebrews 10:1.

I want to ask you something. If that service that Moses had couldn't make the comers thereunto perfect, and the service that Jesus is carrying on now can't make the comers to Him perfect, how is His service any better than the ones here on earth? Do you see what I mean, friends? The real service of Jesus in the heavenly sanctuary must succeed in making the comers thereunto what? Perfect. That's what it indicates here. And in that way, it shows its superiority over the Levitical system.

“For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then...” Hebrews 10:1-2.

After they were made perfect.

“...would they not have ceased to be offered...” Hebrews 10:2.

Wouldn't the sacrifices have stopped? Why, Paul?

“...because that the worshippers once purged should have had no more conscience of sins” Hebrews 10:2.

You see, if the Levitical law—if those sacrifices had fully cleaned them up, then they wouldn't be feeling the burden of sin over and over again.

So he says:

“But in those sacrifices there is a remembrance again made of sins every year” Hebrews 10:3.

You remember in recent weeks, we've been studying how every day they sacrificed the lambs out here at the altar, and from time to time blood was taken in and sprinkled in the Holy Place on the altar and before the veil, and then every year, on the Day of Atonement, the high priest took the blood in and sprinkled it on the mercy seat.

And so, Paul says, the fact that they had to do it every day and every year and over and over and over and over again, proves that they never did get to the end of the road. They never accomplished the thing that it was really for, and that is doing away with sin, getting rid of sin, stopping sin.

Now, in the fourth verse, he tells us why:

“For it is not possible that the blood of bulls and of goats should take away sins” Hebrews 10:4.

Why, no. And the more you look at it, the more you see—how could an animal—a lamb or a goat or a bullock—take away sins? In the first place, friend, what animal’s life can be compared to a human life in value? What a cheap thing sin would be if the blood of some animal could really take it away—take away the guilt. No, it couldn't.

What could it do, then? It could only represent the blood of Jesus. That’s all—that’s all.

“For it is not possible that the blood of bulls and of goats should take away sins. Wherefore...” Hebrews 10:4-5.

Because all this offering of blood of bulls and goats couldn't take away sin.

“Wherefore when He...” Hebrews 10:5.

That is, Jesus.

“...cometh into the world, He saith, Sacrifice and offering thou wouldest not, but a body hast Thou prepared me: In burnt offerings and sacrifices for sin Thou hast had no pleasure. Then said I...” Hebrews 10:5-7.

This is Jesus talking.

“...Lo, I come (in the volume of the book it is written of me,) to do Thy will, O God” Hebrews 10:7.

Now, notice how Jesus here, in speaking to His Father at the time He came to the world, contrasts two things. One was what was going on in this ancient service in the sanctuary and temple—the offering of these bulls and goats and lambs—and here, Jesus says, Father, I know that that isn't what you want.

Well, somebody says, didn't God tell them to bring offerings of the bulls and goats and lambs? Sure, He did. We've read that in Leviticus chapters 1, 2, 3, 4, 5, yes. But that wasn't what He wanted.

Do you suppose that God took any pleasure in seeing those poor little lambs brought up here to the altar and the sins put on them and then slain? Do you

suppose God took any pleasure in that? Not at all, friends. In the first place, it makes Him sad to even see a sparrow fall. The death of any animal or bird makes Him sorry.

But oh, infinitely more than that, every time one of those lambs was slain, the Father's heart was broken at the thought that the slaying of that lamb represented the death of whom? His only Son. Do you see?

So God took no pleasure in that. It brought pain to Him. And when Jesus came to earth, He said, Father, I know that what you want isn't to keep those rivers of blood flowing. I know that what you want isn't to keep that service going—bringing lambs and killing them, offering bullocks, sprinkling the blood in the sanctuary—Father, I know that isn't what you want.

Well, what *is* it you want? Oh, I know what you want and I'm going to do it. I'm going to do you will. I'm going to keep your law.

Now, notice what Paul says in bringing out the contrast between these two things—eighth verse:

“Above when he said, Sacrifice and offering and burnt offerings and offering for sin Thou wouldest not, neither hadst pleasure therein; which are offered by the law”
Hebrews 10:8.

That is, the law of Moses.

“Then said He, Lo, I come to do Thy will, O God. He taketh away the first, that He may establish the second”
Hebrews 10:9.

What is the first? And what is the second? Let's look at it. He says here the first is all this offering of lambs and bullocks and goats—these burnt offerings, these sin offerings, these sacrificial offerings. That's the first. And Jesus takes away the first, it says:

“...that He may establish the second” Hebrews 10:9.

What is the second? The doing of the will of God. That's what he says—ninth verse:

“Then said He, Lo, I come to do Thy will, O God...”
Hebrews 10:9.

Now, Paul is quoting these verses from the 40th Psalm. Will you go back to the 40th Psalm. I want you to notice something, as David wrote it down here by the spirit of inspiration that will be of great interest to us. The 40th Psalm is where Paul was quoting from, beginning with the sixth verse.

You know, there are a great many things in the New Testament that are simply quoted from the Old Testament, and that's all right. The Holy Spirit inspired the ancient prophets in the Old Testament. He inspired the apostles in the New Testament. The Holy Spirit has a right to tell us in the New Testament what He means by what was given in the Old Testament.

Psalm 40, beginning with the 6th verse:

“Sacrifice and offering thou didst not desire...” Psalm 40:6.

See how that agrees with what we've just been reading and studying? God didn't desire all those offerings.

“Sacrifice and offering Thou didst not desire ; mine ears hast Thou opened: burnt offering and sin offering hast Thou not required. Then said I, Lo, I come...” Psalm 40:6-7.

This is Jesus. That's what Paul says—who it is that's talking.

“Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do Thy will, O my God: yea, Thy law is within my heart” Psalm 40:7.

Now, let's look at that a moment:

“...I delight to do Thy will, O my God: yea, Thy law is...”
Psalm 40:7.

Where?

“...within my heart” Psalm 40:7.

Let's look into this sanctuary here now, and notice that it all leads to this Most Holy Place. We come in through the door of the court. We come past the altar in our imagination. We come into this first room, and we see that beautiful veil, and we discern above the veil the glory of the Shekinah, the presence of God, and we say, What is in there?

Ah, the high priest says, There's just one thing in there and that's the ark. Well, what's in the ark? What is that chest for? You see, the ark is a chest. You know, a chest without something in it—what would it be for? The chest is to hold something. What does this hold? Oh, it holds that law—that law that God spoke from Sinai—that law that He wrote with His own finger upon these tables.

And remember—and never forget this, friends—as this sanctuary was a copy of the one in heaven, so the law is the copy of the law in heaven. The candlestick is copied after the seven lamps of fire burning before the throne that John saw in Revelation 4:5. The altar is copied after the golden altar in the heavenly sanctuary that John saw in Revelation 8:3, and the ark is copied after the ark in heaven that

John saw in Revelation 11:19. We're going to study that verse some night but not tonight.

My point is, friends, that in heaven that sanctuary is there with its Holy Place and Most Holy Place, and the center of it all is that ark, and the purpose of the ark is to hold that law which is so sacred that God wrote it with His own finger.

Now, back to the text that we were just looking at in Psalm 40—Jesus is talking—I've come to do your will, O God.

Psalm 40, the 8th verse:

"I delight to do Thy will, O my God: yea, Thy law is..."
Psalm 40:8.

Where?

"...within my heart" Psalm 40:8.

Just as the law on the stone was in the heart of the sanctuary in the ark—right there in the ark, the center of the whole sanctuary service—so the law was written in the heart of Christ, and that's why He didn't sin, and that's why He *did* the will of God.

Now, friends, do you suppose that if something like that could be done for you and me—if that law could be written in *our* hearts the way it was written in the heart of Jesus—do you suppose then we'd live like Him and enjoy it?

What does this first verse say?

"I delight to do Thy will, O my God: yea, Thy law is..."
Psalm 40:8.

Where?

"...within my heart" Psalm 40:8.

You see? To have the law written in the mind is to *know* what God says. To have it written in the heart is to *love* what God says, or as this verse says, to delight in it. So many things that God tells people to do they find difficult. Some people say they're so hard they can't even *do* them.

But my dear friends, it's not hard to do what we delight to do, is it? Could there be some way that you and I could have written in our minds and hearts that same law that was written in the mind and heart of Jesus? Ah, let's see.

Go back to Hebrews now, and the 10th chapter—this same chapter we're looking at here tonight—Hebrews, the 10th chapter—and that's exactly what the apostle says God is accomplishing.

The 15th verse—Hebrews 10:15:

“Whereof the Holy Ghost also is a witness to us: for after that He had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them” Hebrews 10:15-16.

The margin inserts, *Then* He said.

Seventeenth verse:

“And their sins and iniquities will I remember no more” Hebrews 10:17.

Two things I want you to notice. First, in the 16th verse is God’s covenant promise that He will put His law where? In our hearts and minds—write that law—every precept of it.

The second thing I want you to notice is that when that gets done, then He says—the 17th verse:

“And their sins and iniquities will I remember no more” Hebrews 10:17.

And he immediately adds:

“Now where remission of these is, there is no more offering for sin” Hebrews 10:18.

Now, let me take that in reverse. Someday the sanctuary is going to close. Why? Because there will be no more offering for sin. And why will there be no more offering for sin? Because sin has been fully remitted, forgiven, cleansed, done away with. And why? Because the law has been written by the Holy Spirit in the minds and hearts of His children.

And when the law is written in our minds and hearts, friends, this says we won’t *need* any more offering for sin. The offering for sin will have accomplished its work. It will have cleansed away sin, which is the transgression of God’s law, and we will be so changed that we will hate everything that God hates and we will love everything that God loves.

I want that blessed work to be done in my soul. What do you say, friend? Now, do you see that this is an entirely different concept of religion than what many people have. Many people look upon sin as something that everybody does and everybody always will do—it’s just with us.

But these verses I have read tonight make it clear that what God is after is to do away with the sin business. And why not, friends? Doesn’t sin make a lot of

trouble, a lot of sorrow? Oh, how much sorrow, friends—how much pain. Thank God, He's trying to get rid of it. Let's join Him. What do you say?

But notice, until the law is written in the mind and heart, we will fail Him in some point—if we don't know all His will, we'll sin through ignorance, and even if we know it, if the law isn't written in our hearts so we'll love to do it, the Devil will appeal to our selfish nature and trip us up.

But oh, if He can just write this law in our mind and heart so we know His will and love His will, then, friends, all the past sins can be blotted out by the precious blood of Jesus and that offering will not be needed any more all through eternity.

“Now where remission of these is, there is no more offering for sin” Hebrews 10:18.

I'm reading it here—Hebrews 10:18. There comes a time when this precious blood has accomplished its purpose, when sin has been eradicated and from our minds and hearts all love of it is gone forever.

I repeat, friend, let's join Jesus in this work. What do you say? Now, what does it mean to have the law written in the mind and heart? I can only begin this with you tonight. Another evening I want to study it more fully.

But friends, you can see that to have the law written in our minds and hearts would be at least to know what it says, wouldn't it? Would it be a good thing for us to study this law, then, and learn it?

You know, it used to be that every child in any home that had religious training learned the Ten Commandments. I wish every one of us would learn by heart the Ten Commandments.

Remember, when we read Exodus 20, verses 3 to 17, we are listening not merely to what God spoke on Sinai. We're listening to what is written in heaven. We're getting not merely what was on those tables in the ark on earth. We're getting heaven's copy of what God wrote in heaven.

What is there in the ark on earth is an exact transcript of what is in the ark in the temple in heaven. Here we have a chance in Exodus 20:3 to 17 of finding out exactly what God expects at the supreme court of the universe.

So I hope we'll learn those commandments—the first, the second, the third, the fourth, the fifth, the sixth, the seventh, the eighth, the ninth, the tenth. But oh, friends, along with learning it, we want to love it. We want these precepts to be written not merely in our minds but in our hearts.

And there is where the sprinkled blood comes in. The thing that makes us love the law is to see how much Jesus loved us and that He gave His life to take away sin. The thing that makes us hate sin, which is the transgression of God's law, is to see what sin did to Him—that it broke His heart. The breaking of the law breaks the heart of Jesus for the law is written in His heart.

And friends, if the law is written in our hearts, the thought of sin will break our hearts and we won't do it, don't you see. That's the reason He never sinned—He couldn't bear the thought of disappointing His Father and going contrary to the law of love for the universe.

Oh, is there any commandment in this that looks hard? If there is, I beseech you, come to Calvary, see by faith the Lamb dying for you, see Jesus as Priest in the sanctuary above ministering His blood for you, and friends, the more you look, the more sin will lose its power and the more that holy law will be written in your heart.

And thank God, friends, our tastes, our desires, can be changed. There may be things of this world that are sinful that we think, Oh, I just couldn't live without *that*. The truth of the matter is we can't live *with* it very long:

“For the wages of sin is...” Romans 6:23.

What?

“...death...” Romans 6:23.

“...and sin, when it is finished, bringeth forth death”
James 1:15.

Doesn't it, friends? Doesn't murder bring death, not only to the one that's murdered, but the murderer. But so with every other sin—stealing, lying, coveting, committing adultery, breaking God's Sabbath, worshipping images—any sin—it brings death.

But oh, Jesus has come to take away sin, and the more we look at His life here in this world and His ministry for us in heaven, the more sin becomes hateful. I repeat, friends, our tastes can be changed, our hearts and lives can be changed.

Ah, I'm sure that there are many here tonight—would that it could be every one—that can say, I know by experience that Jesus can change some things at least, because there are some things that I used to hate that now I love, and there are some things I used to enjoy that I don't enjoy any more.

I'd like to know—and you just be frank about it—is there somebody here tonight that has found by experience that God can change your mind and heart so the things that you used to find difficult now you enjoy, or things that God has told you to give up that it used to be that you thought you had to have them—now you don't want them? How many of you have found by experiences some changes along that line? May I see your hands. Thank God, dear friends.

To every one I tell you and testify, your life can be changed. We're not going to have to live in heaven just gritting our teeth and clenching our fists and saying, Well, I hope I can get through this day without disappointing God. Oh, no.

“I delight to do Thy will, O my God: yea, Thy law is...”
Psalm 40:8.

Where?

“...within my heart” Psalm 40:8.

And God can give us that experience now. Now, I asked you a question a moment ago. I want to ask you another question. You folks that raised your hands a moment ago that you knew God had changed some things in your life. Do you see some other things in your life that still need changing? Do you?

Well, listen. I have a text for you. It’s Philippians, the first chapter, and the sixth verse—Philippians 1:6—and this is wonderful.

“Being confident...” Philippians 1:6.

What does confident mean? Sure, certain, positive, no question about it.

“Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ” Philippians 1:6.

The margin says He’ll finish it. Now, let me read it with the marginal reading:

“Being confident of this very thing, that He which hath begun a good work in you will finish it...” Philippians 1:6 (margin).

Isn't that wonderful, friends? Why, listen. When you ladies put bread in the oven, what do you expect to take out? Some half-baked dough? Oh, no. You expect a nice, golden loaf of bread, a cake or whatever it is that you put in.

And my dear friends, when Jesus starts a work with you and me, He expects to bring out a finished product. Let’s let Him finish what He’s begun. What do you say?

How many of us would like to send Him the word tonight that we want just what He wants—the end of the sin problem. How many of us would like to send Him the word that we appreciate what He’s done and what He is doing, and we want to share with Him in getting rid of sin? How many of us would like to send Him that word? Thank God, friends. We’re all together in that, aren't we. Praise His wonderful name.

If there are any of you would like to ask any questions about the texts we’ve studied tonight or about the sanctuary, come right up after the service. If there are any of you who aren't on our mailing list and would like to be, give your name to the usher on a card, and you’ll receive free of charge the notes on the meetings.

We're happy to see you here, happy to meet with you, happy to greet you personally and to answer any questions. Jesus loves every one of you. You can be just like Jesus. That law can be written in your mind and heart.

Next Friday night, God willing, we'll go further into this wonderful subject, and I want you to be here, and may I ask you this. Don't you know somebody that you wish had been here tonight to hear this? Don't you have some friend or relative or neighbor that you wish so much could have heard this tonight? Well, friends, maybe you can help them to hear it next Friday night. You pray and I'll pray that Jesus will help you to do that.

Shall we stand. Precious Lord, we thank Thee with all our hearts tonight that Thou art writing Thy law in the minds of Thy children that they may know Thy will. And oh, dear Master, write it in our hearts that we may love Thy will—that obedience may be a delight because pleasing Thee becomes the great purpose of the soul.

Forgive our sin. Take us home safely and bring us back to learn more of this wonderful way, for Jesus' sake, amen.

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