

Sanctuary 1968 7 of 8

In Full Assurance of Faith

#0516

Study given by W.D. Frazee—January 7, 1968

Hebrews 10, beginning with the 19th verse:

“Having therefore, brethren, boldness to enter into the Holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh; and having an High Priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for He is faithful that promised;)” Hebrews 10:19-23.

As we have seen, the purpose of God in the sanctuary is to lead us from where we are to where He is. Jesus came where we were (down in the depths of sin), and He proposes to lift us and lead us until at last we shall arrive in the sanctuary above to share His throne. No more exalted privilege could be offered us. What an honor—to offer rebels not merely pardon, not merely reconciliation, but exaltation. You notice that this is through the blood. It is through the blood of Jesus that all this is accomplished. The sanctuary way is a blood-stained way.

I look at that altar in the court, and what do I see on the horns of that altar? Blood. I look at that altar in the Holy Place, and what do I see on the horns of *that* altar? Blood. And I look at the ark there within the inner veil in the Most Holy Place, and what do I see sprinkled upon the mercy seat? Blood, blood, blood. And whose blood? The blood of Jesus.

“Having therefore, brethren, boldness to enter into the Holiest by the blood of Jesus” Hebrews 10:19.

Oh, friends, the blood is speaking. Shall we listen? That's what he says here in Hebrews the 12th chapter and the 24th verse, speaking of Jesus, the Mediator of the New Covenant. And the blood of sprinkling that speaketh better things than that of Abel. The blood of Abel cried for vengeance on his murderer. The blood of Jesus cries for pardon. Thank God for the speaking blood. It speaks to us; it speaks for us. What does it say to us? It tells us, first of all, of the terrible nature of sin—the transgression of God's law. The blood tells us that sin is so terrible that the author of sin will murder the Creator if he can, in order to get his own way.

And, as I see that, I say, “If sin will do that to Jesus, when sin is put upon Him, what will it do to me if I cling to it?” Ah, friend, the cross shows us that the wages of sin is death. But thank God, this blood not only tells us of the doom of the sinner

who clings to sin, this blood tells us (for it is the blood of Jesus) that somebody loved us enough to die in our place. He laid down His life, and He did it willing to die forever if that's what it would take in order that we might live.

And He did that for each of us personally, individually. Each one of us can say with Paul,

“[He] loved me and gave Himself for me” Galatians 2:20.

So, as we hear the blood speaking, it speaks of pardon, it speaks of cleansing, it speaks of acceptance, for

“He hath made us accepted in the beloved. In whom we have redemption through His blood, the forgiveness of sins” Ephesians 1:6-7.

I want you to notice that expression in the 22nd verse.

“Let us draw near with a true heart in full assurance of faith” Hebrews 10:22.

A number of years ago, in a city where we were holding a series of evangelistic efforts, I was examining a woman for baptism. She'd been a Roman Catholic, she and her mother. And as I sat talking with her about the message, going over the various points of faith, I finally came to this question, which I like to ask every candidate for baptism. This was just personally in her home, you understand. I said,

“Have you confessed all your sins to Jesus?”

She said, “As far as I know.”

I said, “Do you believe they're forgiven?”

She said, “Oh, I wish I knew.”

And she meant that, friend.

You know, that morning, as we studied together the wonderful promises of God, into her heart came this full assurance of faith. And for the first time in her life, she knelt down and thanked the Lord that He *had* forgiven her sins, and that she knew it. Thank God there is more to prayer than just asking. For it is written:

“What things soever ye desire, when ye pray, believe that ye receive them and ye shall have them” Mark 11:24.

In full assurance of faith, let us draw near.

Several years ago, I was in Washington attending a series of classes at the seminary. And one day there were no classes, and my wife and I went down to the

Capitol. While there, we went into the office of our congressman from Oklahoma. I was in evangelistic work in Oklahoma at that time. So we went in and visited with the secretary for our congressman there. Before we left, he said, "Would you like to visit the White House?"

And we said, "Yes, I guess we would."

So, he gave us the congressman's card to present. So, we went over to the White House, and there were a number of other people there. And there's a part of the White House that anybody could go through at the proper time with the guards and guides, and we went through. And finally, we came to a door, and the guide said, "Now all of you that have the special cards of introduction, you may go through here." And the rest had to go on outside.

So, we presented our cards, and in we went and we saw some more of the White House. My point is this, friends: We got in on somebody else's name. I didn't get in because my name was Frazee. I got in because I had the congressman's card. Do you see?

And so, when the apostle says, "Let us draw near with a true heart in full assurance of faith," and "enter the sanctuary," we come not in *our* name, not in *our* merits, not in *our* goodness, not in *our* successes. We come in the name of Jesus. We enter in by the blood of Jesus. Those priests back there, in behalf of the people, when they entered in, they had to come with the blood, and with the smoking censer. And Christ places within our hands the censer of His merits, and says, "Come with Me, and I will introduce you to My Father. Stand by Me; I will stand by you." Oh, what a wonderful privilege! "Let us draw near with a true heart in full assurance of faith."

I have been talking to you some very earnest things, and some strong things, about giving up sin. We need to do a thorough work, friends. But just now, I would like to talk to you about this other step—this step of faith.

You know, in a sense, there are only two steps to Heaven. They must be repeated. All of us walked in this chapel tonight. Some of us walked just a few steps from our automobiles; some of walked from various homes on the campus here. But we all used two feet, right? Yes. And somewhere along the line, we learned how to do that. And don't let anybody tell me, "Why, I never had to learn; I always knew." It's just so long ago you forgot maybe. No, everybody here had to *learn* to walk. Am I right? It looks simple, now that we've learned. Let's learn to walk in the Christian way. What do you say, friend?

And, as with the physical, so with the spiritual, it's just two feet, just two steps. The first is the step of surrender—to give up all; the second is the step of faith—to take all. That's it. To give up all I have, to take all He has. To give up myself, to take Him. That's it.

Have you taken the first step? Then take the second. Have you given yourself to Jesus? Then receive Him.

“As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name” John 1:12.

And you know, if you have been thinking about how weak you are (and you’re weaker than you think you are), if you’ve been thinking how sinful you are (and you’re more wicked than you know), you may say, “Well, I don’t dare believe what you’re talking about.”

Ah, friend, if you wait until *you* are strong to exercise faith, you will never do it. If you wait till *you* are righteous, *you* are good, and you can point to a week or a month or even 24 hours of righteous acts, you will never do it. You come just as you are, and take that first step of surrender, and then take that next step of faith. Say, “Lord, I come with all my sin, and I bring my lamb. I place my iniquities, my transgressions, my failures, on His dear head. I see Him die for me. By faith, I see Him sprinkle the blood for me in the sanctuary. Lord, I believe it is for me. I believe that my sins are covered. I believe I’m accepted in the beloved. I believe it’s for me, all for me.” Ah, friends, it is this acceptance by faith that brings life to the soul.

“Let us draw near with a true heart in full assurance of faith”
Hebrews 10:22.

That means the assurance that comes by exercising faith. Do you know what faith is? Faith is not feelings. Faith is the human choice, accepting what God says just because God says it. Faith is saying, “I will believe, I *do* believe, that God is my helper.” You can say that no matter how you feel.

Some of you have read Bunyan’s allegory *The Pilgrim’s Progress*. You remember that experience where Christian and Hopeful getting off the right pathway, found themselves on the grounds of Giant Despair and eventually bound and down in his deep dungeon, and there for days in that gloomy cell. They were down in the dumps, literally. And they wondered what in the world they were going to do, could do. The giant came down from time to time and suggested they might as well kill themselves. He’d thrash them and beat them and all that. But there came an hour when Hopeful said to his fellow prisoner, “Christian, what a fool I am to lie here in this loathsome dungeon, when I have in my breast a key which I doubt not will open every lock in Doubting Castle.”

Christian said, “Well, then pluck it out of thy breast and try.”

And so Bunyan said he pulled the key out—“Promise” by name—and he tried the lock of the cell, and sure enough it opened. And they went out to the courtyard, and there was another gate there; and he tried that, and it opened! Then he went out to the great gate that guarded the entrance of Doubting Castle; and he put that in, and it opened a bit hard, but finally it opened! And down the road they went.

Well, there it all is in that picture. My point is this: the promises of God, believed by faith, will open every door in Doubting Castle. They will give us full assurance. God is not unreasonable; when He’s invested all this in us, would He leave us hanging by the gills? Would He do with us as I’ve seen people do with a

dog—just tease us by holding something just out of reach? Ever see anybody do that to a dog? Reach for it, and the poor creature reaches and even jumps, but it's held out of reach. No, God wouldn't treat anybody like that. But some people act as if they thought He would. He won't do that, friend. High and holy attainments are within our reach; let's reach for them and take them. What do you say?

And how do we reach for them? With the hand of faith. Concerning the early church, it's written: "Higher and still higher they extended the hand of faith," till by faith they laid hold on the very throne of God and Pentecost was the result. (Acts of the Apostles, page 35.)

There's another Pentecost due, friend. The latter rain is about to come. As that early rain issued from the Holy Place at the beginning of Christ's priestly ministry, the latter rain is coming in mighty power, as Christ closes His mediatorial work in the Most Holy Place. But the hand of faith must reach up. And what is faith? Faith is believing God.

You know, I come back to these two things. Whenever I move this right foot, it takes an act of the will. Whenever I move that left foot, it takes an act of the will. Now it's true that I can get so used to it that I may read as I'm walking along, or talk with somebody or sing or do a lot of things. But I say to you, my friends, those feet do not move automatically. There's an act of the will—this step, another step, this step, another step. And so it is, every step of the pilgrim pathway. The messenger to the remnant has put it this way:

"Everything depends on the right action of the will" *Steps to Christ*, page 47.

And the enemy knows that, and he gets us studying everything but that. He gets us studying our feelings, our emotions. And somebody that has gotten a rich experience with God today, tomorrow the enemy will say to you, "You don't feel very good, do you? You don't feel like you did yesterday, do you?"

"No, I don't."

"I guess you're not a Christian today. You must have lost it during the night."

Tell him he's a liar. He is. Yes, worse than that, he's a murderer. Tell him you believe the promise of God. "I do believe, I now believe, that Jesus died for me."

Oh, let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience. This precious blood, sprinkled in the sanctuary, is to sprinkle our hearts. And as that sprinkled blood falls upon us, we know that we have been cleansed and covered. The blood says so. So I don't look at my sins; I look at that blood. I know that it speaks in my behalf. I know that I'm covered by what Jesus has done for me.

Now, I want you to think of three things tonight, that Jesus has done, is doing, and will do for each one that will let Him. And when you get those three things settled, friends, you have nothing to worry about. The first concerns our past. And

as I look at *my* past, I see a lot of failures. Do you see any in *your* past? What does He do about that?

“If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness” 1 John 1:9.

What is it that cleanses?

“The blood of Jesus Christ His Son cleanseth us from all sin”
1 John 1:7.

That takes care of my past, doesn’t it? And I like the way the divine commentary puts it in that little book *Steps to Christ*:

“If you give yourself to Him, and accept Him as your Savior, then, sinful as your life may have been, for His sake you are accounted righteous. Christ’s character stands in place of your character, and you are accepted before God just as if you had not sinned” *Steps to Christ*, page 62.

Oh, I like that—“just as if you had not sinned.”

Jesus told the story of the prodigal son to teach that lesson. When the boy came home in rags and filth, the father threw his own robe around him and welcomed him and treated him *just* as if he’d always been a good boy, didn’t he? He didn’t say, “Well, Son, I’ll tell you. I don’t know whether you ought to be around here or not. We might find some place out in the barn where you could stay.”

“Bring hither the fatted calf, and kill it; and let us eat, and be merry: For this my son was dead, and is alive again; he was lost, and is found” Luke 15:23-24.

That’s the thrill of the welcome, my friend. The past is all covered. How do you know it? By faith. God says so. The sprinkled blood is speaking.

The second thing has to do with the future.

“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.

Believe me, when God finishes something, it’s finished—nothing more to do; it’s perfect. And so it is written in Jude, the 24th verse, that He’s “able to keep you from falling and to present you faultless before the presence of His glory with exceeding joy.”

Ah, you say, “I don’t know how God can *ever* get me to the place where there’s no sin left in me.” Leave that with Him, friends. I know you don’t know how He can do it. I don’t either. Believe me, if I had to look at my record and judge the future by the past, I’d be utterly discouraged. Talk about preaching? I wouldn’t even

be around here, friend. I'd be hiding my face in some cave somewhere. But I *know* that He is able to keep that which I've committed unto Him against that day. I *know* He's able to save them to the uttermost that come unto God by Him. I *know* He's able to finish what He started and to make me, in fact, what He *counts* me as tonight. He *counts* me as righteous. He's going to *make* me that way, and before the universe, He's going to exhibit me as evidence that He can do what He says He'll do. Understand it? No. Believe it? Yes. I thank God for it tonight.

Well, that takes care of my past and my future. All that's left is the present. You know what God tells me? He says that He will keep me moment by moment. That same verse I gave you in Jude about the future, it's for the present too. "Now unto Him that is able to keep you from falling ..."

Ah, but you say, "I fall."

Well, what in the world made you keep on? Why aren't you lying there right now where you fell the first time? Or at least the 50th time? You know, I fell down not very long ago. I fell on the ice. But I didn't stay down. Someone was asking a man who was supposed to be a success in business what the secret of his success was. He thought a minute, and he said, "Well, if there's any secret to it, I'd just say this: I got up every time I fell down."

Can you say it any better? Now remember, friends, I'm not teaching you that it's necessary to fall; it isn't. He's able to keep you from falling. But I am telling you:

"If any man sin, we have an Advocate with the Father,
Jesus Christ the righteous" 1 John 2:1-2.

Oh, friend, let's think of it then: the past is covered by His blood; the future is guaranteed, insured, underwritten by His promise—it's *His* job to get you there. You don't know the way, and if you *did* you couldn't get there. Why not leave that responsibility with Him? What a shame it would be to start in the first grade in school and look ahead eight years and say, "I don't know how in the world I'm ever going to pass those final examinations in the eighth grade." [Audience laughter.] Why it wouldn't be a good thing even to do that in the first year of high school as you look ahead to your final examinations at the end of the fourth year, would it, friend? Listen, we have a Teacher that guarantees to get us through. He's even supplying us the questions in the final examination. What could be more wonderful than that? And He guarantees, I repeat, to get us through. And this present life that we live moment by moment, in between the past that's gone and the future that's ahead of us, remember He's able to keep you from falling. But if you fall, He's able to help you get up and go on. We learn by our mistakes as well as our successes. We learn by our failures as well as our victories, don't we? But remember, this whole thing is by the blood.

But let me tell you something: More and more as time goes on (and if you forget everything else tonight, please remember this), God wants to lead us into an experience where the blood is applied *before* we fail instead of after we fail.

Let me illustrate it. I was talking with you about that vase. I get careless and I break the vase, and I think I'll pay for it. I think it'll cost a dollar or two. And I find out that to replace that particular vase costs a thousand dollars. What happened? I get real sorry, *real* sorry. And friends, if I didn't have any money to pay *that* kind of price, and some kind friend offered to pay it for me, I ought to listen if he says, "Will you please stay here and see what it costs me to get that money?"

When we come to Calvary, we're face to face with one who is paying the price of the transgression of the law. *We* can never pay the price. But if we'll tarry at Calvary, day by day, we can learn better every day how much sin costs. If we learn it *after* we've sinned, we'll be sorry enough to say, "Lord, forgive me." But if we'll learn it before we sin, we'll learn it enough to say, "Lord, keep me from doing that thing." Do you see? The key is being sorry enough.

Suppose, here's a hot stove, and I put my hand on it. Wow. And I say, "Oh, that hurts me" but I still have my hand on it, what would you say? You'd say, "It's not hurting you very much or you'd move!" Isn't that right? Listen, friends. No matter what you say, if you cling to sin, the problem is: It isn't hurting you enough. That's the problem. But how can what gives you fun come to bring you pain? How can you become so changed that what used to delight you now makes you want to run the other way? It comes, friends, by looking at the bleeding Lamb. It comes through the power of the blood. It comes through seeing what sin did to Jesus. And if you will look, you will be changed. There's no question about it. This is the power of the blood. Oh, that it may be applied in our lives, day by day.

So, let's meet Him at the cross. What do you say? Let's meet Him at the altar. Let's meet Him at the mercy seat. The sprinkled blood, the sprinkled blood, the sprinkled blood. And if we'll give Him the time, He'll do the work in our heart. Remember this, no matter how bad your sins are, the blood can cleanse you. No matter how many times you have failed, the blood can lift you. No matter how far you are from Him, the blood can bring you near. He is able to keep you from falling and present you faultless before the presence of His glory with exceeding joy.

How many of you would like to send Him the word tonight that we want Him to finish what He started in our hearts and lives? How many would like to do that? Oh, friends, thank God. He loves you, and He *will* finish the work.

Now, I want to tell you something else before I close tonight. I want to tell you about something that happened on August 25, 1950, 30 miles outside San Francisco's Golden Gate. John Napoli was fishing for salmon. Early that afternoon, he had caught nearly \$3,000 worth of fish, and he was coming into harbor. But he had to go slow because there was a dense fog. Two miles from San Francisco Bay, he suddenly noticed that the water around him was just alive with people, and they were struggling to keep from drowning. These men were from the hospital ship of the United States Navy—the ship called Benevolence, which had just gone down after being rammed by another vessel in the fog. There beneath the surface of the water, John Napoli could see that white ship with the big red cross on it had already sunk. And now, as the fog lifted a little, he saw hundreds of people struggling there, thrashing around in the open. And afterward, he said, "My eyes were full of tears, and God said to me, 'Now you've seen them; go to work.'"

So, forgetting himself, this small fisherman began to reach over the edge of his boat and grab a man and pull him into his boat. Then he'd reach over and get another man and pull him out of the water and get him in his boat. But do you know what? Pretty soon, he had all he could hold, along with the \$3,000 worth of fish. You know what he did? He threw out a box of fish, pulled in another man or two. Then what should he do? He threw out another box of fish, pulled in some more men. And thus it kept on, my friends, until at last all his fish were in the bottom of the ocean—nearly \$3,000 worth. But by the grace of God, in his heroic work, he pulled 70 people to safety with that little boat of his. Was it worth it? My dear friend, you've got a boat. And you've got something in it. But if you can see the lost souls around that are struggling for help, out will go the fish, and in will come the men. The only passion for a blood-bought soul is the passion for other souls. And what John Napoli was doing that afternoon in bringing in his catch wasn't wrong; that was his business. But suddenly there came the realization that that day he had another business infinitely more important.

What have you planned to do in life? And there's someone with smug complacency saying, "Oh, I know what I'm going to do. I'm going to be a foreign missionary or a home missionary. I'm going to be a doctor or a preacher or a nurse or a teacher." Let me tell you something, my friend. Listen. When I was up in Washington, as I was telling you about, a number of years ago, at our chapel period at the seminary one morning, our speaker was a man who had been the president of several of our colleges. And what he gave us that morning in chapel I shall never forget. It was a report of a questionnaire that he had sent out to hundreds of students in our schools—the elementary schools and perhaps the academy. But among the questions, he asked this one: "What do you plan to be?" And it was interesting, there weren't very many people planning to be farmers. And I could give you a list of quite a number of things that people weren't planning to be. Do you know what most all of these boys and girls that answered the questionnaire in our schools were planning to be? Doctors or preachers, nurses or teachers. And doubtless, their parents thought, "This is wonderful. They're training our boys and girls to be doctors, preachers, nurses, teachers."

But this college president went on to say that another question he asked in the questionnaire was: Why do you wish to be what you are planning to be? And the answers were very interesting. There were many, of course. But he told us that *most* of them could be summarized under these two answers: First, doing this will keep me from having any Sabbath problems, (I'll have security, in other words.). If I'm a preacher, I won't have to worry about keeping the Sabbath—make a living without having to worry about that. If I'm a doctor or nurse, well, they can work seven days a week, can't they? If I'm a teacher, there again, I don't have to work Saturday. So my financial problem is solved if I'm a preacher or a doctor or a nurse or a teacher. That was one big reason. The other one could perhaps be summarized in the way it was put by a number of the students: People look up to a doctor; people respect a preacher. A nurse, a teacher, they have influence. To put it simpler, all those four people there are "somebody," and I want to be "somebody."

There you have it, my friend. And stripped of all the tinsel, a lot of it can be just plain selfishness. And as the result, we have too many doctors, too many preachers, too many teachers, too many nurses. And if they were in that boat,

they'd keep the fish and take on a few drowning people and pull into port with a few souls and a lot of fish.

What are you going to do, my dear friends, with your life, your boat? Are you going for glamour? The glamour that attracts you is probably not the glamour of Hollywood or the glamour of the gangsters of Chicago; it's no honor to you if you choose to turn aside from the role of the bootlegger and the gambler. Oh, no. But what Jesus is looking for is those who will bear the cross after Him. For it is written:

“If any man will come after Me, let him deny himself,
and take up his cross, and follow Me” Matthew 16:24.

Ah, but you say, “Brother Frazee, don't you think we need some doctors and preachers and some nurses and some teachers?” Yes. And we need some farmers and some colporteurs too, and some bookkeepers and some cooks. But first of all and last of all and most of all and through it all, we need young men and women and older who have put aside all thought of position and remuneration and have accepted the call of Jesus to share with Him in soul winning for the duration of the war.

And my dear friend, I pray that the scales may fall from some eyes tonight. I pray the prayer that Elisha prayed for his servant: “Lord, open the young man's eyes.” (see 2 Kings 6:17) Because too many have been blinded by the glory of this world. Too many have been lulled to sleep by the idea that you can be a worker for God and still have the attention and the respect and the position and the remuneration that the people of this world find in other ways.

Listen. What did those girls sing for us tonight? “So send I you to labor ...” what? Oh, nobody would do that! Nobody would send somebody in this generation to “labor unrewarded.” But you sang it. Where did you get that idea? And what was the next line? “To serve unpaid” (not with offers of 2 or 3 or 5 or 10 dollars an hour).

“So send I you to labor unrewarded, to serve unpaid ...”

What was the next one? “unloved, unsought ...” oh, that's the worst of all, “unknown.”

“If I could just ‘be somebody,’ be ‘recognized,’ have some title, some position, some recognition, I'd be willing to suffer. But you mean I must not only sacrifice remuneration, I'm not even going to be *noticed*?”

Thank God, 11 out of the 12 that Jesus said that to took the challenge. They all gave their lives to it, my friend. And 10 of the 11 died a martyr's death. But they all thought it was worth it.

When one has caught a glimpse of Calvary, there's only one thing that's worthwhile, my friend—it's to press close to the bleeding side of that Man on the cross, to help Him bring an end to His pain and to the pain of this world. Will you join with Him in that?

I want to ask a question right now. It's not a general one, and it isn't like any question that I've asked you all week. I'd like to find out something: is there somebody that in the last 10 minutes, as I've been telling you this experience of John Napoli and on with these things from the Scriptures about what God's call is, I'd like to know if there's somebody that in the last 10 minutes, you've come face to face with the decision about what God wants you to do with your life, that's changing your mind and heart, and by God's grace, you're going to live for that *one* thing that God has put in your heart here tonight; if there's one soul that's gotten hold of that in the last 10 minutes, oh, friends, I'd be so glad to know it. If you have, I wish you'd stand. Somebody who's come face to face with a decision. By God's grace you're going to do what John Napoli did—you're going to throw overboard a lot of good things and spend your life saving drowning souls. Let God handle the remuneration and the recognition. That's good, my young friend; stand please. And you my brother. Anybody else that says, "Yes, God's talking to me." God bless you.

God knows how to apply things, friend. I'll leave that with His Spirit. He knows. God will talk to you about things that I don't know anything about. He'll talk to you about changes in your life, decisions that need to be made. But oh, he that winneth souls is wise. Moses turned his back on the throne of the world's greatest empire just to carry out what he was born for. You've been born for a special work. Don't settle, my friend, for anything else.

Oh, I love the sweet, quiet but challenging work of the Holy Spirit. So send I you to labor unrewarded; to serve unloved, unpaid, unsought, unknown. To bear rebuke. To suffer scorn and scoffing. So send I you to toil for Me, alone.

I want to tell you something, friends. Oh, everybody listen to what I'm about to say. This is my closing picture: Suppose we should go to heaven tonight; suppose it were our privilege to spend several days there, and we're thrilled with the beauty and glory of the place. The music is unsurpassed, the food is delicious, everything wonderful. And finally, we turn to Jesus and say, "Jesus, this is wonderful. I want to do something for you to show my appreciation. Is there somebody anywhere around here that needs some food that I could carry here from the table? I'd just love to take them." What would Jesus say? Well, He'd shake his head, "There aren't any hungry people up here."

"Well," I say, "is there any poor person that I could take something else to?"

"No."

"Well, maybe there's some sick person I could visit. Is there?"

"No."

"Well, maybe there's somebody that needs to know more about the Bible that I could go give a Bible study to."

"No."

"You mean there's nothing like that that I could do up here, Lord?"

“Not a thing.”

“Nobody to help, to nurse, to serve?”

“Not a one.”

“Oh, Lord, I just want to show my love.”

And then I picture Jesus as saying, “Now there *is* one place in the universe where there are some hungry people, and there’s a spaceship leaving for it right away. Would you like to go?”

“And where is that?”

“Oh, that’s down there...[Tape cuts off.]

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