

# Great Problem of Sin

#0671

Study given by W.D. Frazee

Before we turn to the scripture this morning, I wish we might meditate—sing this hymn number 120:

When I survey the wondrous cross,  
On which the Prince of glory died.

We're told that the sacrifice of Christ as an atonement for sin is the great central truth around which all others cluster. I'd like to have us meditate on the words of this grand hymn of Isaac Watts. Remain seated.

[Singing.]

When I survey the wondrous cross,  
On which the Prince of glory died,  
My richest gain I count but loss,  
And pour contempt on all my pride.

See, from His head, His hands, His feet,  
Sorrow and love flow mingled down,  
Did e'er such love and sorrow meet,  
Or thorns compose so rich a crown?

Since I, who was undone and lost,  
Have pardon through his name and word,  
Forbid it, then, that I should boast,  
Save in the cross of Christ, my Lord.

Were the whole realm of nature mine,  
That were a tribute far too small,  
Love so amazing, so divine,  
Demands my life, my soul, my all.

I'd like to study with you for a little while this morning the problem of sin—the great problem of sin. It's the greatest problem in the universe. In fact, were it not for this problem, there would be no other problems, and when this problem is solved, there *will* be no more. This is the one simple problem from which all other problems come. And, may I say, friends, it's a problem not only to men but to God—the greatest problem that God ever faced—the problem of sin.

Now, we are acquainted with certain words and phrases that we tend to repeat concerning this matter. We're acquainted with certain texts and the words that they say. I think sometimes it's very easy for us to get to thinking of words and their meaning in a very limited way.

For instance, we say that the penalty for sin is death. That's true. I want to study that with you this morning. When we think of the penalty for sin being that, we're inclined to think of some law in this world that has some penalty. A man breaks into a store and robs that store. The penalty may be five years in prison, and he goes and pays that penalty. Another man may murder somebody. The penalty is death. They take him to the gallows. He hangs. The penalty of the law.

Men have made those laws, and men make their penalty, and I say, we are inclined perhaps without thinking to suppose that the penalty for sin is something like that. In other words, God thought of something that he wanted to make as a law, and so He made that as a law.

And then, He thought, Well, there must be some penalty in case they disobey. What shall the penalty be? Well, we'll make the penalty death. Since the law is the highest law in the universe, the penalty must be something very severe, and so the penalty is death.

I say, if we're not careful, we're liable to limit our thinking on sin and death to something like what I just went over. I will not say that what I have gone over is not so. I will just say that it is woefully inadequate to picture the thing as it is, and if our thinking on this matter is limited to that, then we must think this question. Could not God have made a different penalty? Why does God say that, if you do this or this or this, you must die? Why did He tell Adam and Eve that for what sin so small a thing as eating from the forbidden tree that death would be the result?

I would like to suggest for our thinking this morning that there is something infinitely deeper in this matter—something infinitely deeper. The penalty for sin, which is death, is no obligatory decree on the part of God. It is not in the sense that men devised a punishment or penalty—a punishment or penalty that God has thought up in order to frighten people or to scare them into obedience. Nothing of that kind, no.

Let us study it and see if we can discover something of its meaning this morning. There is no way to study the problem of sin without studying the law, for Paul tells us very plainly in Romans 3:20 that:

“...by the law is the knowledge of sin” Romans 3:20.

In fact, he tells us in Romans 7:7 that he:

“...had not known sin, but by the law...” Romans 7:7.

So, it is the law that points out sin. In fact, we all know that classic definition of sin in 1 John 3:4. Will you repeat it with me:

“Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law” 1 John 3:4.

That's what sin is—the transgression of the law. Now, the law, as we know it, is given to us in these Ten Commandments, written by the finger of God upon the two tables of stone. It's sin to transgress that, but now, let us look a little further into the nature of that law.

The law is said to be God's will—Psalm 40 and the 8<sup>th</sup> verse:

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

But God's will for us is our eternal happiness. In Jeremiah, the 29<sup>th</sup> chapter, He says:

“For I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you an expected end” Jeremiah 29:11.

Another translation says, A happy future and hope.

God says, I know what I'm thinking about, as far as you are concerned. I'm trying to make you happy. I want you to be happy always. So, the will of God for us is our happiness.

May I say at this point, friends, something that may sound a little strange to some people unless they've thought of it before—that God is more anxious to have us happy than He is to have us good. Now, if you haven't thought about it, you'd probably think just the opposite.

Many people think that God wants them to be good, but He doesn't care too much whether they're happy or not, and so if they want to be good, they think about God, but if they want to be happy, they think about something else and somebody else. But God wants us to be happy.

But let me put it this way. The only way reason He wants us to be good is so that we can be happy. Happiness is the end—the object—of it. Righteousness is the means to that end.

To state it in another way, God, who made us, made us to be happy, and He thought out the very best way to *be* happy, and He made that the law of life. That's the way we work—just the same as a car works when you put gasoline into it and it won't work when you put water in the gas tank.

Just the same as a cow thrives on green grass and grains mixed for food and so forth, and it wouldn't work at all if you'd put gasoline in the water trough—wouldn't be good for them—so God has put down the things that will cause us to work the best, physically, mentally and spiritually, and be successful and be happy—that's His will for us. In other words, that's His law.

Let me state it in still another way. The law is not something that God thought up that *He* wants for *Himself*. The law is what God has thought to make *us* happy.

Now, the Devil has tried to confuse us—confuse all that—and that’s why there’s so much confusion. Many people think they’re doing God a favor if they even try to keep the Ten Commandments. It’s no more a favor than a child is doing his parents a favor when it eats the good food that the father and mother provide for it. It’s not doing the parents a favor. It may please the parents because the parents want the child to be well and healthy and happy. It’s not doing the parents a favor when the child eats the good food instead of going out and eating the mud out of the gutter. The will of God in His law is the highest expression of infinite wisdom and infinite love.

Now, when we study love—and we can’t study anything we’re studying this morning without studying love—we come to think of what love is. One of the best definitions that I’ve found of love, of course it falls way short, but nevertheless, it’ll help us—and that is that love is the desire to please—an intense desire to please. It certainly includes that, doesn’t it. If you love somebody, you want to please them, and the more you love them, the more you want to please them.

Well, God loves us, oh, so much, and His love for us has led Him to want to please us in every dimension. In other words, He wants to please us and make us happy as *much* as possible, as *long* as possible. What more could you ask? As *much* as possible as *long* as possible. As *much* as possible—that’s infinity—no end to it.

“..in thy presence is fulness of joy...” Psalm 16:11.

As *long* as possible—that’s eternity—no end to it. And the same verse:

“...at thy right hand there are pleasures for evermore” Psalm 16:11.

Forever more. My, friends, if there weren’t a devil around to confuse and befuddle people, and even if he were around, if men wouldn’t listen to him, how crystal clear all this would be in the mind of every soul.

God says, I want you to be happy just as *much* as possible as *long* as possible, so I’ve provided infinite pleasure to last for all eternity, and all that is what is comprehended in the Ten Commandments, and that’s why *all* that’s in the Ten Commandments is love. And so, all the law is fulfilled in one word and that’s love—that’s love. Very well.

Now, let us study what sin does. Selfishness comes along, and selfishness says, Now, I’m not going to be confined by that law. I’m not going to be restricted. I’m going to cut loose. And so that’s exactly what sin does—it cuts loose—and when it cuts loose, it cuts—it cuts.

Isaiah, the 59<sup>th</sup> chapter, and the 2<sup>nd</sup> verse:

“But your iniquities have separated between you and your God...” Isaiah 59:2.

Right at this point, I pause to introduce a very important point. There are some things that even God can't do. There is no way that God can make an elevator that will take you up and down at the same moment. Even God can't do that. Even God cannot make you wet and dry at the same moment. Impossible. And there are many other things like that that we do well to meditate on.

Many people blame God for something which is simply true in the very nature of things, so do not blame God if you find out that there's no way to be in hell and heaven at the same moment. Impossible—impossible.

So sin separates, and that's another thing that God can't stop.

“But your iniquities have separated between you and your God...” Isaiah 59:2.

Suppose that my hand had a will of its own and an intelligence of its own. It's **linked** with my body. Every moment, it's receiving the life blood from the heart as it pumps out there and returning it for purification.

But suppose that that hand could choose to take the sword and cut itself off. What would happen to the hand? It would die. You're all sure of that, aren't you. Would that be because the head had decided to kill it? No, no. Wouldn't be because the head had decided to kill it at all. It would be because the hand had decided to cut itself off from the body.

Study what sin does to each soul who chooses it. Each soul who sins says, I choose to cut myself off from God.

“But your iniquities have separated between you and your God...” Isaiah 59:2.

And so, inevitably, as Jesus says in John, the 15<sup>th</sup> chapter:

“If a man abide not in me, he is cast forth as a branch, and is withered...” John 15:6.

If we are severed from Him, we can do nothing, as the fifth verse says, reading the margin.

“...[severed from] me ye can do nothing” John 15:5.

And since God is life—the only source of life there is for the universe—when sin cuts us off from Him, inevitably and eventually, what happens? We die. It's in that sense, friends, that the wages of sin is death. It's in that sense that the penalty for sin is death. It is not because simply by some legal enactment that might be changed by some judge that the wages of sin is death. Oh, no. It is **from** the very nature of things.

And, if I may say it reverently, it is something that even God cannot change. In other words, there is no way to live apart from life—no way to live cut off from life—no way to keep on existing without being connected with the source of all life. So, notice, God does not cut us off. It's sin that cuts us off.

Now, there's another very important thing in this that we want to study, and when we understand this, it helps us to see something of the plan of salvation, and that is that this cutting which sin makes—while it brings death eventually, it causes suffering immediately. All suffering is the result of that cutting off.

Back again to my hand and body. If the hand, as I say, had a will of its own and it could choose in order to not have to listen to the head any more, not have to go along with the body—it could choose to just cut itself off—would there be any suffering? Oh, yes. Would the hand suffer? Yes. But what about the body—would it suffer? Yes, the body would suffer. Would the head suffer? Yes, yes.

Paul makes that very plain in 1 Corinthians 12—he says, If one member suffers, what else happens? The whole body suffers with it. And that is true in this relation of man to God and God to man.

My dear friends, there is no way that you can cut yourself off from God without suffering—no way, no way. And like a foolish child, you may frown and kick and bang your head on the floor and say, Why doesn't God fix it so I don't suffer, but there is no way to be separated from life without suffering. There is no way.

But that's only half of it, and by far the smaller half. God is suffering—God is suffering. When I cut myself off from God, like the branch severed from the vine—it's not only the branch that begins to lose that sap which shows that the separation has taken place, but look at the vine, my friends, and you will see that vine bleeding—bleeding. There's a wound that's been made there, and from that wound is issuing forth the life of the vine.

And so, my dear friends, when you sin, you not only sever yourself from God, but in doing so you leave a wound in the heart of God, and the heart of God bleeds for you—the heart of God bleeds for you. Oh, how it hurts—it hurts.

And some people know so little of this that they say, Oh, God doesn't have to suffer. There's only one way in this universe that God could quit suffering and that would be to quit loving, and He can't quit loving because He is love—1 John 4:8—and love can't quit loving. It wouldn't be love; it wouldn't be God.

I'm giving you a number of things to meditate on this morning. You can get a lot more out of them if you'll take them and meditate over them in your private devotions, and this is one—the relation of love and suffering, and I say to you that there's no way to avoid the suffering of love—no way. Love *must* suffer whenever a separation takes place. The reason for that is that love wants us *with* Him.

In John 17, verse 24:

“Father, I will that they also, whom thou hast given me, be *with me* where I am...” John 17:24.

Where does Jesus want you? With Him. Does He really? Do you know that? And right at your side is the enemy to say, Oh, He doesn't care much whether *you're* there or not. He'd like to have Brother [unintelligible] there and Dr. [unintelligible], Sister [unintelligible], but He doesn't care anything about *you*—at least He doesn't care very *much* about you. Oh, He probably will be glad if you're there, but He won't miss you very much if you're not there.

Did the Devil ever tell you that? Well, if he hasn't, he will, friends. That's one of the greatest in his bag of tricks. And it's the meanest lie in his whole [unintelligible]—the meanest lie in the whole [unintelligible]—to try to get you to think that God is not suffering.

But may I tell you that the more you believe that, the more He suffers, so you cure nothing by that—you cure nothing by believing that lie. You only add to the problem. You only rub salt and pour vinegar into the wounds that are alive with pain.

And if you'll meditate on it, you'll begin to get glimpses of the fact that there is no way to make it any different. If there's separation, there must be suffering, provided there is love. It's inevitable. Even God can't stop it. And the more that that separation is the result of misunderstanding, estrangement, the more it hurts, hurts, hurts. So sin hurts God.

I'd like to go a bit farther. Sin not only hurts God, it finally kills Him. It's that bad. The separation is that impossible to endure. The agony is so intense that sin not only pains His heart it breaks His heart.

If I were the enemy, I'd sure try to get people to sleep while we study this subject. Friend, if any of you are tempted to be sleepy, I'd suggest rather than sleep, you stand up or pinch yourself or anything to stay awake. We've had many an important study from this pulpit. There's never been anything more important than what I'm studying with you right now, and oh, I long that every soul shall sense this, because, I'll tell you, if you do, friends, the power of sin is broken—broken. We can't sin if we sense this, and that's what the enemy knows.

May I illustrate it in another way. 1 John 1:7 says:

“But if we walk in the light, as he is in the light, we have fellowship...”  
1 John 1:7.

Fellowship. Brother [Clouse], who spent many years in Africa as a missionary used to tell us the definition that one of those African natives gave of fellowship. He said, It's two fellows in one ship. I thought, That's pretty good—two fellows in one ship.

The Bible brings us a similar thought in Amos, the third chapter, and the third verse:

“Can two walk together, except they be...” Amos 3:3.

What?

“...agreed” Amos 3:3.

Agreed. That was what God appreciated so much about Enoch. Enoch walked *with* God. That’s what the Bible says in Genesis 5—Enoch walked *with* God. He and God agreed. They walked along right together in sweet communion, and that pleased God. God tells us so in Hebrews, the 11<sup>th</sup> chapter, and the 5<sup>th</sup> verse:

“By faith Enoch was translated that he should not see death...for before his translation he had this testimony, that he...” Hebrews 11:5.

Did what? He:

“...pleased God” Hebrews 11:5.

Do you know what pleased God about Enoch? Enoch walked *with* God. And God said, Enoch, we’re going for a walk this way this morning, and Enoch said, That’s fine, Lord. I just love to walk with you. And when the next day, the Lord said to Enoch, Well, Enoch, we’re going out here to this city this morning to preach, Enoch said, That’s fine, Lord. I’m walking right along with you.

Enoch kept that up for 300 years, and it pleased God. Of course, it would please Him. Wouldn’t it please you if somebody loved you enough—that much to stay right with you?

Now, God is going to have 144,000 people like that pretty soon. You can read about them in Revelation 14:4:

“...These are they which follow the Lamb whithersoever he goeth...” Revelation 14:4.

That word follow doesn’t mean follow in the sense that He’s a mile up there and we’re just sort of watching where His footprints are. It means follow in the sense of go along with. He’s the leader but we’re in the same group that goes with Him. That’s fellowship. That’s walking with Him. That’s agreeing with Him. That’s the fellowship of love. That’s supreme happiness. That’s what’s pictured in the Song of Solomon, the second chapter, the first few verses:

“...I sat down under his shadow with great delight, and his fruit was sweet to my taste. He brought me to the banqueting house, and his banner over me was love” Song of Solomon 2:3-4.

Now, what does sin do to that fellowship, my friends? Oh, sin separates. Notice, Isaiah, the 53<sup>th</sup> chapter, and the 6<sup>th</sup> verse:

“All we like sheep have...” Isaiah 53:6.

Done what?

“...gone astray; we have...” Isaiah 53:6.

What’s that next word? Turned.

“...turned every one to...” Isaiah 53:6.

What?

“...his *own* way...” Isaiah 53:6.

Oh, yes. You get the picture? Here are Jesus and I walking along together in the sweetest fellowship. We’re going together on the path of life. Then, I turn—I turn. Turn to what? My own way—my own way. Did you ever want your own way, friends? If you knew what it cost, you’d never want it any more. I turn to my own way. What does Jesus do? Ah, friends, He stands there broken-hearted. Like Judas, I go out alone, but I leave a wound in the heart of my Lord.

Do you see God standing there in the pathway alone? He and the soul have been in sweet fellowship, but now the soul is alone, out in the ways of darkness, and God is alone standing there in the silence of eternity. And may I tell you, it tears apart those cords of love and fellowship. Oh, how God suffers.

Think of it this way. God stands there and He thinks, To think that after all I’ve done for that man to show my love to him, but what can I do, God says—what can I do—what can I do?

Yes, sin separates, and do you know what some silly mind would say? Oh, why doesn’t God just, if He can’t get you to go His way—why doesn’t He just come along and go your way. That’s just how much faith some people have, friends. The way some parents are—they think if they can’t get the children to go their way, then they’ll go the children’s way.

That is not love, my friends. That’s downright selfishness, and God is not selfish. He’s love, and love will not unite in sin in order to avoid suffering. All that true love can do is stand and weep in the paths of righteousness.

If the prodigal son had had some fathers, the father would have been down there with him, perhaps helping him celebrate, and having a gay old time with the bright lights, and the boy might have said, Father’s a great pal, but both the father and the son would have been lost.

No, love cannot join in sin in order to avoid the separation because love takes the long view. Love knows that while the greatest goal is happiness that there is only one true road to happiness and that is righteousness. That’s why God can’t change His law. It isn’t that He *won’t* change it. He *can’t* change it, friends. Two

and two are four, and there's no way to make murder and adultery and theft and lying a road of happiness. Even God can't do that, no matter how many people would like to get Him to—no way—no way.

And so, love must suffer. Yes, sin separates, sin makes separate, and sin kills. It kills man—the severed branch, the cut off arm—but ah, friends, it goes back to the **heaven** heart. Sin killed God.

And do you know what God did in order that man might see that? Let His son be hung on a cross of wood for six hours and die in a human body in order that man might see the suffering that sin has brought to the heart of God for 6,000 years, for that suffering did not begin when they nailed Jesus to the cross, nor in that dark hour when He entered Gethsemane. Neither did it end with the expiring breath of Jesus Friday afternoon. No.

The cross began when sin began. That's when the separation took place. That's when the suffering started. And the suffering lasts on through these many years—these long ages—and must continue as long as sin continues, until the last sin is gone. Only then will the suffering cease.

Do you see why the taking away of sin is called the atonement—the atonement. Look, if you will, at that word—a-t, o-n-e, m-e-n-t—atonement or at-one-ment. Sin separates. Take away the sin and we are at one with God. The separation is over, therefore the suffering stops, but the suffering will never end until the separation is stopped, and the separation can never be healed until the sin is taken away.

There you have it, my friends, in that inevitable order—sin, separation, suffering—sin, separation, suffering. Would you like to end the suffering? Then you must end the separation. Would you like to end the separation? Then you must take away the sin.

But, ah, friends, while you and I can cause the separation, we cannot cure it. But there's one thing we can do. We can look to the thing and to the place which *will* cure the sin and take it away. Do you know where that is? That's the cross. And do you know why? Because that's where this suffering that sin has caused—that's where it is revealed—that's where we see it. That is the porthole, as it were, in which we look out on the great ocean of God's love and sorrow and suffering. At the cross, we see what sin does to the deity. It breaks the heart of God.

And the Father suffered just as much as the Son at Calvary. And you know what it was that broke the heart of Jesus. It was the separation. He took our place. He suffered that separation that sin makes, and so from the agony of darkness He cried out:

“...My God, my God...” Matthew 27:46.

What?

“...why hast thou forsaken me” Matthew 27:46.

Yes, sin separates, and the very heart of God was torn apart there in that dark hour. What did it? Sin did it—sin did it.

I'm sorry that I've ever grieved Him, aren't you? And I'm glad to know that He loves me so much that the only thing that can dry His tears and heal his heart wound is for the separation to be ended. Through the ages of eternity, He'll always be endeared to me as I reflect that He could not have been happy without me—he could not have been happy without me.

Oh, friends, if we can see the suffering that sin brings in time, while we're still impressionable, while it's still possible for us to be changed—if we can see the suffering that sin brings to the heart of God, do you know what we'll do? Love will conquer, sin will be taken away, the separation will be ended and the sorrow over forever more.

All that I've studied with you is wrapped up in one matchless sentence in *Acts of the Apostles*, page 209:

“If sinners can be led to give one earnest look at the cross, if they can obtain a full view of the crucified Saviour, they will realize the depth of God's compassion and the sinfulness of sin” *Acts of the Apostles*, page 209.

Let' gather at the cross. What do you say, friends? Oh, let's gather at the cross. It would be well for us to spend a thoughtful time every day thinking about these things. If we would ever be saved at last, we must all learn the lesson of penitence and faith and love at the foot of the cross.

Let's gather here day by day, not by the clock, but oh, friends, that here, kneeling at the cross, we may let the drops of blood, as it were, fall down upon us. As Wesley sings in his matchless hymns:

Then let us sit beneath His cross,  
And gladly catch the healing stream.

Let the water and the blood,  
From the riven side that flowed,  
Be of sin the double cure,  
Save me from its guilt and power.

Love will do it, friends. Love will end the separation. If we just look up, we'll see it. It'll cure us of wanting our own way. It will cause us to hate our own way. And where we have strayed from God, we'll press close to His side, fearing ever to lose the touch of His dear hands.

I'd like to tarry, after studying this. Wouldn't you, friends? Wouldn't you like to kneel down with me here at the cross, as it were, and let us look up into that dear face and remember He suffers yet.

John saw Him there in the heavenly sanctuary:

“...a Lamb as it had been slain...” Revelation 5:6.

Love suffers till the separation is ended. Wouldn't it be a wonderful thing if we could tell Him that we're willing, as far as we personally are concerned, for the separation to stop right now? Wouldn't that be nice?

Ah, how that eases the heart burden. How that changes the tears of anguish to tears of joy. How the Father's arms are extended as the son, long lost and wandering, is grasped and clasped in that loving embrace. Wonderful love and wonderful joy to the father's heart.

Only the love that suffers like that can rejoice like that. The measure of the love is the measure of the suffering, and the measure of the love and suffering is the measure of the joy—eternal joy—as we enter once more into fellowship with Him.

Let us kneel together in prayer. Our Heavenly Father, we thank Thee this morning for the atonement, not to appease Thee, Lord—forever banish from our hearts that pagan notion—not to change Thee or to make Thee love us more, but to change us and help us to love Thee more. We thank Thee for the sacrifice of the cross, not to make Thee willing to forgive us but to make us willing to be forgiven.

We thank Thee for the love that flows from the bleeding heart of Jesus, for the suffering of that dear heart that cannot but suffer as it see us wander and sees us reaping the bitter fruits of our rebellion and disobedience.

Oh, Lord, forgive us, not just that it hurts us but that it hurts Jesus. Forgive us that we have ever even thought that we could gain anything by walking with Thine enemy, the great thief, the great murderer. Take these delusions away from us forever.

For Thine own dear sake, end the separation between our hearts and Thine this moment. We realize that this can be—it must be—only as sin is removed, so take sin, dear Lord. The dearest idol we have known, what e'er that idol be, oh, Lord, may it be torn from the throne of our hearts this morning that we may worship only Thee.

We thank Thee for the blood that flows in sorrow, the blood that flows in healing, the blood that washes away sin, the blood that heals us and cures us forever from this terrible iniquity. Oh, let it flow freely this morning, and as those drops of blood flow from Thy cross, we pray that the tears of true repentance may spring from our hearts.

May something of the sorrow of Thy broken heart be reflected in the sorrow of our broken heart, and thus may sin be washed away forever, and thus may we love Thee with that love with which Thou dost love us.

Now, dear ones, just where we kneel, if there's someone here this morning that needs to make a new consecration to Jesus and give your heart to Him, right

where you're kneeling there, won't you just reach your hand up to Jesus, and by doing that, give your heart to Jesus.

Yes, the Holy Spirit speaks to hearts. Oh, dear ones, make that decision to give Him all. It'll make Him so happy. Just reach that hand up to Jesus. Right.

Now, another appeal, dear ones. Is there somebody here this morning that knows you ought to or you know that Jesus is calling you, but you feel so weak and helpless, and perhaps even unable to move—if you'd like to have the dear Shepherd seek you and find you and help you home, if your soul cries out to get some help from God this morning where you are, just reach up your hand to Him right now where you are. Yes. Oh, yes. Jesus sees your hands, dear ones. He loves you. He will help you.

Is there another that's reaching out after God? Yes. Oh, our Lord, Thou dost see our hands. Thou dost see better. Thou dost look upon our hearts. We thank you for the loving hand of Jesus stretched out to save. We thank Thee for that wonderful love which never rests until sin is gone forever.

And so, reach down Thy dear hand and touch each struggling one this morning and lift us up, as Thou didst lift the paralytic in the days of old. Heal the leper, open the blind eyes, raise the dead, my Lord. Give us the very life of God, which is love, and may we go forth from this chapel this morning determined that we shall know nothing else but Jesus and Him crucified, that the tragedy of sin and the sorrow it brings shall move us to earnest action and to tireless endeavor. Thus, may we share with Thee Thy longing for the souls of men, and thus prepare to share Thine eternal joy through the never-ending ages. We ask it in Jesus' name, amen.

Let us stand.

[Singing.]

I hear the Savior say, Thy strength indeed is small,  
Child of weakness, watch and pray, Find in Me thine all in all.  
Jesus paid it all, All to Him I owe,  
Sin had left a crimson stain, He washed it white as snow.

Lord, now indeed I find, Thy power, and Thine alone,  
Can change the leper's spots, And melt the heart of stone.  
Jesus paid it all, All to Him I owe,  
Sin had left a crimson stain, He washed it white as snow.

Since nothing good have I, Whereby Thy grace go claim,  
I'll wash my garment white, In the blood of Calvary's Lamb.  
Jesus paid it all, All to Him I owe,  
Sin had left a crimson stain, He washed it white as snow.

And when before the throne, I stand in Him complete,  
I'll lay my trophies down, All down at Jesus' feet.  
Jesus paid it all, All to Him I owe,  
Sin had left a crimson stain, He washed it white as snow.

May I ask you children, and grown-up children, too, did you ever do anything bad and then see it make somebody suffer—your father, your mother, or some other loved one? And did you ever stand there helpless, as you see someone weeping, weeping, because of what you've done?

I'll tell you, dear friends, it stirs within the soul one of two emotions. Either the soul becomes bitter and says, All right, you fool, if you've got to cry over me, I'm going to get away where I don't see you. That's terrible, friends, but that's just exactly what happens eventually to the soul that sees the suffering that sin makes and will not give it up.

That's a terrible emotion to have stirred within our hearts, but there's only one alternative—just one—and that is to say, Oh, dear one, if that's the way it makes you feel, God helping me, I'll never do it again—I'll never do it again.

And so, this morning, if at the foot of the cross we've given Him our sins and let the memory of those tears—the ever-increasing clearness of the vision of that broken heart—keep us from yielding once to the thing that separates and breaks the heart of God.

Dear Lord, dismiss us with Thy blessing. Help us to walk in the light of love that shines in the face of Jesus and Calvary. We ask it in His dear name, amen.

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