

He Hath Clothed Me

Sermon #1023

Study by W.D. Frazee—November 18, 1966

The tape starts with a few people singing a song I am not familiar with, followed by a solo I am not familiar with.

“Come unto me”, He says, and “I will give you rest.” Have you come? Has He given you rest, have you found it? Now, I want to review very briefly with you, what we studied, last Friday night. Then I want to go into some wonderful things that God has been blessing my soul with. You know folks, that the things that help other people, are the things that help me. And I am so glad that God lets me get help from something, and then I can share it with other people. You know, we all, we human beings, we have similar trials and problems. We are in a world of trouble and perplexity, temptations, and all that sort of thing. But friends, there is a place where the light is shining. Let’s look up, through that open door, what do you say?

Now, I want to put on this little board here tonight, I want to put, 4 letters, and I am going to use them as the basis of our review. This first letter is “L”, and then down here, I am going to put “N.” Then over here I am going to put “F”, and then up here, I am going to put “S.” Now some of you know, what those four letters stand for. What kind of garments did Adam and Eve have, in the Garden of Eden? Garments of light. Now when they sinned, and broke God’s law, when they took that fruit of the knowledge of good and evil, they lost their garments of light, and so they were what? They were naked. That is all they had, was nakedness. And they felt ashamed of that, you will remember Genesis 3 says. [Elder Frazee paraphrases Genesis 3:7]. They sowed themselves together, (what?), fig leaf garments.

Fig leaf garments! But when God came, and talked with them, and unfolded the plan of salvation, you will remember, that God clothed them with garments of what? Skin. Skins of the animals, that were used in the sacrificial offerings, that first day. Now every human being, my dear friends, is in one of these last three conditions, for everybody has lost the garments of light, isn’t that right? The angels still have the garments of light, that is, the two thirds that are loyal to God. Some day, will we have garments of light? Oh yes, those are the beautiful white robes, that the book of Revelation, tells us about. And I want you to think of something interesting, right here at the beginning of our study tonight, friends. About the book of Genesis that opens the Bible, and the book of Revelation, that closes it.

You know, when you turn to the first two chapters of the Bible, you find a beautiful world, fresh from the Creator's hand, and no trouble in it, no pain, no sin, no sorrow, no disappointment, no death. Isn't that right? Everything, and everybody, is happy, and just right. But in the third chapter, the serpent enters, and by the time he gets through with his deadly work, there is thorns and thistles, sorrow, pain, and death. Is that right? And it has been that way ever since, but now, think of the last three chapters of the Bible. Do you know, dear friends, that just as the serpent comes in, in the third chapter, from the beginning, he goes out in the third chapter from the end, did you ever notice that? That's right, that's what the twentieth chapter of Revelation is about.

"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold of the dragon, that old serpent, which is the Devil, and Satan..." Revelation 20:1-2.

And what did he do with it? He bound him a thousand years, put him so he wouldn't deceive the nations anymore, and then at the end of the thousand years, that same chapter shows, that he is burned up, and all the wicked with him, that's the end. Is that right? Do you know what happens friends? Just as Eden, and this world, were alright until the serpent started his deadly work, as soon as we get rid of the serpent, he is gone. The last two chapters, give us a world, just as lovely as Eden was, in the beginning. Is that right? You will remember what the twenty first chapter says. You have it there.

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away..." Revelation 21:1.

Holy city comes down, God dwells with men, there is no more sin, no more sorrow, no more death. Ah, friends, I think that is wonderful, don't you? And so when you think of the Bible, remember, it opens with no sin, and it closes with no sin. And it is the serpent coming in, that brings the sin, and the sorrow, and the pain. When he comes, and people listen to him, there is trouble. Finally, when he is gone, no more sin, no more pain, no more trouble. I long for that blessed day, what do you say? But watch this point. All the rest of the Bible, all the rest of the Bible, and that takes in all, but those first two chapters here, and those two at the last. All the rest of the Bible, is the story of the great controversy, between the serpent on the one hand, and Jesus and His people, His church, on the other. Is that right? The whole Bible is that story.

I had never thought about it, just this way, until this week. But our, in our human nature, we want, just what Adam and Eve wanted. Do you know what Adam and Eve wanted, that day, after they had fallen, and after they met with God, and God told them, that were going to have to leave that Garden home? Do you know what Adam and Eve

wanted? They wanted the promise to be good, and stay right there, in the garden. They couldn't bear the thought of leaving that garden home. And they couldn't bear the thought, of going out there, where the thorns and the thistles, and all the other things, were going to be. And it makes me think of how many times, when I was a little fellow, and I had done wrong, and had to be punished. Daddy was about to give me a whipping, and I can just hear myself now, and hear my brother too, the two of us. And you know what we would say? "Oh, don't whip me pappa, I won't do it anymore." Do you think we meant it? Oh, yes, we meant it. But fortunately, and wisely, my father knew, that we needed, what? We needed the punishment, we needed the consequences. We had to learn that sin brings pain.

Adam and Eve learned it, that day, as the animals were slain, that provided the coats, to cover their nakedness. They learned that sin brings pain, and as they went out into a world of sin, marred with the curse, and had to wrestle with the earth, and deal with the thorns and the briars, they learned that sin brings pain. And all this was to teach them a spiritual lesson, of course. And it is to teach us a spiritual lesson.

I would like to deal with something very practical tonight friends. I would like to deal with this problem. What is the meaning of the ups and downs of the Christian experience, the hard problems, the disappointments, the discouragements, tests, the temptations, and even the failures. What does it all mean? Why can't we come to the altar, or pray all night, or do something, and have that all over with? Why can't we get past the place, where all these discouraging and disappointing things happen? In other words, why can't we get back in the Garden of Eden, where there aren't any thorns and briars? That is the question.

Well, in other words, why can't we have the garments of light? Why can't we? Now you may not, at first see, what I am getting at, but you will, as we go ahead. But I want you to mediate on these problems, because they are very practical. Some people think, that if they were only what they ought to be, and where they ought to be, that a lot of these problems wouldn't happen. But I want to tell you something friends, the One who loves you, more than anybody in this universe, has plans for you, to have thorns and briars. Now let us go to the third chapter of Genesis and read it.

"And unto Adam he said..." Genesis 3:17.

This is God speaking to Adam the day of the fall as they stand there in those fig leave girdles, cowering in shame and yet they have heard the promise of redemption in that 15th verse. The seed of the women eventually bruise the serpents head, but now watch.

"And unto Adam he said, Because thou hast harkened unto the voice of thy wife, and eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground (what is the next 3 words?) for thy sake..."

Genesis 3:17.

Oh, friends, what a world of meaning in, those three words!

“...cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; In the sweat of thy face shalt thou eat bread, till thou return unto the ground;...” Genesis 3:17-19.

Notice, Adam was to have difficulties, he was to have work. What kind of work? Hard work. How do you know it is hard? He would have to do what? Sweat. And people that try to skip that, with too much white collar, soft collar jobs, in air conditioning, dear friends, they do not know that they are missing, the blessing that God put in this program, when He said to Adam. Not, “Adam, I am going to curse you”, but “I am going to curse the ground, so you can get a blessing.”

“...cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life...” Genesis 3:17.

Why didn't God tell Adam, “Adam and Eve, I am going to fix things for you, so even though you have to leave Eden, you are just going to be happy, happy, happy, happy, happy, every minute.” Why didn't He tell them that? Well, you say, Brother Frazee, “What are you talking about, isn't a Christian supposed to be happy?” Yes, yes, but let's face some reality friends. Jesus was the happiest person who ever walked this world, but He was a man of sorrows, and acquainted with grief, don't forget it. He wept at the tomb of Lazarus. He wept, as He knelt in prayer many times. The Bible says, “with strong crying and tears.” There is a lot of laughter that goes on in this world, that the Bible says, is like the crackling of thorns, under a pot of fire. It's just a lot of noise.

From the moment that sin entered, until the present time, paradox, as this is, the only true joy, has sprung from and been accompanied with, deep sorrows. Don't forget it. The only star of hope that there was, that dark evening in Eden, after sin had entered, was made possible, by the sacrifice, of that first lamb, that was slain. The lamb had to die, so that the man could live. The lamb, so the man and the women, could be covered. They had lost the garments of light, they had left the world, where everything was just happy, happy, happy, every minute, they had left that. They left that, when they did what? When they sinned. And oh my dear friends, man can drop in a moment, but it is a long, long trail, back up the mountainside. We haven't got to the top yet. We are not back there yet, where Adam fell from. And Adam never got there, although he lived over 900 years. He never did get back to the Garden of Eden, am I right? Oh, you say, Brother Frazee, “This is discouraging.” Well my dear friends, I would rather know the facts, and with them, the exceeding great and precious promises of God, than I would, to live in a fool's paradise, and wake up, when it is too late. What do you say?

Too much religion today, and it doesn't come out of the Bible friends. Too much religion today, is like these tranquilizers that people are taking. It is just to quiet the worries and the fears and the guilt, to quiet it all, put it to sleep, and then anesthetize it, you see. Let me tell you friends, Adam and Eve, as they shared in the sorrow of God that first day, as the lamb died, so that they could live, they wept, they cried, more than you and I have ever known sorrow, they wept. But that sorrow wasn't enough to get them back into the Eden the next morning, no. They spent nine hundred years, and more, wrestling with the thorns and the briars, the sorrows, and the toils. Oh, you say, "I think that is awful punishment." Dear friends, it isn't punishment, it is consequences. There is a lot of difference. A lot of difference.

When we touch the hot stove, our finger hurts. And I may say, "I'm sorry, I wish I hadn't touched it." But it takes a while for the pain to stop, is that right? One of the great lessons I want you to see tonight is, there is a great difference, between the removal of the guilt, and the removal of the consequences. God took away the guilt of Adam and Eve, that afternoon. He covered their nakedness, as they threw away, those inadequate fig leaf girdles. He covered them, but they were covered, not with light, but with skin. Their very garments were the reminder of their sin, and of the righteousness of God, as a gift made possible, through a costly sacrifice. You know, there must have been many, many, many times, as they looked at their garments, that memory recalled, that God had provided those garments, through that sacrifice, which was the sign and symbol, of the gift of His dear Son, Jesus. The Lamb slain from the foundation of the world, Revelation 13:8 calls it.

Now I want to ask you a question friends, which one of those circles are you in tonight? There is nobody here with a garment of light, like the angels have, am I right? Yes. We have never known that, we read about it, but we have never known it. Will we have it? Yes, thank God, one day, when Jesus says,

“...they shall walk with me in white: for they are worthy”
Revelation 3:4.

Oh, I want to share that, do you? But tonight, everyone is in one of these three circles. We are either in this circle of nakedness, and that simply means, my friends, being in sin, aware of our sin, either ashamed of it, or bold and brazen about it, but knowing that we are sinners. Or else, we have tried to cover up ourselves, with fig leaf garments, that is what Adam and Eve tried to do. You can read that in Genesis 3:7, we studied that last Friday night. And what does that represent? That represents men's effort to cover up their sin and shame. Do they ever get it done? No, they don't get it done. But sometimes they think they do. Sometimes they think they are all right, just like some people today, literally think they are dressed, when they are not even half dressed. That was the struggle with Adam and Eve at Eden, when the Lord came to see them. They weren't dressed, they weren't even half dressed. And every human

effort, to cover sin, is woefully inadequate, woefully inadequate.

“He that covereth his sin shall not prosper...” Proverbs 28:13.

The wise man says. Did you ever try to cover sin? Some people try to cover sins with lies, that is really a poor way, isn't it? Because the more they cover, the more they have. They are just covering sin with sin. But some people try to cover sin with good works. (for example) “I spoke mean to my wife today so I will bring her a bouquet of flowers today.” “I gambled, or got drunk, or did some other bad thing last week, so I will put a big offering in church this week”, and so on, and on.

Does one good thing, balance out one bad deed? Never, my friends, why? Because the law of God requires perfect righteousness every day, every minute. And so if everything I did all day long was perfect, I would only be doing what the law requires, is that right? Is that a high standard? Yes. Would you want it any less? I hope not. I am glad God has made it just that way. My point is, no good deed can cover any bad deed. No amount of law keeping, can cover the smallest amount of lawbreaking. The fig leaf garment will never cover, never cover. So if we are covered, we are covered in just one way, and that is those garments of skin. And what did those lambs, or bullocks, or whatever was sacrificed, what did every animal that was sacrificed represent? Jesus, the Lamb of God, that taketh away the sin of the world.

So friends, you are in one of three classes tonight, and so am I. We are either standing in the sin, conscious of our sins, uncovered, unclothed, naked before the eye of God, or else we have covered ourselves, either with lies, or with our human efforts, to do good. Just trying to make up for our badness, by trying to do some good thing, to cover it up. Or else we have renounced both, renounced our human efforts, to cover up sin, and we have come and accepted, the precious blood of Jesus, to cover our sins. We have accepted those coats of skin, to cover us. That will do it friends. There is no other way. You can't buy that coat. God, Himself, provides the Lamb. Oh, I appreciate so much friends, that twenty first verse, Genesis 3:21

“Unto Adam also and to his wife did the Lord God make coats of skin, and clothed them” Genesis 3:21.

Come now, are you clothed or unclothed? Are you clothed or unclothed? Are you in sin, or are you under the righteousness of Jesus? You know, for practical purposes, this nakedness, and the fig leave garments, we could just put one big circle for the whole business, couldn't we? Yes. It all means, to be lost. These folks probably know it, these they will find out. But oh, what a wonderful thing it is to come to Jesus, just as we are. You know that hymn Rock of Ages has, this picture.

“Nothing in my hand I bring,
Simply to Thy cross I cling;

Naked, come to Thee for dress,
Helpless, look to Thee for grace"
Rock of Ages, the third stanza [This stanza is not in the new Seventh-day
Adventist Hymnal]

And now, I want to ask you something, friends. Did Adam and Eve know they were naked, when God came? Yes. Did they know they were clothed, when He left that evening? Yes, they did. That is the thing I want every soul of us, to go home tonight with, is the garment. Not of light, oh we wish we could, we are not ready for that yet, friends. That isn't what we need tonight. We would like that, we would like the peace, and the joy, and the relaxation, of being in heaven, and thinking, "Oh, my, no more thorns, no more briars", but brother and sister, that is not reality. We are in a world of sin and trouble. All around us is sorrow and disappointment, and we share some of it. But we read it here tonight, that it is all, for whose sake? Our sake. It is to teach us the lesson, that sin, brings pain. It is to help cure us of transgression, but ah, the good news is, we can be clothed just (even) here, in this vale of sin and sorrow. We can be covered by the righteousness of Christ. That is what the garment of skins represents. And thank God, we don't have to go about in the nakedness of our failures. We don't have to go about with those fig leave girdles, our hatched up plans to defend ourselves, and justify ourselves, and make ourselves look like something. No, we renounce all that. We say, Lord, "I am naked and these fig leave girdles are worse than nothing", God help me, no more of that. But "Oh, Lord, give me that precious life of Jesus, the Lamb slain from the foundation of the world."

I want to tell you something friends. The life that He gives us, (this is very important) is the life that He worked out for us in human flesh. Jesus didn't die the first day He came down here to this world, nor the second, nor the first year, or the second, did He? He died at the conclusion, at the completion, of a life of perfect obedience. He said "I have kept My Father's commandments." When Jesus died upon the cross, that life of perfect obedience was available to cover us. Have you and I broken the Sabbath? The thing that Jesus supplies to our credit, is not the Sabbath keeping that Jesus did, up in heaven, friends. It is the Sabbath keeping He did, right there in Nazareth, and in Jerusalem, and in Capernaum, when He lived here in our human flesh, here on earth. Do you see what I mean my friends? It is not the life that He lived in the world of light, that you and I will get help from tonight. It is the light He lived, right down here, in a world of thorns and thistles, briars, and problems, that is the life that you and I can get help from. That is why, He became "a man of sorrows and acquainted with griefs." That is why He met our temptation, "in all things made like unto His brethren." And that life, He offers us, as a free gift.

And when He died friends, His precious blood was to cleanse and cover, every one of our transgressions. I ask again friends, Where do you stand tonight? Where do you stand? Which one of those circles are you in? Are you clothed or unclothed? Do you know? Ah, friends, how wonderful it is to be clothed. That poor prodigal son, that

came home with rags and tatters, did he get clothed? Who clothed him? The father. What did he put on him? The best robe, the best robe. That is waiting for you, if you are not wearing it already. Why not wear it friends? The best robe.

That man, that Jesus told about. in Matthew 22, that was invited, along with all the rest of the wedding, what was provided? A wedding garment. Did he make it, the man? No, who made it? Oh, the king made it. Have you got that wedding garment on, have you accepted Jesus righteousness instead of yours? There is an expression that is used quite a bit. Righteousness by faith. That is what this is tonight, a study on righteousness by faith. But it would be that, whether I used those words or not, friends, but I use them, so we don't miss that. This is righteousness by faith, to be clothed in these garments. It means that God treats me, as though I were clothed. He loves me and accepts me just as much, as if I had the garment of light on, that Adam and Eve had, in the beginning. I don't get all the thrill that they had, in the garments of light, I get all the acceptance that they had. I am covered friends, I am covered. I am not standing there before God in the shame of my nakedness.

Oh, thank God, He provided, as an expensive gift, His own precious life, to cover me. And so as I stand there before Him, I know it is all right, because it is His own life, it is His own garment. Oh, you say, "but if this is so, does this mean, that people, no matter what they have done, can still be covered"? That is exactly what it means. That is what Paul meant when he said:

"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief" 1 Timothy 1:15.

Chief of sinners though I be, Jesus shed His blood for me. Do you remember, those two men, that Jesus told about, that went up to pray, the publican and the pharisee? The pharisee never got over here, he didn't think he needed it. He had a fig leaf garment that he thought was good. He told all about what he had done. I, I, I, I, I, I, I, just like Lucifer. But was he accepted? Oh, no. Was he justified? No, no. But the publican, what did he pray? "God be merciful to me a sinner." Was his prayer heard? Did he go down justified? Who said so? Jesus did. I want to tell you something friends, the worse sinner in the world, can get the garment of skin, the robe of Christ's righteousness, if he will just come, and accept it.

Now let me tell you something very interesting. The worst sin in the world can be covered, if you give it, up but the smallest sin in the world, this garment will never cover, friends, if you hang onto it. And that doesn't mean that you have to be perfect, before you can wear the garment. It does mean, that you have to be perfectly willing, and how so? Because friends, you cannot intelligently accept the gift of righteousness, while clinging to unrighteousness. We cannot intelligently accept the gift of light, while we choose darkness. We cannot intelligently choose the gift of law keeping, while we cling

to law breaking. So, watch this point, and this is very important. When we come to Jesus, we must not only confess that we are naked, but we must confess that we want to get covered.

God will never cover us, unless we want to be covered. He will never grab us, and tie us, and force us, into some clothes. No. We must come, weak, yes, unworthy, yes, sinful, yes, but willing, yes. And so I ask you friends, do you want to be naked, or do you want to be covered? Do you want to stand in sin, whether that sin be the sin of murder, or of adultery, or theft, whether it be the sin of Sabbath breaking, or swearing, of drunkenness, or lust, of criticism, and gossip, of fault finding, of gloom and despondency, doubt, whatever the sin might be? Do you want that? Would you like to have it all gone, all covered? Oh, thank God, I can come, and I can choose, I can say "yes, dear Lord, Oh, I am so glad, that there is covering righteousness" covering righteousness. As Charles Wesley says, "Plenteous grace in Thee is found, grace to cover all my sin." What is my part in this? Let me make it very simple and very plain. It is first, to give up, to give up my nakedness, to be covered. To give up my fig leaf garment, repudiate all that, put it in the waste basket, the garbage can, a bonfire. All my human works, apart from Jesus, they don't mean a thing.

You know what it is like? It is like trying to dress up a corpse. So renouncing all sin, and renouncing all self righteousness, I come to Jesus, to be covered by Him. Yes, my part is to give up, but my part is to also accept the garment of skin. The garment of Jesus, who died for me, as the Lamb. I am to accept that garment, that He has provided. To believe, therefore, that I am clothed. I wish you would turn to Isaiah 61:10. This is one of the most beautiful verses in all the Bible.

"I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me..." Isaiah 61:10.

I wish you would read that little line with me.

"...he hath clothed me..."

Will you read that with me?

"...he hath clothed me..."

Again.

"...he hath clothed me..."

Has He, has He? He has, friends, if you are willing to give up the nakedness, and willing to give up, the fig leaf garment. In other words, you are willing to give up your sins, and give up all your righteousness by works. All your poor human efforts of

yourself, to make yourself better, you are willing to give all that up, and just come to Jesus. Say "Jesus, in my hand no price I bring, you are the only One that can help me. I can't do it without You, O Lord, take away my sins, cover me, cover me, with Thy light." Then we can say, in the words of this verse.

"...He hath clothed me..."

Now what is it, that He clothes us with? With the garment of salvation. Isn't that wonderful? What does the next line say. He has covered me with what? The robe of righteousness. What is it? Well it isn't that fig leaf girdle, I can tell you that. No, no, it is the garment of skin. The garment of the dying, the dead Lamb. It is the life that Jesus laid down on Calvary, and sacrificed, so that it could cover you. Jesus died for me, I accept that, and that covers it. That takes care of every sin, that I have ever committed, in the past, is that right? Is that what the thief got, that dark Friday, on Calvary?

"The dying thief rejoiced to see
That fountain in his day;
And there may I, though vile as he,
Wash all my sins away"

"There is a Fountain" the first two lines of the second stanza
SDA Hymn #336

But now folks, this is where the problem comes in, there are thousands of people that see all that, what happened to the thief and how to come to Jesus. But their problem is, the next day and the next day, and the next day. Whether they realize it or not, what they are hoping is, to get back into the Garden of Eden, and that they are all through with sweating, and wrestling, with thorns that prick. In other words, they are wanting, (watch the point) they are wanting a Christian experience, a spiritual experience, in which there aren't any thorns and briars. In which I just relax, and God does it all, and everything flows along peaceful and happy. Everybody is peaceful to me and nice to me, or even if they are not, at least it is no problem to me, it just runs, like water off a duck's back.

I say there are thousands of people, that if only they could be converted deep enough, and pray long enough, that, that is what ought to happen to them now. Brother, sister, don't be discouraged because you don't have that kind of experience. If you hear of some Christian that has that kind of experience, he usually is at least one thousand miles away, or a hundred years away. If you ever live with one in the same house, and he is honest, and opens up his heart, he will tell you that every day, the thorn scratches. That every day, he has to sweat, that everyday, he has a struggle on his hands. I am talking about spiritual terms, I am not just talking about these saw briars out here, they are out there too. I am talking, about this fact, my friends, that as Jesus was a man of sorrows and acquainted with grief, in order that He might win for us eternal salvation, He has invited us, to share His sorrows, that we may learn how bad

sin is, and how wonderful it is, at last, to get back, into the world of light.

Do you know what would have happened, if God had said to Adam and Eve, in response to their piteous pleas, that afternoon,

“Alright, Adam and Eve, I know that you are sorry now, so I am going to let you back into the garden, and you can be back in there, with all that is beautiful and fair, and you won’t have to go out, where the thorns and briars and disappointments are?”

Do you know what would have happened friends? They would have lost their souls. And if the thing that you dream about, and even pray for, would happen, some of you, you would lose your souls. Our only hope of really being cured of sin, is to have to endure, day by day, the struggle against it. That is the only way. This is God’s way, and remember, God is never going to let one thorn scratch you, unless you have to have that, to teach you a lesson. He is not going to make it necessary for you to sweat one drop of sweat, unless it takes that, to develop in you a character, that will reflect Jesus.

Say friends, how about asking Him to carry out His plan, instead of asking Him to carry out our plan, what do you say? How about letting Him run the school, instead of saying, “O teacher, I wish we could study geography all day today, I love geography, and it is easy for me, nothing but geography.” No, what is hard for you? “Oh, grammar is hard, arithmetic is hard.” Well, we will have to spend special time on that. “Oh, I was afraid of that.” Why does the teacher spend special time on the thing that is hard for me? Why indeed? If you were a good, teacher would you do that? Is it because the teacher is mean, that special time is spent on things that we are weak on? Ah, no, the teacher wants to us to pass the examination. The finals will soon be here friends. Let’s let Him get us ready.

Let’s let Him map the course of study. Let’s let Him choose the daily experience. And let’s not insist, that we have to feel a certain way, and that people have to treat us in a certain way, or else, or else. Let’s let God handle that, what do you say? (Audience says “amen”). Oh, in your daily life then, if you think that you are having a specially hard day, or a specially hard week, remember, men didn’t figure that out, you didn’t plan it out. The God of love, if you are letting Him hold your hand, is leading you, and is seeking to teach you, your lesson. Now turn to 1 Corinthians 10:13, and notice this wonderful promise.

“There hath no temptation...” 1 Corinthians 10:13.

That means test of any kind. It means the temptation of the Devil to get you to sin, but it means any kind of a test, and it may mean some disappointment, some bereavement, something, but what?

“There hath no temptation taken you but such as is (what?) common to man: but God is faithful, who will not suffer you to be tempted above what ye are able...” 1 Corinthians 10:13.

Isn't that wonderful, that you can stand, just so much, and never let that much come. That means, that every time you see a temptation, you know God, and I, can meet it. No matter how little, don't try to meet it without Him, or you will fail. No matter how big it is, don't run from it, you and God have your hands together. And the things that settles that is, not your feelings, it is your joys. Oh, God is putting that brain, He has put a most wonderful power, the power of decision, the power of choice, and moment by moment we can choose, to leave the nakedness, to leave the fig leaf garments, and to choose that precious garment, of the righteousness of Christ. Oh, friends, in this closing moment, if you forget everything that we have studied in this study, remember this one thing. If you have accepted Jesus, you are clothed, you are covered, no matter how bad you have been, you are covered, if you have accepted Jesus. No matter how you feel, you are covered. Feeling has nothing to do with it. Jesus died for you. The only way that you can lose that cover, is to deliberately turn away from the Savior, who has accepted you, and died for you. You won't do that, will you? So every day, keep close, every day, keep covered, every day, say, “Jesus, I turn away from my sins and my own righteousness, which is only filthy rags and fig leaf girdles. I turn away from all of that, Jesus, I believe that Your life covers my life.”

Listen, if this is so, friends, what would be the way to get courage? Looking at Jesus, instead of looking at ourselves, is that right? What would be the way to get discouraged? Looking at self, looking at self. Remember, up in heaven, we will never have these problems. We will be clothed in garments of light, such as the angels wear. It won't take any faith, we just look at ourselves, and one another, friends, and we'll be robed in light. There will be no devil to tempt us, there will be no thorns to wound us, there will be no problems to worry us, no, no. But here in this world, as we fight our way through the brambles, work our way through the thorns, it is by faith, and faith alone, that we cling to the fact, that we are accepted, because we have accepted Him. He has accepted us, we have chosen to be His, and He has accepted us, as His very own. Oh, how could God do it?

Would you turn to 592 [this was from the old Seventh-day Adventist Hymnal]. I think that you will find there. I think you will find there, the very words, that we would like to sing, that will express, just what we want, tonight.

[Elder Frazee begins singing and audience joins in]

“Lord Jesus, I long to be perfectly whole;
I want Thee forever to live in my soul;
Break down every idol, cast out every foe;

Now wash me, and I shall be whiter than snow.
Whiter than snow, yes, whiter than snow;
Now wash me, and I shall be whiter than snow”
“Whiter Than Snow” Seventh-day Adventist Hymnal #318 the first verse with chorus.

I wish you would look at that second stanza.

“Lord Jesus, look down from Thy throne in the skies,
And help me to make a complete sacrifice”

Why, why make a complete sacrifice? Is that earned, the covering garment? Oh, no, it just means, that is what we want. That is what we choose. Remember, the righteousness of Jesus, is not a cloak to cover any unconfessed sins, something that we want to hang onto. Oh, no. The worse sin, can be covered, if we give it up. The smallest sin, can never be covered, if we choose to hang onto it. But listen, we don’t have to wait, until we have proved, we can live without it, before we are covered. Our choice is what God expects.

“...if there be first a willing mind, it is accepted...”
2 Corinthians 8:12.

If there be first a willing mind, it is accepted. That is the Word of God, so you don’t have to wait, until you prove. You don’t have to prove anything, all you have to do is to choose, this moment, to meet with your Lord. And if you have fallen a thousand times, thank God, once again, you can reach out that hand to heaven and say.

“I cling to Thee, naked I come to Thee for dress,
Hopeless I look to Thee for grace”
“Rock of Ages” Seventh-day Adventist Hymnal #300.

And the same blood that covered you in the past, will cover you again tonight. Isn’t that wonderful friends? Oh, how good God is. So we want to look away from ourselves, to Him.

“Lord, Jesus, look down from Thy throne in the skies,
And help me to make a complete sacrifice”
“White Than Snow” Seventh-day Adventist Hymnal #318.

Dear friends, I feel impressed to give an invitation to come to the altar, for anyone that God is speaking to. I know we all want to do better, it is not my call, to come to the altar, just those that want to do better. I hope everybody wants to do better. But if there is some soul tonight, maybe as you stand here, in the presence of God, there has been something, that has kept you away from Him. Either some idol that you have held onto, or some doubt. Oh, come and give it all up to Jesus!

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W.D. Frazee Sermons
P.O. Box 129, Wildwood, GA 30757
1-800-WDF-1840 / 706-820-9755
www.WDFsermons.org
support@WDFsermons.org