

Recognizing The Holy Spirit

#0835

Study given by W.D. Frazee—July 4, 1958

[Singing.]

Hear Thou my prayer, O Savior divine,
Come satisfy this heart cry of mine,
O, let my life conform to Thy will,
Until Thy life my soul shall infill.

Spirit of God, O, take full control,
Thy presence now enthrone in my soul,
Fullness of love to me now impart,
Reign Thou supreme, O Lord, in my heart.

I claim Thy promise, Jesus, my Lord,
Thy blessed promise in Thy blessed word,
That Thou wouldst ever with me abide,
Shelter and keep me close to Thy side.

Spirit of God, O, take full control,
Thy presence now enthrone in my soul,
Fullness of love to me now impart,
Reign Thou supreme, O Lord, in my heart.

Thy hallowed presence bringeth delight,
Brightens my way, illumines my night,
Floods heart and soul with heavenly song,
And gives me victory all the day long.

Spirit of God, O, take full control,
Thy presence now enthrone in my soul,
Fullness of love to me now impart,
Reign Thou supreme, O Lord, in my heart.

Spirit of God, O, take full control,
Thy presence now, enthrone in my soul.

I suppose, dear friends, that if we were asked here tonight, that there would be no question about a full response on this matter of wanting the Holy Spirit to come in and take charge of our lives and hearts. We're all praying for that larger revelation of the Spirit's presence. The question is how to recognize Him. That's what I want to study with you for a little bit tonight.

What evidence do we have of the presence of the Spirit? When is the Spirit present? When do we know Him as present? How do we know? What is it that happens?

Ah, somebody says, I know that we had a wonderful meeting. Everybody was so blessed and everybody felt so happy. Yes, that may be—that may well be an evidence of the Spirit's presence. The fruit of the Spirit is love, joy, peace, so forth—Galatians 5:22.

But you know, there is a divine order in that which God does, and the first thing the Spirit of God does is not to make us happy. I'd like to repeat that. I say, The first thing that the Spirit of God does for us is not to make us happy. Some people don't know that, and for that reason, they make two mistakes. The first mistake is that they don't recognize the Spirit of God, and the second thing is they don't allow the Spirit of God to do His first work in their hearts—just two mistakes.

Now, we'll turn to the 16th chapter of John, and we will read what I have just said as to the first work of the Spirit of God—John 16:7 and 8. Now, in the 7th verse, he's talking about the Comforter, and lest we should have any question about who the Comforter is, you'll find it clearly stated in John 14:26:

“...the Comforter, which is the Holy Ghost...” John 14:26.

So, this Comforter is the Holy Ghost. John 16:7-8:

“Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will...” John 16:7-8.

What? He will reprove.

“And when he is come, he will reprove...” John 16:8.

Now, our hearts have all joined in this earnest prayer song:

Spirit of God, O, take full control,
Thy presence now enthrone in my soul.

If He comes, in answer to our prayer—if He comes here tonight, my friends, what will He do? He will reprove. Do you want to be reproved? Do you? Well, that's the first work of the Spirit of God.

Now, mind you, that's not His last work and that's not His great objective. That's a means to an end—a very important means to a most important end. His end is to make us happy. His objective is to fill our hearts with joy, but He doesn't begin by doing it. He begins by reproof. That's what this says.

We'll have some more texts on it:

“And when he is come, he will reprove the world...” John 16:8.

Of what? Of sin. That's His first work—to point out sin—to find out what is the matter with us—that is, to help us find out. He knows, of course, all the while. Medically, we would say that the first thing in dealing with a patient is diagnosis—finding out what's wrong.

Some people boast of the fact that they know what to do with a patient right away without ever asking a lot of questions or taking tests, but the Spirit of God directs attention to the *cause* of sorrow and pain and difficulty, and the basic root cause is sin, and He puts His finger on it.

You know, several years ago, when I was a student out at Loma Linda, I got some pain right here in my armpit. I had some boils there. Did you ever have a boil? Yes. Well, one boil is bad enough, but I had several, and the armpit is a rather sensitive place, too, so I was hurting with those boils.

Well, I went up to the doctor. What do you suppose the doctor did? Well, the doctor said, We're going to have to lance those boils. Won't that hurt? Yes, that'll hurt. Well, I came up here to get rid of hurting, and now you're going to hurt me worse. Yes.

Interesting thing was they couldn't all be lanced the same day. They weren't ready to be lanced, and I had to endure the pain while they got ready to be lanced—while the boils got ready to be lanced. There were certain things that could be done to hasten bringing the boil to the place where it could be lanced, but I can still see them as they got those knives ready and got me ready. I don't like pain.

Some people can take pain better than others, but I haven't found anybody that actually enjoys it, have you? If they did, it wouldn't be pain, would it. No. It would be pleasure.

Well, they hurt me, friends. The boils hurt me and then the doctor hurt me, but they said that was the way to get over the hurt. I believe it was. It worked that way. But my point is that the first thing that the doctor did for me in getting me over the hurt was to hurt me worse—far worse than the boil hurt me. You see what I'm getting at, don't you.

Now, suppose he had said, Yes, I know you're hurting quite bad and I'll tell you what we'll do. We'll just inject around there or we'll give you something to swallow or we'll put something in the vein and you'll just feel wonderful—some kind of medicine.

Are there medicines that could accomplish that? Oh, yes. There are medicines that could make a patient boast, Why, I don't feel that boil any more at all. It doesn't bother me now, but it would still be there, wouldn't it—still be there—could be getting worse. And when the effect of that drug wore off, it would be hurting worse than ever, wouldn't it. And worse than the pain would be the harm it would be doing.

No, friends. There is no easy way to deal with sin and the problems that sin makes and sin brings, and one of the greatest dangers of this present time is that people are looking for shortcuts and surface work in every area of life. They want to get through quick on this thing and that thing and the other thing. They want to go someplace. They want to go quick. They have to be in Cairo or Singapore or London tomorrow. Well, let's get there tomorrow—leave right now. A jet plane will take us there in just a few hours.

And because mechanical invention has made it possible to get to destinations in a hurry, men suppose that there's a way to do everything else in a hurry, but that isn't so. Takes just about as much time to grow carrots as it did a hundred years ago, doesn't it, and it takes just about as long for people to grow up, and there are some things about this sin problem that cannot be done in a moment, and the first work of the Spirit of God is not to pat us on the back but to prick us in the heart, my friends.

“And when he is come, he will reprove the world of sin...”
John 16:8.

Do you want it? Ah, but somebody says, I thought this text says He's the Comforter. That looks like a queer kind of comfort. Well, it's the only kind that's worth anything—only kind. That doctor friend of mine there at Loma Linda—if he'd merely have patted me on the back and said, Cheer up, old fellow, you'll feel better in a few days. We'll give you some medicine so you won't feel this so much—it wouldn't have been the kind of comfort I needed.

I needed somebody that would get at the difficulty and hurt me, and in an infinitely greater way, friends, we need the help of someone—that's the Spirit of God—who will lance the boil of sin in our lives and make a way for that corruption to be drained off. We need to get rid of sin. We need a cure, not a palliative.

“And when he is come, he will reprove the world of sin...”
John 16:8.

Let's go over to Job, the 5th chapter. I want to show you the next thing that God does, and the two things are put together here in the 5th chapter of Job—17th and 18th verses:

“Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty: For he maketh sore, and bindeth up: he woundeth, and his hands make whole” Job 5:17-18.

Do you mean to tell me that the same one that hurts us heals us? That's what it says:

“For he maketh sore, and bindeth up: he woundeth, and his hands make whole” Job 5:18.

You know, as I read that, there's a memory comes back to me across the years in the time when I was a very little fellow. Small, I was, but I made up in disobedience

what I lacked in size. I had to get frequent whippings, and while I was too young to remember the particular story that I'm going to tell you, I got plenty of whippings after I was old enough to remember, but these particular ones—they tell me that I used to cry for the salve, and my mother would put the salve on.

Now, I don't know whether I actually needed the salve or not, but somehow I had the idea that the salve would feel good, and I wouldn't be surprised but what I was getting enough that the salve was really indicated. My point is that the same hand that was applying the discipline was applying the salve. Is that all right? That's what this text says:

“Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty: For he maketh sore, and bindeth up: he woundeth, and his hands make whole” Job 5:17-18.

Why, yes, the same dear folks that lanced my boils put the bandages on. Now, I want to read you something that has been ringing in my ears for a number of days, and I've been looking for the reference all week and today the Lord helped me to find it. It's one of those statements that I read some time ago and I couldn't remember where it was, but I found it today, and this is what I wanted to talk to you about—what I've been talking about to you—as expressed now in these wonderful words in the book, *Prophets and Kings*, page 435:

“But the Hand that humbles to the dust, rebukes sin, and puts pride and ambition to shame, is the Hand that lifts up the penitent, stricken one. With deepest sympathy He who permits the chastisement to fall, inquires, ‘What wilt thou that I shall do unto thee?’ *Prophets and Kings*, page 435.

Ah, my friends, it's when we're stricken that we appreciate healing. It's when we've been chastised that we appreciate some comfort.

“But the Hand that humbles to the dust, rebukes sin, and puts pride and ambition to shame, is the Hand that lifts up the penitent, stricken one. With deepest sympathy He who permits the chastisement to fall, inquires, ‘What wilt thou that I shall do unto thee?’ *Prophets and Kings*, page 435.

Oh, friends, let's appreciate that hand—the hand that strikes us low that we may learn the lesson of true repentance, real sorrow for sin—and that same dear hand as it comes to lift us up to comfort us, to cheer us, as that sweet voice says:

“...Son, be of good cheer; thy sins be forgiven thee” Matthew 9:2.

“...Daughter, be of good comfort: thy faith hath made thee whole; go in peace” Luke 8:48.

You remember that in the Laodicean message—that message that ought to mean so much to all of us at this particular time in the history of the church, we are given the Savior’s assurance of what it is that prompts His rebuke. Revelation, the 3rd chapter, and the 19th verse:

“As many as I love, I rebuke and chasten: be zealous therefore, and repent” Revelation 3:19.

What is the purpose of the chastening? Certainly, not to drive anybody out of the church. Oh, no. The whole purpose of the chastening and the rebuking, He says here, is that we may do what? Repent. And He says, Be zealous about it, be in earnest about it. Get busy. Get down to business:

“...be zealous therefore, and repent” Revelation 3:19.

Because, He says, the reason that I’m chastising you—the reason I’m rebuking you—is because I what? I love you—I love you

My father and mother used to tell me that, when they whipped me—said they loved me. Sometimes I had to take it by faith, if I took it—I mean the love, not the chastisement. I didn’t have to take that by faith. Well, was it love? Yes, yes, it was love. But to the childish mind, that’s a queer way of showing it, and we’re quite childish even when we’re grown up sometimes in dealing with God.

We wonder why God can’t take us on a picnic every day—why there has to be so much of pain, sorrow, reproof, rebuke. You know, when you and I get to wanting what God wants, one-thousandth part as much as He wants it, we’ll be coming around *asking* God—I mean it literally—we’ll be coming around *asking* God, Lord, isn’t there some rebuke you want to give me today?

And what is it that God is so desperately in earnest about? It’s getting rid of sin in our lives so we won’t suffer any more. That’s the only cure for suffering—to get rid of sin. And we’ll never get rid of sin until it’s pointed out, and the reproof of sin, the rebuking of sin, the convicting of sin, is a painful work—painful work. It humbles our pride. It pricks our selfish hearts.

But I’m glad that God is willing to send His Spirit to do that work in our hearts and lives. Aren’t you, friends? The best place to have it done is in the secret place of prayer. Do you know why? Well, there are several reasons, friends. One reason is, there’s some things that need to be brought to your attention that nobody but God knows.

Somebody says, Do you mean there are some bad things in my heart and life that nobody knows? That’s right—that’s right. I hope they never find them out. Now, if you insist on having other people find them out, they *will* find them out, but God loves you so much that He hates to have you made to feel bad by other people finding out some of your faults and weaknesses.

Of course, some of them, they already know, don’t they, but there are some others they haven’t found out yet. Did you know that? No, you don’t—that is, you

don't know all that they are. But if you will go to the secret place of prayer, God will talk to you about things that need correction.

When you go to God in prayer, the first thing to pray for is not a happy feeling. It's some information, some conviction of sin, to find out what needs to be improved. If you go to school, the thing you need to be talking to the teacher about is the things you don't know. The thing you need to get from the teacher is information that you don't already have.

How foolish it would be for students in the seventh grade to pester the teacher with questions like, What is two and two. It would be equally foolish for the teacher to spend much time on that with the students, wouldn't it.

The things we need to be directing our attention to in the secret place with God are the subjects that will lead us into close self-examination under the searchlight of the Holy Spirit. That's why we need to read the Bible and the Spirit of Prophecy.

And looking to God for such conviction, as we read these inspired pages, the Spirit of God will convict us, There is something that you need. There is something that you'd better watch on. There is something you'd better mend. And we can, there on our knees alone with God—we can find out more about ourselves than anybody else knows about us, friends.

It won't be flattering, either. It won't be a picture that we'd like to have enlarged and put in the *Review and Herald* or on the newspaper. No. It won't be anything like that. It won't be anything that you'd like to have hung up on the wall of your home or put in the family album. No. You'll be glad that God has made provision to have that covered by the blood of Jesus. That's you—your natural self.

Now, Jesus tried to get His disciples to learn that, but they didn't learn it very fast, and one day He told the disciples that, because they hadn't learned to watch and pray as they should, that they were all going to deny Him that night, you remember. And when Peter insisted that he wouldn't, Jesus urged him to pray and He told Peter that He had prayed for him and would pray for him, but Peter wouldn't learn—he wouldn't listen—and he went on and denied his Lord with cursing and swearing.

And then, when Jesus looked on him in love, the convicting power of the Spirit came to him, and broken-hearted he ran all the way to Gethsemane, and there fell on his face where Jesus had sweat the blood drops for him, and there he sobbed his heart away in true repentance.

Was it too late for Peter? No, it wasn't too late—not too late—but, friends, could he have avoided it? Yes. He could have had those convictions of the Spirit before he did the things, couldn't he? But he didn't give God the opportunity.

Now, I'm so glad he got it later. He could have had it sooner, and if we don't get it sooner, we'd better get it later. Either way, it is the Spirit of God that convicts us of sin. If it's before we sin, then other people don't need to find it out. If it's after we sin, then they know about it, friends—then they know about it—and we have so many

times some work of repentance and confession to do, and that's humbling to self. It ought to be.

Now, if what we've studied tonight is so, then I want to ask you this question. Who is your best friend? I mean here in this world, who is your best friend? Well, I'll put it this way, friends. My best friend is the one that will let the Spirit of God use him to bring conviction to my soul. My best friend is the one that will let God use him to reprove and rebuke my sins and help me to see them and get rid of them. What do you say?

Of course, I'll have to have some of the grace of God to appreciate a friend like that. Such friends as that are hard to find. They're hard to get and they're easy to lose. One reason they're hard to get is there are very few people that love us enough to tell us the truth about ourselves.

Oh, of course, sometimes somebody gets up enough steam, enough pressure, because of our sins and mistakes, that they blow off steam and tell us some things about us, and then we say, My, am I really like that? Well, maybe I am. Maybe they've exaggerated it a bit. Maybe not. But that isn't what I'm talking about. I'm talking about loving rebuke—about human beings that will love us enough to rebuke us for our sins.

Let's turn over to the 27th of Proverbs—Proverbs 27, 6th verse—Proverbs 27:6:

“Faithful are the wounds of a friend; but the kisses of an enemy are deceitful” Proverbs 27:6.

How many interesting figures of speech Solomon uses. Now, here he talks about wounds and kisses. Which would you rather have? Oh, I'd rather have kisses than wounds. Wouldn't you? Yes. But he is contrasting here wounds that come from whom? Friends. With kisses that come from whom? Enemies. Well, why in the world would an enemy kiss us?

Did Jesus get kissed in the hour of betrayal? Who kissed Him? Judas. And Jesus had sense enough, friends, not to be flattered with it. I wish we always had that much sense, but we don't.

You remember in *Pilgrim's Progress*, that allegory written by Bunyan, there was one character called the flatterer—did a lot of talking—the flatterer—and he has brothers and sisters and aunts and uncles and cousins by the score—flatterers.

I think it was Wesley that one day when he came down from the pulpit—some lady began in a very effusive, gushing way to tell him what a wonderful sermon that was that he'd preached. Yes, he said, The Devil told me that just before you did.

Now, my dear friends, it's perfectly proper for us to appreciate the preaching of the Word of God, but I want to tell you something. The real proof that it has done something in our hearts is when we get sorry for sin and give it up, not when we begin to praise the poor worm that God uses to bring the message.

Do you remember what John the Baptist said to those flatterers who came out from Jerusalem? He said:

“...O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance” Matthew 3:7-8.

He wasn't flattered by their flattery. He wasn't interested in it. And the true man of God will not be interested in flattery. Are you a child of God? Oh, friend, ask God to keep you from the kind of Christian experience that has to be buoyed up all the while and get blood transfusions of courage and faith and approval and sympathy from other people. It'll never carry you through the time of trouble.

“Faithful are the wounds of a friend; but the kisses of an enemy are deceitful” Proverbs 27:6.

You know, when we don't have nearly as many faults as we have now, do you know what we'll be doing? We'll be earnestly seeking those who can help us to discover and put away the ones we have left. We have so many now, that we're not as much concerned about it as we will be when they get to be fewer.

You say, That's strange. Ought to be just the other way. Yes, it ought to, but it isn't. The more sins we have, the more content we are to roll along, as if those sins were a part of us—our nature—and couldn't be helped. Not only that, we don't see many of them.

Oh, friends, I ask you again, Who is your best friend? Who is my best friend? I repeat, My best friend is the one who will love me enough to reprove and rebuke my faults and help me to see them and put them away. Not in anger, no. Not in a critical, complaining, fault-finding way, no.

And yet, friends, if I really am in earnest about getting rid of sins, I think I'll be a little careful about the way I say, Well, brother, you know, I think I could take that a little better if you had seasoned it with a little more sugar—or I should have said honey, shouldn't I? Just a little more honey. If you'd put a little more honey in it, I think I can take it.

There are some medicines that need to be taken just as bitter as they are, my friends, and God pity us if every time the Master wants to give us a dose of reproof, that we think it has to be sweetened up and so disguised that we can hardly tell that we took any medicine.

For let me say to you that the purpose of reproof and rebuke—I come back to the beginning of our study—is not to make us happy. It's to make us sad. It's not to make us proud. It's to humble our pride. It's not to make us satisfied with how good we are. It's to make us dissatisfied and get down on our knees and humble our hearts and plead with God for mercy. And my best friend is the one that will help me see that.

In 2 Corinthians, the seventh chapter, we have a wonderful example of this in the apostle Paul. He wrote a letter to the Corinthians—the Corinthians, you know, were his converts. He'd gone to Corinth and raised up a church there, but they got into all kinds of problems. There were squabbles. You can read about it in 1 Corinthians. Most of the first epistle to the Corinthians is taken up with the various reproofs that Paul gave, and he tried to do it in love, but he wrote in plain language to them all their different mistakes and faults.

Some of them were having lawsuits. Some of them were having squabbles in the church. Some of them had drifted into immorality. Some of them were having—I guess most of them—difficulty about the way they celebrated the Lord's supper. Some of them were in confusion on the matter of spiritual gifts. They were having confusion in the church. So Paul wrote 16 chapters to them in 1 Corinthians telling them about their mistakes and how to get away from them.

Well, he didn't hear from them for a while and he got concerned. He was anxious. He wondered whether he had given them more than they could take, and he prayed for them. He was so anxious. You can read about it in 2 Corinthians.

But now, I want to come to the heart—what I want to bring to you—in 2 Corinthians 7, the eighth verse. Here he's telling them his rejoicing after he'd received the word from Titus. Titus brought a good report. Paul had sent Titus down there to see how they were getting along and labor with them and try to get them back on the right track, and Titus brought a good report.

So Paul says—2 Corinthians 7:8:

“For though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle hath made you sorry, though it were but for a season. Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death. For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter” 2 Corinthians 7:8-11.

And so, in the 16th verse, he says:

“I rejoice therefore that I have confidence in you in all things”
2 Corinthians 7:16.

It began with pain; it ended with joy. It began with deep conviction that followed after faithful reproof, but it ended in the sin being taken away by confession, by reconciliation, by obedience, and thus it will be with each of us if we will yield our hearts to the Spirit's work, my brethren.

And so, this evening, friends, we can have our choice. Jesus said in that wonderful sermon on the mount—He said there were some people that were laughing now that were going to weep by and by, and He said there were others that were weeping now and they'd laugh by and by. You remember that? Yes. You'll find that in Luke's Gospel. If you'd like to have it, it's Luke 6:21 and 25, but that's the message.

“...Woe unto you that laugh now! for ye shall mourn and weep” Luke 6:25.

“...Blessed are ye that weep now: for ye shall laugh” Luke 6:21.

There you have it. We can go on with the giddy ways of this world or in the lackadaisical unconcern of Laodicea. We can miss some of these convictions, these reproofs, these rebukes, that the Spirit of God gives to those who press in close to the Master. We can miss those. And we may be apparently feeling a little better for the time being.

But let me tell you, friends, the day of reckoning is coming, the day of awakening is coming, and oh, that sad day when the weeping and wailing of a lost world will rise up before the universe—sorrow, friends, oh, what sorrow—sorrow for which there is no solace, pain for which there is no relief, doom—black, dark doom, and not one ray of light to pierce the gloom.

Indeed, woe unto those who laugh now—the silly laughter, the proud laughter, the foolish laughter of this world—for they shall weep and mourn. But oh, blessed are those that weep now, blessed are those that sorrow for sin, blessed are those that allow the Holy Spirit to speak to them through the Bible, through the Spirit of Prophecy and through the faithful counsels, the plain rebuke, the loving entreaty of a friend, a brother, a counsellor, a parent, a teacher, anyone that God may use.

Oh, my friends, let us learn to cherish the rebuke of the Spirit of God. Let all that seek to do it learn heaven's way of doing it, and even when we've done our best, like Paul, we'll often feel, Well, I wonder if I did it the right way. I wonder if I did it too much. I wonder if I did this or that, as I should. But, oh, when the blessed results come, like Paul, we can say:

“For though I made you sorry with a letter, I do not repent, though I did repent...” 2 Corinthians 7:8.

I was concerned about it, but now I'm not any more, for I see that God has blessed it to your good. We're in a wonderful hour, friends. I trust that the Spirit of God may take these things and make them very practical to our hearts tonight, that we shall indeed be able to say with that writer in Job:

“...happy is the man whom God correcteth...For he maketh sore, and bindeth up: he woundeth, and his hands make whole” Job 5:17-18.

And that we'll be able to say with the writer of Proverbs:

"Faithful are the wounds of a friend..." Proverbs 27:6.

And that we shall recognize that our best friend in heaven is Jesus, who by His Spirit comes in answer to pray to convince of sin, to convict of sin, to reprove for sin, and then, praise His name, to take away sin.

For, remember, we must never think that the whole total objective of it all is to put us down in the dust. Not so, friends. That's preliminary. The doctor's purpose, when he lanced me—when he lanced those boils—wasn't to hurt me. That had to be done in the process, but the real purpose of it was to relieve the pain and get rid of the thing that was causing it.

And so, when you and I yield our hearts to the Spirit of God, and when we look to Calvary and see the just dying for the unjust, then, thank God, we can say, That same hand that smote me heals me. That same voice that brought conviction to my soul takes the guilt and all the burden of sin away. That's the only way to really get rid of the burden.

You remember that in Bunyan's allegory, Christian carried that burden of guilt and conviction for some time, and there were various ones that tried to help him to get rid of the burden, in one way or another, but there was no way, until he came to the cross. And as he looked to that cross, ah, Bunyan, describing it in his dream says, I saw that burden loosed from off **his** back and roll and roll and roll until it fell down there in the empty tomb, and I saw it no more, he says—I saw it no more.

Ah, that's the place for that burden of conviction to be loosed from off our backs, friends. First, we need conviction of sin, and then we need to be released from that burden of guilt by giving up the sin and letting the precious blood of Jesus take that sin away.

"...the blood of Jesus Christ his Son cleanseth us from all sin"
1 John 1:7.

So tonight, let's look in the mirror and see where we're dirty, and then let's go to Jesus and be cleansed and stand before the law without shame or remorse. What do you say?

Now, you stand up and put it in your words, because if you'll say it in your words the way God impresses your heart with it, somebody that's listening will get it clearer than they did from me. So you stand up and say it the way God puts it in your heart.

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