

How Men May Become Right with God 1 of 2

Sermon #1014

Study by W.D. Frazee—January 27, 1967

Our text this evening is Galatians the 3rd chapter, and the 24th verse.
Galatians 3:24. Before I read the text, I want to read a statement found in Christ Our Righteousness, here in the old edition, page 124.

“What is justification by faith? It is the work of God in laying the glory of man in the dust, and doing for man that which it is not in his power to do for himself” *Testimonies to Ministers*, page 456, paragraph 3. (Transcribers note: I did not find anything called, Christ Our Righteousness, when I did a search for it on the EGW, CD-ROM. Although the above quote could be found in 4 different places in her writings, I chose one from the most popular book of the 4 choices).

We will refer to this later, now to our text, Galatians 3:24.

“Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith” Galatians 3:24.

You will notice that the law has a purpose. It is to bring us to whom? Christ. And the purpose in bringing us to Christ, is that we might be what? Justified. How? By faith. Justified by faith. Justified by faith. What is it? Well, I read in this opening quotation that, “justification by faith is the work of God in laying the glory of man in the dust, and doing for man which that it is not in his power to do for himself.” Let’s study this text a bit, in the light of this statement, and study this statement, in the light of the text. First the glory of God, leaves the glory of man in the dust. Let’s go back to Job. Job is an interesting book. There are many, many things in Job that I don’t understand at all, but I get a great deal out of it, and some things I do understand. I see that Job went through a time of great perplexity, that he didn’t understand, and that his friends didn’t understand. But out of it all, Job was humbled as God revealed to him something of the power of the Almighty, and the littleness of humanity. In the 42nd chapter, the last chapter of the book, we find Job’s final response to the Lord.

“Then Job answered the Lord, and said, I know that thou canst do every thing, and that no thought can be withholden from thee. Who is he that hideth counsel without knowledge? Therefore have I uttered that I understand not...” Job 42:1-2.

In our modern way of saying, we would say, "I have been talking about this I didn't know much about."

"...things too wonderful for me, which I knew not. Hear, I beseech thee, and I will speak: I will demand of thee, and declare thou unto me. I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes"
Job 1:2-6.

Now this is the last chapter of the book of Job. I want you to hold your finger please in that text, don't lose it, but turn back to the first chapter of the book of Job. And I want you to notice what inspiration says about this man Job. The very first verse of the first chapter. What kind of man was he?

"...and that man was perfect man and upright, one that feared God, and eschewed evil" Job 1:1.

So Job wasn't what you and I would call, a wicked man. There were times as you read through the dialogue in this book, that Job defended himself quite vigorously, as far as his friends attacks. And they were mistaken in their accusations. But in spite of this, let us face the fact, when Job actually got a clearer view, a greater view of the Creator, how did he look to himself? Oh he says, I have heard of You but now I see You and wherefore... What does "wherefore" mean? Because of this, I abhor myself, and repent in dust and ashes.

Now human nature doesn't enjoy abhorring itself, and it shouldn't. How you could enjoy abhorring anything? The very idea of abhor, means to hate and detest and lament, and wish it weren't that way, is that right? Unless it includes all that, we are not abhorring. Job says, I abhor myself. And notice what it was, that gave him this experience, it was looking not at himself, not at his friends, it was listening not to his self defense, or the accusations of his friends, nothing they said convinced him. He answered back every time they talked, but when he got to looking to God and listening to God, that did it. His heart was broken, his self defense was all gone.

"Wherefore I abhor myself, and repent in dust and ashes"
Job 42:6.

Turn to the 40th chapter, just a page before. 40th chapter, verses 3 and 4.

"Then Job answered the Lord, and said, Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth" Job 40:3-4.

Will you allow me once more to emphasize the fact, that here is a man, that until this greater revelation, considered himself to be able to hold his own, in defending his character against the accusations of others. And may I point out, that this is a man that inspiration points out, was an upright man. He wasn't a thief, he wasn't a murderer, he was no adulterer, but the glory of God shining into the inner chambers of his mind and heart, revealed to Job that inherently, he was vile and he

abhorred himself. Now may I read again that statement from Christ Our Righteousness? What is justification by faith?

“What is justification by faith? It is the work of God in laying the glory of man in the dust, and doing for man that which it is not in his power to do for himself” *Testimonies to Ministers*, page 456, paragraph 3.

May I tell you, friends, that there is a great deal of popular preaching today, encouraging men to come to Christ, and believe they are saved, that skips the essential work that our opening text speaks of.

“Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith” Galatians 3:24.

If a man is sick but doesn't know he is sick, it is hard to drag him to the doctor. If a man is sick and thinks he is not very sick, he can say, “Oh I won't bother, I will get over this all right.” But if something can happen to that man, so he begins to hurt in his stomach or hurt somewhere else, and really hurt so it keeps him awake, and he is in agony, he wants help. And it is no friend of his that suggests that instead of going to the doctor, “here is a pill I have got in my pocket, take that, and you will feel all right.” The first thing that a sinner needs is not peace, but pain. The first work that God wants to do for him, is not to make him feel good, it is to help him feel bad because he is bad. That is just facing reality. Do you see it in the text we have read? Turn over to Luke 5, and let's see it again. You remember the story, Jesus was teaching there at Galilee. He had gotten the use of Peter's boat, and was standing there in the little boat, speaking to the multitude on the shore. When the sermon was over, Jesus said to Peter.

“...Launch out into the deep, and let down your nets for a draught. And Simon answering said unto him, Master, we have toiled all night, and have taken nothing: nevertheless at thy word I will let down the net” Luke 5:4-5.

So they did and immediately the nets were full of fish. And you will remember how overcome Peter was, and he was acquainted enough with fishing, that he recognized a mighty miracle, that would give such a wonderful catch of fish in broad daylight, when they had toiled all night and couldn't get anything. And that marvelous manifestation of divine power, humbled Peter, and notice what he said in the eighth verse.

“When Simon Peter saw it, he fell down at Jesus' knees saying, Depart from me; for I am a sinful man, O Lord” Luke 5:8.

Now he said “depart” but he clung to Jesus feet. But he meant, “Lord I am not worthy to be around where You are at all”, and he felt that way, and he was that way. And again, you notice it was the manifestation of God's glory, that did that. Turn back to Daniel the 10th chapter. This is in the closing years of Daniel's life. Daniel, you will remember, is one of the few men in the Bible, concerning whom no fault is

recorded. I am not saying he didn't have any, I am just saying, the record of his life is without the slightest record of any mistake. And the ninth chapter tells that God said, he was a man greatly beloved. But here in the 10th chapter, we see him praying and crying for God's blessing upon Israel. Second verse says, he was mourning three full weeks. He put himself on a special diet, according to the third verse. He gave himself to prayer, and finally in the fifth verse, a certain man appeared to him. It was Jesus. The seventh verse says.

“And I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves. Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength”
Daniel 10:7-8.

Again you see the revelation of divine glory, humbled the soul of the one who saw the vision. And so tonight, the thing that you and I need to seek God for, if we want to be justified by faith, is that first of all, there shall come to us a vision, not of ourselves, but of Him. And as we see His purity, His perfection, our own lives, our own nature will seem so poor, so weak, so lacking, so deficient, that like Job, we shall abhor ourselves. And this is to be not merely at the beginning of the Christian life, at each step heavenward, the humbling self deflating process, must not only continue, it must go deeper and grow deep. But now thank God, this isn't the end of it, this is the beginning. I mean that the purpose of God in all this, is not to cause us to arrive at the point where we feel like we are nothing. That we don't amount to anything, that we feel like worms of the dust. That is all true, and that is one phase of this experience, but God doesn't intend to leave us there. Oh no, He didn't leave Daniel there, read the whole chapter, he was strengthened. He didn't leave Peter there, Jesus, as Peter yielded his life to Him, brought him to the place where Peter could speak with boldness and power, of what God had done for him. He didn't leave Job there, read the story, God blessed the latter end of Job more than his beginning.

“For Christ is the end of the law for righteousness for every one that believeth” Romans 10:4.

“Wherefore The law was our schoolmaster to bring us unto Christ, that we might be justified by faith” Galatians 3:24.

Alright, now I want to go back to our little statement here. This little big statement. What is justification by faith? It is the work of God, it isn't something man does for God, it is something God does for man.

“It is the work of God in laying the glory of man in the dust...” *Testimonies to Ministers*, page 456, paragraph 3.

I wonder if we knew that, if we would ever ask to be justified by faith? I wonder if we understood, that if God answered our prayer, the first thing that might happen to us, is to be slain by the law, convicted of our sin, our unworthiness.

“It is the work of God in laying the glory of man in the dust, and doing for man that which it is not in his power to do for himself” Ibid.

Now let's look at that a little. Doing for man. That which it is not in his power to do for himself. What are some of the things, my dear friends, that you and I cannot do for ourselves on this matter? We are dealing, of course, with the sin question, our relation to it, we are all sinners. The wages of sin is what? Death. Where does the Bible say that? Romans 6:23, that's good. Alright. Now, can you pay the debt? Well, you could do that, but if you did that, that is all you would do. That is all you would ever do, am I correct? Yes. So from this standpoint of being justified by faith, that is something you and I cannot do for ourselves. Has anybody done that? Has anybody paid the debt? Who did? We sing it, don't we, Jesus Paid It All, all to Him I owe. First John the second chapter, and the second verse. Turn and read what it says there about Jesus. Tell me, what the fifth word is, in there. What is it? Propitiation. Well, that is a big long word, isn't it? Well, I tell you friends, it means, the payment. He is the propitiation for our sins. He has paid the debt. Now turn to Acts the fifth chapter, and the 31st verse, and I want you to see something else that He does for us. And all this is included in being justified by faith. Could we be justified if He hadn't paid the debt? Oh no, we look at the cross and we see someone dying in our stead. And we say, “that is what I deserve”, He dies for me. Now Acts 5:31. Here is Peter talking. This man that Jesus did so much for, and he is talking about, what Jesus died and went to heaven for.

“Him hath God exalted with his right hand to be a Prince and a Savior, for to give repentance to Israel, and forgiveness of sins” Acts 5:31.

Before the forgiveness, comes what? Repentance. Whom God pardons he first makes penitent. What does penitent, or repentant, mean? It means to be sorry, sorry not just for the consequences, sorry for the sin itself. Now watch, the law can make me tremble, in a sense of my need and utter vileness, but that doesn't necessarily make me sorry about it. Did you ever see somebody get fearful, because they heard a siren? They looked in the mirror, and saw a policeman's car coming. What happened to the right foot about then? Yes, my dear friends, the law can arrest us, the law can convict us, the law can make us feel like 30 cents or less. But only the vision of Jesus as our sacrifice and substitute, suffering for us, the just for the unjust, only that view ministered to us by the Holy Spirit, can awaken in our hearts contrition, penitence, repentance, deep true sorrow, that we did the thing. But this is all a part, an essential part, of being justified by faith.

“Him hath God exalted with his right hand to be a Prince and a Savior, for to give repentance unto Israel and forgiveness of sins” Ibid.

And so my friends, if I feel my need, my weakness, and yet there is in my heart, the slightest tie that binds me to sin, what do I need to pray for? I repeat, not peace but pain, not joy, but sorrow, I need to pray that God will take the sword of the spirit, and pierce my inmost heart. Sin broke the heart of Jesus, it ought to break my

heart. But now as this text says, He came and died and went to heaven, not only to give repentance, but what else? Forgiveness. And in that order. Turn over to Nehemiah the 9th chapter, 17th verse. Here is a wonderful text. You know, some people think the Gospel is all in the New Testament. Well, some of the most beautiful Gospel texts in the all the Bible, are tucked away in these Old Testament narratives. Here is the prayer, here in Nehemiah the 9th chapter, of the Levites there in Jerusalem, after they had gone back from Babylon. Now this 17th verse is a long verse, if you read the preceding verses, the sad story is being rehearsed of the disobedience of the Israelites in days gone by. But now, come to the last four lines of this 17th verse.

“...but thou art a God ready to pardon, gracious and merciful, slow to anger, and of great kindness, and forsookest them not” Nehemiah 9:17.

What kind of God is He? A God ready to pardon, what do you get from that thought, “ready to pardon”? Why, He is willing to, He is anxious to, He is right there waiting to do it, waiting to pardon. Somebody might say, “well, why doesn’t He write it off, why go through all this agony we have been studying about”? May I say friends, there are souls, and I say this thoughtfully. There are souls whose idea of the plan of salvation is so meager, they are so misinformed, that about all they get out of the idea that Christ died for our sins, is so we don’t have to. It is about like they had a traffic case coming up down here, and somebody would say, “well now, I will tell you, I know the judge and chief of police down there, give me that ticket and I will fix it for you.” And some people think that is just about the business that Jesus is in. And that is pagan, it is not the gospel. The pardon that God offers us, is not given to us so that we will continue on in transgression. It is a pardon that is made possible on Christ’s side, by paying the debt, as we have seen, that sacrifice of His life.

But it is made applicable to you and me, only as we yield ourselves to receive a few of the reality of sin, the enormity of sin. And we come to be sorry for it, and we want not merely to be pardoned, but to have our attitude changed. That is why it is said, that whom God pardons He first makes penitent. But with that experience, the pardon is full and complete. We think of that prodigal son that wandered away. Took the father’s wealth, squandered it in riotous living, finally landed in the hog pen, and there, got to thinking. He came under deep conviction that he was a sinner and a fool. He was both. And he said, I will arise, and do what? And go to my father, and say unto him, I have sinned and I am no more worthy to be called thy son, make me as one of thy hired servants. Now he had gotten part way, in what we are studying. He was under deep conviction, and he wanted to get away from sin, but still he had no concept of the father’s abounding love. And I want to tell you something friends. If six months before that, the father had gone down to some of the places where the son was throwing his money right and left, and having what he called a gay time, and had put his arms around him saying, “Son, I love you so much, I want you to come home.” Do you know what the boy would have said? “Dad, I left home to get away from all of that, please leave me alone, and let me have my good time.” Wouldn’t he? Yes.

But the father didn't love the boy any better after he came home, than he did before he left. No, but the son was at the place where he could appreciate pardon. And let me tell you, the unconvicted, unrepentant sinner, if he is offered a pardon, he may sneer at it.

“Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith” Galatians 3:24.

Oh let's let the law do its work, what do you say, friends? Let's let Calvary do its work. Let us gather at the cross, and behold the just, dying for the unjust, that we might sense the awful character of sin, and then with it, become sorry for sin, and then with it receive the pardon full and free. He forgives us, it is written.

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

I am thankful for this, what do you say? Are you pardoned? Well, if you have met the conditions, you are. Pardon full and free. But now that isn't all, we aren't through. Turn to Ephesians the second chapter, better news coming. You say, what could be better than pardon? Well the prodigal son set out to get a pardon, he came home expecting to confess, and he did confess, and hoping his father would forgive him, and let him join the servants, the work crew. He hoped he could get a job, but now watch. Ephesians 2, beginning with the fourth verse.

“But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus” Ephesians 2:4-6.

Oh yes, we are not only forgiven, not only pardoned, we are given a place. What place did the prodigal son get? He got the very place he had lost. He was welcomed, not as a servant, but as a what? As a son, and notice, through this glorious gift of grace, you and I are raised up and made to sit together in heavenly places in Christ Jesus. A place on the throne with Jesus. It will be literal in the world to come, but even now Paul says, by faith in the spirit, we are sitting together in heavenly places with Christ. In other words friends, we are not only pardoned, we are accepted, we are not only forgiven, we are given a place as sons and daughters in the Father's house, fully accepted. Oh I like the way Steps to Christ, page 62 says.

“If you give yourself to Him, and accept Him as your Saviour, then, sinful as your life may have been, for His sake you are accounted righteous. Christ's character stands in place of your character, and you are accepted before God just as if you had not sinned” Steps to Christ, page 62, paragraph 2.

Oh I like that, “just as if you had not sinned.” I say it would have been wonderful if the prodigal son had been allowed to sleep in the dog house. I think that would have been wonderful, much better than he deserved. He knew it, he didn’t dare ask for a son’s place, he asked for what? But thank the Lord, he was not only pardoned, he was put back in his place, the place that he had lost that he had forfeited. He was accepted, just as if he had not sinned, and all this is rapped up in being justified by faith. By the way, what does “by faith” mean? By believing God, by believing God. Alright, now let’s go to Romans the fifth chapter, the first verse, and this, if I may say it, puts the frosting on the cake. See if you don’t agree with me. Romans the fifth chapter, and the first verse.

“Therefore being justified by faith, we have peace with God through our Lord Jesus Christ” Romans 5:1.

Alright friends, just think of these words if you will. The revelation of the loss slaying the sinner, then payment, as we see Jesus dying for those sins. Penitence as the Holy Spirit makes us contrite. Pardon as our sins are all forgiven. Placed as we are restored to our position as the sons of God. And peace, as the burden of sin is gone, and we know we are in full harmony with God. My, if God would do that for anybody, that man ought to be the happiest man in the world. I wonder if there is anybody here ever had God do that for them? What a story that man could tell!

[Someone from audience speaks but it was too faint to transcribe]

[Elder Frazee resumes] Thank the Lord, Sister, thank the Lord. Anybody else here that God has done that for, may I see your hands? Praise His name.

Rest weary soul the penalty is borne, the ransom paid for all thy sins, full satisfaction made. Strive not to do thyself, what Christ has done. Claim the free gift, and make the joy thine own. No more by pains of guilt and fear distress, rest, sweetly rest.

Oh I thank God for His love tonight, and I must tell you friends, we are just started on this, I am going to give you some more next week, the Lord willing. I didn’t even get half way through, but this is enough for tonight. I want to hear from you now. Don’t you think this is plenty to talk about, think about? Oh this is it, friends, this thrills my soul. I thank God for Jesus my Savior, who has done all this for me. What do you say? Alright, now you stand up and tell it in your way. How many of us here tonight (and would you please, each of you speak real short tonight, just a word of praise). I talked short so you can have time, now you talk short, so your brother can have time.

This is precious time. Being in confident of this very thing that he which hath begun a work in you. Has he done it? He will perform it until the day of Jesus Christ. And it will take all the time until He comes to get it done. You don’t put bread in the oven and leave it two minutes and come out ready to eat. NO. Let him carry on the work day by day, but remember, He accepts you just the same as if you were already done. That is justified by faith. This girl think that she is valuable enough to Jesus that He would have come just for her, isn’t she fortunate? Isn’t she rich?

Don't you wish somebody thought that much of you? Do they? Oh yes. Can I read this again?

Rest wear soul the penalty is borne the ransom paid for all thy sins full satisfaction made. Strive not to do thyself what Christ has done, claim the free gift and make the joy thine own. No more by pangs of guilt and fear distressed, rest sweetly rest.

[A man from the congregation] For the peace that empowers knowing that when we are living close to Jesus and we are justified that He counts us righteous. Peace, living under a law of condemnation is a terrible life. I am so happy for the peace and the joy of living with Jesus. And it thrills my heart to not only have the peace in my life but this week I have seen several young men revel in this peace that they have in living this kind of a life. It is a wonderful life, there is nothing better, I don't want anything else.

[Elder Frazee] Praise God, it has already taken a lot, it cost the life of Jesus. All of heaven poured out in one gift and it would have taken all that just for you. But he that spared not his own son but delivered us up for us all, how shall he not with him also freely give us all things.

A lifetime of toil couldn't purchase one day of it, is that right? That's right. Not by works of righteousness which we have done but according to his mercy he saved us. For by grace are ye saved through faith and that not of yourselves, it is the gift of God not of works lest any man should boast.

Claim the free gift and make the joy thine own.

[Elder Frazee sings with congregation, Jesus Paid It All]

Is there somebody here tonight that needs a special blessing, just come up, seek God here with bowed head and we will pray for you and with you in the closing prayer. Now I know we all want all we can hold, don't we? And we are all seeking tonight I am sure to receive all that heaven has for us. But there may be a burdened heart here, there may be a longing soul. God will impress your heart. God bless you, so glad to have you come. The Lord bless you, I know He does. Come over here. Glad to have you come. Just stand right up here now with bowed head. The Lord will hear your prayers, just stand there with bowed head, tell Jesus what you want. He will hear you, God bless you, He loves you. He is going to give you the desires of your heart. Isn't it wonderful? Ask and it shall be given you seek and ye shall find. God bless you my little brother, God bless you. The Lord grant you your desire. I know He loves you. Alright, Bradley, God bless your life. Send your prayer to Jesus, He will hear you. Wonderful Jesus, wonderful Jesus. Before we pray I trust we will be very practical tonight. You who have come forward and you who are out in the audience. If as we close this service with this benediction, if you know that God for Christ's sake has pardoned you and accepted you, and you are God's son, God's daughter, just as if you had not sinned, then I say to you in the words of Jesus. Go in peace, go in peace. But if your experience falls short of that tarry here with Jesus. Tarry here with us we will tarry with you whether it is one or a dozen. How foolish to go to the doctor and come away without anything done for us. How

foolish to go to the table and come away without eating anything. How foolish to go to the spring but return without a drink. Oh dear ones, if there is a hungry thirsty soul here tonight that hasn't gotten what God brought you here for, tarry with us, there is plenty more in the kitchen. Your soul can be fed, you can have all the blessing you need. God bless you sister, you want a blessing too don't you. Alright, it is here for you.

Whosoever shall call on the name of the Lord shall be delivered. Call unto me and I will answer thee and shew thee great and mighty things which thou knowest not. Alright, let us look to God.

Heavenly Father we come in Jesus name, that wonderful name of Savior, who is able to save them to the uttermost that come, seeing he ever liveth to make intercession for us. We are trusting in those prayers of our great high priest tonight. Hear the plead of each heart here. Give them the desires of their hearts. Take the load of sin and give them thy peace. All through this audience let thy Holy Spirit work in a very special way and let the benediction of thy presence fill our hearts. And as we go down these steps tonight may we go out to share with others through these sacred hours the good tidings that God is in the business of pardoning sins. We ask it in Jesus name. Amen.

God bless you one and all.

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