

God's Prophetic Telescope 4 of 16

The Ministry of Blood

#0769

Study given by W.D. Frazee—March 3, 1967

I invite you turn to Colossians, the 1st chapter. Here, in one verse, we have God's great remedy for all the problems of mankind—Colossians 1, verses 19 and 20:

“For it pleased the Father that in him should all fulness dwell;
And, having made peace through the blood of his cross, by
him to reconcile all things unto himself; by him, I say,
whether they be things in earth, or things in heaven”
Colossians 1:19-20.

The entire universe is to be reconciled to God, and when that reconciliation takes place, there will be peace throughout the universe. Notice that the method by which this great work of reconciliation and peace is accomplished is by the blood of His cross.

I would like to study with you tonight the ministry of blood in the sanctuary service, for here God reveals His way. This begins in the court. You remember we have found in our previous studies that this sanctuary that Moses made at the foot of Mt. Sinai was patterned after the temple of God in heaven. Paul tells us this in Hebrews 8:1 to 5.

There were two rooms in this sanctuary on earth because there are two special rooms devoted to two ministrations in the heavenly sanctuary. The first room, called the Holy Place, contains the seven-branched candlestick, the table of showbread and the altar of incense. So it was on earth, so it is in heaven.

The second room, called the Most Holy Place, contains only one article of furniture—the ark of the covenant. This contained the Ten Commandment law, written by the finger of God on the tables of stone, and above it was the mercy seat. So it was on earth, and so it is in heaven.

And when Jesus went to heaven, He began His ministration in the Holy Place. Before He finishes His work, He must carry on the ministry of the Most Holy Place. We have not yet studied in this series the wonderful prophecy which locates precisely the time when Jesus began His work, the time in the Holy Place, the time when He moved from the Holy Place to the Most Holy Place. We'll have an interesting study on that one of these evenings as we continue this series.

But tonight, I want to notice, as I said, the ministry of blood in both apartments, for as our text says, it is by the blood of His cross that He makes peace and reconciles all things, not only in earth but in heaven.

Some might wonder why there would be anything in heaven to reconcile. That will be made more clear in future studies. The point is, this text says that is God's task, and that is what He is going to accomplish, and it is all done by the blood of his cross.

Now, the blood is not shed in the sanctuary. There was never any blood shed in the sanctuary. Keep that in mind. That is very meaningful. The sacrifice of the cross did not take place in heaven. It took place here on earth. Jesus did not die in heaven. He came to earth to die.

And so, in the ancient service, which was all a copy of things to come, the sacrifices were slain, the blood was shed, out here in the court. This surrounded the sanctuary. And the two articles of furniture in the court were the laver, where the priests washed their hands and feet before ministering either at the altar or inside the sanctuary, and this brazen altar—this altar of brass—which stood between the sanctuary and the entrance to the court. Here the sacrifices were slain and here they were offered. Here is where the blood was shed.

So, this altar may very aptly represent for us the cross where Jesus died—the place where He suffered and was sacrificed—and notice, the purpose of His offering there on the cross was to make peace, to reconcile man to God.

Now, we might wonder why the offering of blood was necessary. My dear friends, I suggest this to you. If there could have been any way found to bypass this expensive offering, an infinitely wise God would have found it, for to do it this way cost Him the life of His only Son. And, therefore, we can see that this must be necessary in order to save man, and we can also see that God loves man so much that He's willing to provide this offering.

Let us review some of the things which we have already looked at and go deeper into the study of this work in the sanctuary tonight. In the 28th chapter of the book of Exodus, and also in Leviticus, chapters 1, 2, 3, 4 and 5, we learn about the work that was done at this brazen altar in the offering of various sacrifices.

For example, you read there in Exodus 28 about the continual burnt offering. Every morning, a lamb was sacrificed and placed upon this altar. Every evening, another lamb was slain and sacrificed and burnt here upon the altar.

There is a very interesting expression over here in Leviticus that I want you to notice, in the 6th chapter, and the 13th verse—Leviticus 6:13. Please turn to this. We shall not turn to all the texts tonight that we refer to, but there are some special texts that I would like to have you turn to, that you may see exactly what the scripture says—Leviticus 6:13:

“The fire shall ever be burning upon the altar; it shall never go out” Leviticus 6:13.

Think of it, friends. The fire on this altar never went out. This fire was kindled by God Himself at the opening of this sanctuary service there at Mt. Sinai, and what

God had kindled was to be replenished as day by day the people brought their offerings and they were sacrificed, and the priest placed those offerings upon this altar, and that is to teach you and me, my dear friends, that since sin began and until sin ends, the expensive offering of the Son of God has been provided in order that you and I might have the plan of salvation. It's been an expensive offering.

“The fire...shall never go out” Leviticus 6:13.

“The fire...shall never go out” Leviticus 6:13.

Now, besides these offerings that were offered for the whole congregation every morning and every evening, there were other sacrifices—some of them especially for individuals who wished to have individual sins forgiven.

Turn, now, to the 4th chapter of **Leviticus**, beginning with the 32nd verse—Leviticus 4:32:

“And if he bring a lamb for a sin offering, he shall bring it a female without blemish. And he shall lay his hand upon the head of the sin offering, and slay it for a sin offering in the place where they kill the burnt offering” Leviticus 4:32-33.

Here, we see the man who wishes to have his sin forgiven, coming here to the door of the tabernacle, bringing his offering, in this case a lamb. What does he do with this lamb? He places his hands upon it. He confesses his sin. In this way, transfers his sin from himself to the innocent substitute. And then, he slays the lamb. The sinner, who has sinned, who is confessing his sin, slays the lamb.

Thirty-fourth verse:

“And the priest shall take of the blood of the sin offering with his finger, and put it upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar” Leviticus 4:34.

You notice two things done with the blood here. The priest was to put his finger in the blood and sprinkle the blood upon the horns of this brazen altar, and then the rest of the blood he was to pour out at the base of the altar.

May I suggest to you, dear friends, that when Jesus died upon the cross, He died to make salvation possible for all men, but very few, comparatively, accept Him. Much of the blood is poured out at the base of the altar, but thank God for *some* who accept the sacrifice and who enter into the experience of cleansing from sin.

Turn, now, to the fourth chapter of Leviticus, and the fourth and fifth and sixth verses—and seventh—and notice another way in which the blood was ministered. We've seen in this first scripture we read that the blood was shed here at the altar and some of it sprinkled upon the horns of the altar of burnt offering.

But now, turning in this same chapter to the fourth verse, we see in this particular offering a bullock brought before the tabernacle and the hands are laid upon the bullock's head, the bullock is killed, and then—the fifth verse:

“And the priest that is anointed shall take of the bullock's blood, and bring it to the tabernacle of the congregation”
Leviticus 4:5.

In this case, he does not sprinkle it on the horns of this brazen altar. He brings it in here to the sanctuary and sprinkles it before the veil.

And the seventh verse says:

“And the priest shall put some of the blood upon the horns of the altar of sweet incense before the Lord...” Leviticus 4:7.

And again, as in the other case, he pours out the rest of the blood at the bottom of the altar of burnt offering. In each case, most of the blood is poured out at the base of the altar.

But now, watch. In the verse we have just read, the blood is sprinkled, as we pointed out, not on the horns of the brazen altar, but on the horns of the golden altar—this altar of incense within the first veil is sprinkled with the blood.

But we have already noted from Hebrews 8:1 to 5 that the sanctuary itself is a pattern of things in the heavens. What the priest did within the veil represents what Jesus would do in the sanctuary above, and just as here we see on earth the priest taking the blood which has been shed in the court—taking it into the sanctuary and sprinkling it there within the veil—so, turn now to Hebrews 9, verses 11 and 12, and we shall see what all that means—what it's all for—Hebrews 9, verses 11 and 12.

Oh, I'm so glad for this wonderful book of Hebrews that makes plain what all this means—Hebrews 9:11 and 12:

“But Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building” Hebrews 9:11.

Now, watch:

“Neither by the blood of goats and calves, but by His own blood He entered in once into the Holy Place, having obtained eternal redemption for us” Hebrews 9:12.

You see, just as the priest back there took the blood of the sacrifice that was slain at this altar, carried it within the veil and sprinkled it upon the horns of the golden altar, so Jesus, having given His life for us on Calvary's cross, ascended to the heavenly sanctuary, and there He entered by His own blood, *with* His own blood, to appear for us in the presence of God.

Now, the purpose of the priest taking the blood into the sanctuary, my dear friends, was to transfer the sin from the sinner to the sanctuary through the blood of the substitute. May I point out that in the sanctuary service God deals with sin in, shall I say, a very tangible way. He deals with it as something that we can keep or transfer—something that can be on *us* or on somebody else.

In fact, the only way that sin can be disposed of, as far as the Bible is concerned—and there is no other way except the Bible way—the only way that sin can be disposed of is to transfer it from the sinner to the substitute.

The substitute back there in the typical service was the lamb, the bullock. The real substitute in the real service is, of course, Jesus:

“...the Lamb of God, which taketh away...” John 1:29.

Beareth away.

“...the sin of the world” John 1:29.

So, every time that sin is transferred back here in the typical service, we’re witnessing in a great picture what Jesus would do, first, in dying for us as our Lamb, then, in appearing in the presence of God for us as our Priest with His blood.

And, as back there, if a man wanted his sin transferred to the sanctuary, he must bring the offering to the altar, he must confess his sin, he must transfer the sin from himself to the substitute, and slay the sacrifice. Then, the priest must take that blood.

So, my dear friends, today, if you and I want our sins forgiven, if we want to be free from the burdens of sin, we, too, may bring our sins to Jesus and place them on his dear head. We may confess our sin, and it is written:

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

What happens when our sins are forgiven? The answer is Psalm 32:1. Put it down in your notes:

“Blessed is he whose transgression is forgiven, whose sin is covered” Psalm 32:1.

Let me illustrate it in this way. Suppose that I just take this card here, and I write on it the word “sin.” I’ll just do that. Now, you can think of some sin you’ve committed—some transgression of the law. There it is—“sin.”

Now, if you and I keep our sins, those sins will crush us, but we want to be forgiven, so we bring our sins to Jesus. I’ll let this Bible represent Jesus. He’s the living Word. So, I bring my sin to Jesus, and I say, Dear Lord, I have sinned. I’ve broken that holy law that’s in there in the Most Holy Place. I deserve to die. Lord, forgive me. Take my sin.

Jesus says, I'll take it. There it is, covered. He takes my sin. And, as He goes into the sanctuary, as He appears there for me, His blood has covered my sin. The Bible says that the blood is for the life. That's what the 17th of Leviticus, verses 11 and 14, teach.

So, when we speak of the blood of Jesus, we're speaking of His life—His life poured out for us upon the cross. He died that we might live. Oh, I'm so thankful, friends, that He's willing to take my sins. Aren't you?

But, He can't take them unless we *give* them to Him. Back there, the lamb that was slain, with those sins upon him, had to be brought by the sinner. So, we can come, bringing Jesus as our Lamb. We can place our hands, as it were, on His dear head, transfer the sins from us to Him, and the precious blood will be sprinkled in the sanctuary, thus transferring our sin from ourselves to heaven, covered by the blood.

Oh, friends, you know, everybody here tonight has sinned. I'm sure you all know that. That's what the Bible says:

“...all have sinned, and come short of the glory of God”
Romans 3:23.

But listen. There's just two classes here tonight, as to what's happened to our sins. Everybody here has either kept those sins—the guilt of them—in his own heart, or else he has transferred them to Jesus in the heavenly sanctuary.

I can't read your mind and heart—nobody can but Jesus—He knows all about it. It's a wonderful thing to be sure that your sins are there in the sanctuary covered by the blood, instead of resting in guilt on your heart.

Doctor will tell you that one of the great reasons for fear and anxiety and stress and tension is a guilty conscience, and the answer is not some tranquilizer so you don't feel the guilt. The answer, friends, is to transfer that guilt, and there's only one place you can transfer it and that's to Jesus. He was manifested to take away our sin.

But now, what we've studied so far gets the sins *in* the sanctuary, but our opening text says that God wants to reconcile everything in heaven and earth and make peace by the blood of His cross.

The work in the Holy Place is to get the sins *into* the sanctuary. The work in the Most Holy Place is to get them *out*. You say, What's the difference? Well, friends, I think I can illustrate that very simply. Do any of you folks ever send clothes to the laundry? Yes. What do you do that for? Why, to get the clothes clean.

And the Bible talks about that. I love this over here in Revelation, the 7th chapter, and the 14th verse—Revelation 7:14. Let's turn and read that, will you? I want you to notice this wonderful statement here. John, in heaven, was shown a view of the ransomed there in the courts above.

In the 13th verse, somebody asked him, Who are these that are arrayed in white robes? John said, You know.

“And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb” Revelation 7:14.

Do our robes need washing? Yes. All right. Then, back to these laundries here on earth that may teach us a lesson. Do you know what the two things are in the laundry, friends? First, is to get the clothes in. The second is to get them out. Do you agree with me? That's right. The first thing is to get them in. The second's to get them out. They come in soiled, dirty. They go out how? Clean.

And so, friends, the first work of Jesus in the sanctuary there is to get our sins in, as we confess them and give them to Him, but oh, here in the Most Holy Place, the high priest carries on a blessed work of erasing sin, of doing away with sin, of blotting out sin. Different expressions are used to indicate a thorough work of eradicating sin. We'll study more about it in future evenings.

My point is, friends, this takes blood, too. The 16th chapter of Leviticus—notice that just now—deals with the work in the Most Holy Place within the second veil. As only the priest could enter the Holy Place, so only the high priest could enter the most holy. The priest went into the Holy Place every day, but the high priest went in the most holy only one day—the Day of Atonement—the 10th day of the seventh month.

Now, tonight, I want to notice this ministry of the blood in the 14th and the 15th verse:

“And he shall take of the blood of the bullock...”
Leviticus 16:14.

This is an offering slain in the court—all the offerings were slain in the court—but here, the priest takes of the blood of the bullock and sprinkles it:

“...with his finger upon the mercy seat eastward...”
Leviticus 16:14.

This mercy seat, you see, was the covering of the ark, and beneath that mercy seat was the law—the two tables of stone—which had been transgressed:

“...for sin is the transgression of the law” 1 John 3:4.

So, here, the sprinkled blood was applied on the mercy seat:

“...and before the mercy seat shall he sprinkle of the blood with his finger seven times” Leviticus 16:14.

The number seven, you know, in the Bible, is a symbol of completeness or perfection. So, here was a complete offering of blood, presented at the mercy seat.

The 15th verse:

“Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the veil, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat: And he shall make an atonement...” Leviticus 16:15-16.

Here, you see, the atonement was made by the sprinkling of the blood upon the mercy seat, beneath which was the law which had been transgressed. The fact that this offering enabled the sins to be taken out of the sanctuary is proved by verses 20 to 22, for this says plainly, that when the high priest had finished his work of reconciling in the 20th verse, then, in the 21st verse, he was to come out to the door of the tabernacle and place his hand upon the live goat—the scapegoat—and confess over him all those sins which had been taken from the sanctuary. The scapegoat was led off into the desert, nevermore to be seen again, and with him, all the record of sins was gone forever.

This is the service which went on year after year in this sanctuary, and in the court surrounding it. I’ve sketched it briefly tonight in order to show this, friends—that in every case the offering of blood was necessary.

“...without shedding of blood is no remission” Hebrews 9:22.

But notice this—the blood was always shed in the court, never in the sanctuary. Some offerings, some services—all of it was done in the court, some included the court and the Holy Place, some included the court, the Holy Place and the Most Holy Place, but in every case, if sins are to be forgiven, blood must be shed and it must be ministered. The blood must be sprinkled on the horns of the brazen altar or on the horns of the golden altar or on the mercy seat—blood, blood.

Now, in the book of Hebrews, Paul speaks of this sprinkled blood as blood that speaks. Turn, please, to Hebrews, the 12th chapter and the 24th verse—Hebrews 12:24. Here, he says that we have come, not to Mt. Sinai, with the smoke and the thunder and the lightening, but he says, in the 22nd verse, we’ve come to Mt. Zion.

And the 24th verse:

“And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel” Hebrews 12:24.

“...the blood of sprinkling...speaketh...” Hebrews 12:24.

Can blood speak? That's what he says. But I want to tell you something, friends. It takes more than speaking to make an impression. It takes an ear that hears, a mind that understands and a heart that appreciates.

And so, he says, in the 25th verse:

“See that ye refuse not him that speaketh...” Hebrews 12:25.

I would like, this evening, for us to listen to that speaking blood—that blood that speaks in the court, as it's shed and sprinkled on the brazen altar, that blood that speaks as it's sprinkled on the golden altar, that blood that speaks as it's sprinkled on the mercy seat.

Remember, friend, it's all the same offering—the blood of His cross. That was our opening text—every lamb, every bullock, every sacrifice, pointed to Jesus, the Lamb of God, suffering on Calvary.

But why, friends? Why must that blood that is shed there in the court—why must it be ministered in the heavenly sanctuary, first in the Holy Place and then in the Most Holy Place? This is what we must keep looking at week after week until this is just as plain as can be to us.

Let me tell you that the plan of salvation is an expensive plan but it is a perfect plan and it will fully blot out sin—eradicate sin—from this universe and from the hearts of all who will cooperate with God. That's what heaven is interested in. That's why Jesus says here, Listen—listen to this speaking blood.

What does this blood tell us? Ah, friends, first of all, as we gather at Calvary, for there is where the real sacrifice was slain, this blood tells us something of the nature of sin.

You know, you and I, who have lived with sin all our lives, we have little concept of what sin really is and what it cost, but in our imagination, let's gather at Calvary tonight, and let's see Jesus hanging there, and as we look, we say, How does it come that He's there?

Whenever you see blood, you know that something has happened—something has happened—and when you see that death, that the blood poured out represents, the question naturally follows, What happened? Who killed Him? Who killed Him?

Did somebody kill Him? Oh, yes. Sin killed Him, Satan killed Him.

John 8:44—put it down in your notes—Jesus says about Satan:

“...He was a murderer from the beginning...” John 8:44.

In other words, my dear friends, the very nature of sin is this—it will murder God to get its own way. It's that terrible, it's that desperate, it's that wicked.

Now, when Lucifer first began to cherish the thoughts of rebellion in his soul, he did not realize the end of it, but God knew. God tried to warn him and to get him back and those that were influenced by him, but not till 4,000 years later, when the cross was erected on Calvary, did all the universe see what a murderous thing sin is.

But here, at Calvary, the thoughts of many hearts were revealed, the nature of sin and Satan was clearly revealed. Yes, sin is a murderer. But ah, friends, let's go a little deeper into this.

If you and I have listened to the suggestions of the enemy, if we have allowed sin to come into our hearts, then, have we joined in that murder? Yea, verily. That's the thing we need to see.

Put down in your notes—we'll not turn to it now—Zechariah 12:10, and there you will see that true conversion involves a vision of Calvary in which we see that *we* have pierced the Son of God. That blood that speaks, speaks to each of us and says, *You* have murdered the Son of God. It's *your* sins placed upon Him that have broken His heart.

Now, friends, if there is anything in us that can respond, as we see that, we will say, Oh, God, I didn't know sin was that bad and I didn't know it would do such a terrible thing, but if that's what sin is, then I don't want anything more to do with it. Am I right? This is the cure for sin, friends. This is the way to overcome every habit.

Now, doctor, in some of these previous lectures—he's pointed out certain habits—certain things that people eat or drink or smoke—that act to weaken the heart, kill the body.

You know, there's many a man would like to quit smoking. Why, if everybody that would like to quit smoking tonight would quit, think of the millions, friends, that wouldn't be buying any more cigarettes, but very few quit. Why? Because it's hard to.

Let me tell you, what I'm talking to you **about** tonight is the cure. When we see what sin did to Jesus, when we look at that blood—on the altar, before the veil and on the mercy seat—when we listen to that speaking blood, we say, Oh, God, can it be that sin would murder the Son of God? Is sin that bad? Is Satan that bad? Then, Lord, I don't want anything more to do with it. Take it away and let me never see it again. Do you see?

Now, that's why God had them bring the lambs over and over again. That's why He said about that altar, The fire shall never go out. And that is why Jesus invites you and me to come to the sanctuary day by day, and study here in the Bible what sin *has* cost and *is* costing heaven. Only then, will we understand and sense how bad sin is, and we will want to turn away from it.

But now, there's something else that sin does. Sin is not only a murderer, wanting to murder anything that gets in its way. Sin itself brings death to those who carry on sin.

“...the wages of sin is death...” Romans 6:23.

And in James 1:15, we read that:

“...sin, when it is finished, bringeth forth death” James 1:15.

If everybody realized that, nobody would plant a crop of sin. These people that get lung cancer—you know, I was reading in the *Readers Digest* a few months ago—probably some of you read it—that newspaper reporter over in Honolulu that wrote an article for the newspaper there—it was published just about the time of his death—he’d found out he had lung cancer, and he wrote, as only a newspaper reporter could write, his experiences—how he got started smoking when he was a young man, how he tried at different times to quit, but finally lung cancer caught up with him. It was too late for his quitting—to cure him—but he wrote the warning to everybody else. That was published in the *Readers Digest*.

My point is:

“...sin, when it is finished, bringeth forth death” James 1:15.

Every sin does that. What is the proof for that? Ah, this. When sin was put upon Jesus as our substitute, it killed *Him*. Didn't it? That's what killed him—not nail wounds in hands or feet. It was *sin* that killed Him, my friends. And listen. If sin killed Him, the innocent Son of God when it is put upon Him, then sin is going to kill you and me if we let it stay with us—if we stay with it. Do you see, friends?

So, coming to Calvary, as we hear that blood speak, it speaks as only blood *can* speak, of the terrible murderous nature of sin, both to those who get in its way, and to those who cling to it and stick to it. Sin will kill. Sin is death dealing.

But ah, there's something else wonderful that this speaking blood talks about. It tells the wondrous story of love—God's love—that He would give His Son for our sins, and that Jesus would give Himself, for you remember, he told us there in John 10, Nobody takes my life. I lay it down of myself.

Christ is the only one who ever walked this world who *could* have escaped this penalty of death. He could have. He was innocent. He hadn't broken that law. He didn't deserve to die. But He, the innocent one, came to the altar, and offered Himself without spot to God.

He willingly carried the cross. He submitted to the humiliation, the ignominy, the shame, the abuse, the scourging, the crucifixion. He gave all, my friends, not because He had to, but because He loved you and me. He knew that somebody had to die. Sin, if it were left to us, would kill us. He said, I will die in your place.

And so, that speaking blood not only shows us what the end of sin is to those who cling to it, it tells the wonderful story of love, of Jesus, our Substitute, and if we'll look and keep looking at that blood, if we'll listen and keep listening as it speaks to us, we will see such love in Him as shall awaken love in our hearts, and for love's sake, we shall say, Lord, I'll go with you all the way.

I want our trio to sing that song that we had a few weeks ago, that Jesus would have done all this for just one—just for me. I know that we'll all appreciate this wonderful message even more, as we have heard these Bible texts tonight, and as we hear the girls sing, some of you may just want to close your eyes and see Jesus giving His life for you upon the cross.

Forget about this audience. Just think of yourself coming to this altar. Think of yourself coming to Christ at Calvary, and remember, the One who gave His life for you upon the cross is giving His life for you now in the heavenly sanctuary, and as the song will tell us, He would have done it for just one—for just you, for just me. I'm so glad, friends.

[Special music—For Me.]

As we come to our closing prayer, if there's somebody here tonight that has a burden on your heart that you'd like to have us bear to the Lord in prayer in a special way, if you'd just like to raise your hands, Jesus will see your hands and He'll remember you. All right, dear ones—all right.

And if there's somebody here tonight that would like in a very special way to enter into this prayer season, have your case presented to the Lord in prayer, if you'd like to just step up here and stand here at the pulpit with bowed head, we'd like to remember you in prayer in a special way. If you're having some special battle with the enemy and wish help, Jesus says, come:

“...whosoever shall call on the name of the Lord shall be delivered...” Joel 2:32.

We love to see people get help. Thank God, we've seen hundreds, yes, thousands, in the last 40 years that have sought Jesus and found Him. We'd like to pray for you tonight, if there's somebody that's needing special help, if you'd like to come. We have confidence in the prayers of Jesus. We'll be glad to present you to the Lord. Just step right out, come up here. We'd like to pray for you, if there's a burden on your heart that Jesus alone can take care of. He loves to help. He's laid help on One that's mighty—our Father has.

“...whosoever shall call on the name of the Lord shall be delivered...” Joel 2:32.

Is there one that says, Yes, I need help and I want it tonight. Oh, friends, He put *all* He had into this effort to give us help. Thank God for the opportunity to make a little effort ourselves to get help. What do you say?

“...he is able also to save them to the uttermost that come unto God by him...” Hebrews 7:25.

So, let us come—let us come. That's right. God bless you. Somebody else? This isn't joining a church. It's coming to Jesus to get some special help—whatever your help is. You don't have to tell us what it is, but as you stand here with bowed

head, you tell Jesus what it is, and He's going to hear us, as we pray to the Father, in His name. God bless you.

Is there another that says, Yes, Jesus is speaking to my heart. I need help and I'm going to get it tonight. God bless you. I know Jesus is hearing your request. Is there another that says, I want help, and I want it tonight.

The man that wanted help back in those ancient times—he came to the sanctuary. There was a priest there waiting to help him. Thank God, we have a great High Priest in the heavenly sanctuary, and although we can't see Him, He's just as real, dear friends.

Is there one more before we pray? All right. And we're going to remember each who raised his hand a moment ago. Remember, if you want a digest of this service tonight—the Bible study and the health lecture—leave your name with the usher, and we'll be glad to serve you.

Now, Father, we thank Thee so much that in Jesus we see the Lamb who died for us and the Priest who lives for us. As we see that sprinkled blood, we know that our salvation is assured, for He who has given His life will spare nothing necessary to redeem us.

And so, in His name, we bring Thee these dear ones who have come to Thine altar tonight. Hear the prayer of their hearts and take the burdens, and all through this audience are those who have raised their hands, asking for prayer. God bless them and hear their cry. We ask it in Jesus' name, amen.

Good night and God bless you.

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