

God's Prophetic Telescope 8 of 16

God's Law Magnified

#0773

Study given by W.D. Frazee—March 31, 1967

The new covenant that Jesus has made promises some wonderful things. I want to read this promise again in Hebrews, the 10th chapter, verses 16 and 17:

“This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; And their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin” Hebrews 10:16-18.

We've been studying the great sanctuary plan in which Jesus is solving the sin problem. Three thousand five hundred years ago, at the foot of Mt. Sinai, God had Moses make a sanctuary, of which this is a replica or a miniature model, and He told Moses to make this copy after the one in heaven.

Paul tells us in Hebrews 8, verses 1 to 5, that the chief point of what he's telling us in this book of Hebrews is that Christ is the High Priest in this heavenly sanctuary. This makes heaven a very real place.

Jesus, when He left this world, said that He was going to His Father's house, and in the book of Hebrews, Paul makes clear what Jesus is doing there as He ministers in the holy places, plural, in the heavenly temple. He began His work in the Holy Place. He finishes His work in the Most Holy Place.

Paul tells us in Hebrews 8, 9 and 10 that the priest down here in this world that did it in copy, in shadow—they did it over and over again. But Jesus, he says, will do it just once. Once for all, Jesus died for us on the cross, and when Jesus died on the cross, that was the one death that was sufficient to cure sin for all who will let Him apply that blood to the heart.

But, as in the earthly copy, the blood must be ministered in the sanctuary, so Paul says that Jesus:

“...by his own blood...entered in once into the holy place[s],
having obtained eternal redemption for us” Hebrews 9:12.

And as the high priest—he tells us in Hebrews 9—went in here once a year, year by year, with blood not his own, so Christ will come, not over and over and over again, but once for all, to minister His blood, that the things in the heavens may be cleansed.

The things in the heavens that need to be cleansed, dear friends, are the records of sin. You and I are acquainted with the fact that God keeps a record of every life. Every word we've spoken, every deed we've done, every thought that's gone through our minds—it's all there in heaven's microphotographs, if you please, using a modern term.

God has His records, but He longs to blot out sin. That's what this subject in Hebrews—that's what God is dealing with—how to get rid of sin—and you and I certainly long to be free, not merely from the penalty of sin, but from its power. We long to be not only forgiven but cleansed—delivered. We long to be not only given peace, as the doctor was just telling us about, but given the ability to live without going back to the sin that brought the anxiety and the lack of peace. Am I right? Yes.

It's a wonderful thing to get a splinter out, but if every day we got a splinter in and every day came to the doctor to get that splinter pulled out, by and by, the doctor would, I'm sure, say, Well, friend, isn't there any way I can help you not to get so many splinters in your finger?

And while Jesus is very glad to forgive our sin and to pardon us for our failure—He died to accomplish that—we must never forget that His goal in all this is to get rid of sin forever—so we don't keep doing that thing over and over again.

Now, we've been studying this from week to week, and tonight, we want to study further into this wonderful work of writing the law in our hearts because, as we noted last week, that is when the sanctuary can be closed—that is when there will be no more need for this ministry of blood to cover our sins and to blot out the sins.

When the sins are gone, when there's no more transgression, then Christ can close the sanctuary and come and take us home. You see, that's a very practical thing, friend, to you and me, as we look out upon a world that's sick and sad and sorrowing.

Wouldn't you like to help end this war in Viet Nam in a way that really ends war? I remember when I was a boy, the soldiers marched away to France and that was to be the war to make the world safe for democracy. Some of you remember about that.

And then, by and by, we had another war bigger than ever—World War II. That was supposed to be the war to end wars. We had the United Nations formed then, you remember. The League came in the first war. Well, we don't need to survey the sorry spectacle since then.

My point is, friends, no League of Nations, no United Nations, can really cure the problem of war or any other problem—crime, poverty, disease. Only the coming of Jesus can do that, and He's coming as soon as He can settle this first problem—that is, the problem of sin in your life and mine. And when He gets people who will let Him write His law in their hearts, then He says they won't need this offering for sin any more.

Wouldn't it be wonderful, friends, to live in a world where nobody ever did anything wrong? Where nobody ever stole or lied. Where there was no adultery and fornication. Where there was no swearing, no crime of any kind. Wouldn't that be wonderful.

Somebody says, Well, that's too good to be true. No, it's too good *not* to be true, friends. What in the world would Jesus die for and spend all His time in the sanctuary in heaven ministering for unless He could bring about such a blessed result.

The very fact that heaven has poured out such a wonderful gift is evidence that God intends to finish what He's begun and get some people that will appreciate His way of life and live it. Isn't that what we pray for in the Lord's prayer.

Repeat with me those first few lines of the Lord's prayer, will you:

“Our Father which art in heaven, Hallowed be Thy name.
Thy kingdom come. Thy will be done in earth, as it is in
heaven” Matthew 6:9-10.

That's enough. All right. So, Jesus taught us to pray that His kingdom would come and His will be done where?

“...in earth...” Matthew 6:10.

How?

“...as it is in heaven” Matthew 6:10.

Will that prayer ever be answered? Why, you know it will. Jesus wouldn't teach us to pray for something that would never happen. So, as sure as Christ is true, there is coming a time when the will of God will be done in this world just as it's done in heaven. I want to see that time. Don't you, friends? Oh, praise the Lord. And the answer is right here.

Now, we've noted that there are two very important things in this. One is we must see Jesus as He dies for us, like the lambs were slain out here at the altar. We must see Jesus as He ministers for us within the sanctuary, as the blood is sprinkled on the altar to cover our sins and on the mercy seat to blot out our sins.

But, as we began to study last week, there is a work that must be done within our hearts that will put this law in our minds and souls just as it is enshrined in the ark.

You see, this law is so holy that God wrote it with His own finger upon the tables of stone. All the rest of the earthly tabernacle man made, but God wrote this law. And as we noted last week, when Moses threw down the tables and broke them, God didn't say, Well, Moses, find some tables and write—you remember what I told you. No.

God said, Moses, make two tables like those you broke and bring them up to *me* in the mount, and *I* will write on the tables the Ten Commandments according to the first writing—Deuteronomy 10:1 to 5.

So, we have—mark this point—in these Ten Commandments, we have the only part of the Bible that God wrote Himself with His own finger. Now, the whole Bible is the Word of God, but this is preeminent. It stands separate, apart, above it all. These are the words of God in a very literal sense. He spoke them from the top of Sinai's mountain. He wrote them there with His own finger upon the stone.

And keep in mind, always, that *this* was a copy of things in the heaven. The altar on earth was a copy of the altar in heaven. The candlestick on earth was a copy of the candlestick in heaven. The ark on earth was a copy of the ark in heaven, and the law on earth was a copy of the law in heaven. That's the vital point that we want to get.

And so, when we turn to the last book of the Bible—Revelation, the 11th chapter, and the 19th verse—with you turn to it, please. I want you to notice how here in the very last book of the Bible John is given a view of the heavenly temple and he sees something there. He sees the great original ark of which the one that Moses had was just a copy.

And notice what is in that ark. It's the testament or law—God's Ten Commandment law or testament or covenant. You find it there, don't you. Will you read it with me.

“And the temple of God was opened in heaven, and there was seen in His temple the ark of His testament...”
Revelation 11:19.

That's enough for now. All right. What did John see up there in the temple? The ark of his testament. Which room was he looking at, then? Well, you see it's the Most Holy Place.

But now, I wish you'd look at that text a little closer. John doesn't say, I saw it. He says, There was seen. John was given a view of the heavenly temple, and he was also, with it, given a view of people by faith looking in through that open door and beholding the work that's going on there in reference to that testament within the ark.

And friends, I pray that every one of us may be included in the group that John saw. What do you say? What a privilege, friends, to be the subjects of prophecy—the fulfillment of prophecy, if you please.

Now, the reason that God wants us to look into that Most Holy Place and see that law in the ark is that by beholding we become changed. We all are influenced by what we look at and what we listen to.

I was reading some time ago about when Wrigley decided He was going to introduce chewing gum to England. He went over there, and the folks said, You'll never sell any gum in England. Yes, he said, I will.

So, he bought space on the billboards and in the newspapers, and he started in to advertise to chew Wrigley's—chew the gum, chew the gum. Nobody paid any attention to him, but he kept spending the thousands and the tens of thousands and the hundreds of thousands and finally millions of dollars in advertising. He's selling plenty over there now.

We think of Coca-Cola. They say that's one thing you can find anywhere on this planet—Coca-Cola. Well, we see the signs everywhere. What's the purpose of all that? The purpose of all those signs is to get people to think Coca-Cola—to think Coca-Cola. And so there are millions of people that whenever they stop they think, Got to have a Coke—Give me a Coke. What has done it? By beholding—by beholding, they become changed.

Well now, dear friends, that is an application of a law of God. I won't say it's a very good application of it, but it's an application of the law of God, and the wonderful thing is that we can get back to the real purpose of that. What did God make us that way for? So that by beholding we would be influenced and be changed. His purpose in it was that by beholding *Him* we would become like *Him*. In looking into His law, His will would be written upon our minds and hearts.

Now, the new covenant promise that we read here in our opening text tonight says:

“This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them” Hebrews 10:16.

If you and I will give God time every day to write His law in our minds and hearts, pretty soon we'll be thinking like Him, and the more we study that law, the more we behold His will, the more we'll think like Him. God will do the writing, if we'll give Him the time.

And so, last Friday night, as we closed, I invited you to enter into an experience this week in which you would take your Bible and open to the 20th of Exodus, where the Ten Commandments are written as God wrote them on the stone, and kneeling down with your open Bible, read those words line by line, praying God to write those things in your heart.

I'd like to ask, have some of you found a blessing this week in doing that? May I see your hands. Somebody been doing that? I'm so glad. Now, I want to invite all the rest of you to do it.

You know, this is not a meeting to come to, just to be entertained. This is a laboratory course in how to solve the problems of life for this world and the world to come, but a laboratory course means that after we have a lecture, then we go and do something about it. Is that right?

And so, I want to invite you—shall I say, urge you—oh, yes, friends—because Jesus loves every one here—I want to invite you and urge you—take your Bible—day by day, have a little time when you're alone with God, and there on your knees—if you can't kneel, bow your head—and open the Word of God and read those words that God spoke from Sinai's mount, and ask God by His Holy Spirit to write those words in your mind and heart.

As we noted last week, writing them in the mind means that we *know* His will—writing them in the heart, that we *love* it.

Now, I want to bring you some good news tonight, but some of us don't have very good eyes. Turn over to Isaiah, the 42nd chapter, and the 21st verse—Isaiah 42:21. Here's some good news. This is a prophecy of Jesus. Seven hundred years before Jesus was born in Bethlehem, the prophet wrote down the work that He would do, and this is exactly what He did do. This is one of the great reasons that He came to earth—Isaiah 42:21. Do you all have it? Note:

“The Lord is well pleased for His righteousness' sake...”
Isaiah 42:21.

Now, read it all with me:

“...he will magnify the law, and make it honourable”
Isaiah 42:21.

Oh. Then the work of Jesus was to do what with the law? Magnify the law. You know, I'm sorry to say there are people that think that Jesus came to do away with the law. In fact, some people had that idea when He was here, and that's why He said in the sermon on the mount:

“Think not...” Matthew 5:17.

That is, don't think:

“...that I am come to destroy the law...I am not come to destroy, but to fulfil” Matthew 5:17.

The way you fulfill a law is to do what it says. If you fulfill the law of Georgia, you do just what it says. Jesus came to fulfill the law—to do what it said—and Jesus says, in John 15:10:

“...I have kept my Father's commandments...” John 15:10.

“...I have kept my Father's commandments...” John 15:10.

That's one way He magnified the law—by keeping it. But, friends, that isn't the only way. You know what magnify means—it means to make larger, make greater. How many of you have a magnifying glass at home? Yes, quite a number of you.

Some of us carry magnifying glasses around in our pockets—put them on our faces every now and then. Well, what do we wear these things for, anyway? Let me ask you something. Do those pieces of glass—do they put words on the page that aren't there? No, they don't. They just help us to see better what's on there. Is that right? That's what they're for.

Now, Jesus came to magnify the law. Then, if we will listen to Jesus, as He speaks to us, we will see things in the law clearer than ever before. You know, the whole Bible is really the words of Christ. You remember Jesus said in John 5:39:

“Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me” John 5:39.

Yes. The whole Bible, then, testifies of Jesus and in it Jesus is testifying. I like to think of the Old and New Testaments as like the two lenses in a pair of glasses.

I see a lot of you are along with me wearing glasses tonight, and I just want you to think of that pair of glasses you have on your nose as one lens, the Old Testament, and one, the New Testament, for the purpose of magnifying the law of God.

Now, where do I get that idea? Turn to Matthew, the 22nd chapter, and you will see how Jesus magnifies the law and teaches us this important lesson—Matthew, the 22nd chapter, the 36th verse, beginning. A lawyer came and asked Jesus a question about the law. He said:

“Master, which is the great commandment in the law?
Jesus said unto him, Thou shalt love the Lord thy God with
all thy heart, and with all thy soul, and with all thy mind.
This is the first and great commandment. And the second
is like unto it, Thou shalt love thy neighbour as thyself. On
these two commandments hang *all* the law and the
prophets” Matthew 22:36-40.

Now, let's look at this a minute. Here are these two tables of the law. Do you know why there are two tables? Well, Jesus makes it clear here—because back of the two tables are two great commandments. The first is love God how? With all the heart. That's back of the first table. Everything in the first table has to do with loving God and how to love Him and serve Him.

Now, the second table has to do with our neighbor. Jesus said the Second Commandment is what?

“...love thy neighbour as thyself” Matthew 22:39.

And everything in this last table has to do with the way we're supposed to treat one another. Isn't that simple, friends? And Jesus says:

“On these two commandments...” Matthew 22:39.

Of love to God and love to man.

“...hang *all* the law and the prophets” Matthew 22:39.

That takes in the whole Bible from Genesis to Revelation. It all hangs. So, you see, love to God, love to man, will lead us to keep the Ten Commandments and the whole Bible hangs *on* that.

Now, to state it the other way around, friends, if we study the Bible with that in mind, we will be finding out what the law really means. We'll be tracing the stream right back to its source—we'll be finding the headwater.

This gives us a key to the whole Bible. From Genesis to Revelation, its purpose is to magnify the law. The words of Jesus in the Old Testament and in the New Testament help us to understand what the Ten Commandments mean.

Well, somebody says, wouldn't anybody understand the Ten Commandments? Well, let's see if we can find some things in the Bible tonight that will help us to understand these Ten Commandments better.

We'll go to the sermon on the mount—Matthew the fifth chapter—Matthew 5—and we'll watch while Jesus puts the magnifying glass on the law—Matthew 5. That verse I called your attention to a few minutes ago was Matthew 5:17 where Jesus said:

“Think not that I am come to destroy the law...” Matthew 5:17.

...for I haven't. The 18th verse is very strong:

“...Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled” Matthew 5:17.

So there's not even a letter or piece of a letter that's been changed or ever will. But now, I want you to notice in the 21st verse, He begins to put the magnifying glass on this law.

“Ye have heard that it was said by them of old time, Thou shalt not kill...” Matthew 5:21.

Which one of the commandments is:

“Thou shalt not kill” Exodus 20:13.

That's the Sixth Commandment. Which table is that on? The first table? The second table. It has to do with our duty to whom? To our fellow man. All right.

Now, watch. He says, You've heard that, but now he says, in the 22nd verse, I want to tell you—and I'm just giving it to you in my words—in modern English—you can read it there what Jesus said:

“...That whosoever is angry with his brother...”
Matthew 5:22.

...is breaking that commandment and he's going to have to meet God in the judgment. You mean, Jesus, that if a man just gets made, he's broken the Sixth Commandment? Precisely—precisely.

Now, I want you to watch as we put the lenses of the Old and New Testament on that. Let's go back to Genesis, the first book of the Old Testament—Genesis, the fourth chapter. Who does the fourth chapter of Genesis tell us about? Cain and Abel. Who was Cain, anyway? He was the first murderer. And his own brother was his victim.

But, as you read that fourth chapter of Genesis, you'll find that before he ever killed his brother, the fifth verse says he was wroth. What does wroth mean? Why, it means he was full of wrath. He was angry. Some people would say he was mad. Well, he was. Anger can lead a person to become insane. And as the result, God spoke to Him in the sixth verse:

“And the Lord said unto Cain, Why art thou wroth...”
Genesis 4:6.

Why are you angry, Cain? What's the matter with you? Let me help you. But Cain wouldn't get help. He argued with God, and with his brother, and finally he became so angry that he did what? Why, he killed him—he killed him. That eighth verse says so. And so, the blood of Abel cried from the ground.

Now, my point is this. Cain broke that law that says:

“Thou shalt not...” Exodus 20:13.

What?

“...kill” Exodus 20:13.

When did he break it? Why, you see, in the words of Jesus on the sermon on the mount, he started to break that commandment as soon as he got angry. Didn't he? And every time you and I get angry, we've already begun to break that commandment.

Well, friends, how wonderful it is that we can flee to Jesus and get sins forgiven before we go on to the end result, because James tells us that:

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

Wouldn't you hate to kill somebody like Cain killed Abel? But I want to tell you something, friends. You may think I'm just talking, but if you'll follow through my studies, one of these days we'll give you the evidence.

Everybody here tonight, unless you die before your time, will commit murder against the people of God unless the blood of Jesus so changes your heart and cleanses your soul that every bit of anger and wrath is taken out of you.

We're living in the generation when everyone on earth will be a murderer unless he has this law written in his heart, friends. Don't forget it. The prophecies make that plain in the book of Revelation. We'll be studying those later.

My point is tonight, Jesus is magnifying the law, and there's that shortest commandment of all:

"Thou shalt not kill" Exodus 20:13.

And most people think they certainly have kept *that*, if they haven't kept any of the others. My dear friends, if you ever got mad—if you ever lost your temper—you broke that commandment.

But now, let's turn to the New Testament and let's get the New Testament lens on it. Turn over to 1 John, the third chapter. I want you to see how the Bible magnifies the law of God, and that's why we need to study the whole Bible—the Old Testament and the New Testament—but we need to study it in connection with the law of God—1 John, the third chapter, beginning with the 11th verse:

"For this is the message that ye heard from the beginning, that we should love one another. Not as Cain, who was of that wicked one, and slew his brother..." 1 John 3:11-12.

We've just read about that. And the 15th verse:

"Whosoever hateth his brother is a..." 1 John 3:15.

What?

"...murderer..." 1 John 3:15.

It's bad enough to think that hatred might *lead* to murder, but this says that hatred *is* murder. Isn't that what it says?

"Whosoever hateth his brother is a murderer..." 1 John 3:15.

What does whosoever mean? Anybody—anybody that hates his brother is a murderer? That's what this says. Now, doctor was just talking to us about psychosomatic diseases and about the influence of anxiety on health and life.

I want to tell you something, friends. There's many a person sick today because somebody that ought to love them is withholding that love. A medical doctor wrote a book not long ago called *Love Or Perish*.

You husbands, do you love your wives? Ephesians, the fifth chapter, Paul says:

"Husbands, love your wives, even as Christ also loved the church, and gave himself for it" Ephesians 5:25.

What a shame that so many young people pour out what they *call* love on people they have no *right* to love, and then, when they come to the marriage altar and promise to love *this* one as long as they both shall live—somehow or another, there doesn't seem to be much left after that. Too often, that's true. Am I correct? You know it. That's why one marriage in every four today is ending in the divorce courts, and a lot of others are on the rocks.

Do you see how the words of Jesus magnifying the law would stop all that? He says the First Commandment is to love God with all your heart, and the second, love your neighbor as yourself. He says hatred is what? Murder. I repeat, there's many a wife sick because her husband doesn't love her. There's many a husband that's got ulcers because his wife nags at him all the time. That's right.

I read not long ago of a man that came home from the service, and he was having heart trouble. The doctor examined his case, got acquainted with his history, and he found out he had a wife that he just couldn't be happy with. He and the wife—they just got along like cats and dogs, as we say.

You know what this doctor advised him to do? Get a divorce. And when he did, his heart trouble cleared up. You say, Well, Brother Frazee, you're not preaching that, are you? I should say not, friend. Oh, no. That's the Devil's way out.

That man and that woman—they both had plenty of troubles after. Don't forget that. My point is, friends, that lack of love can make people sick. That's what the doctor was telling us, and that's what this verse is telling us. Hatred is murder. Hatred robs somebody else of the love that would bring them life, but that's only half of it.

Do you know, hatred kills the man who hates. Cain killed Abel. He was dead and that was over with. But Cain suffered a living death all the days of his life. And oh, how many a man is walking around sad, anxious, depressed, guilty, fearful, because of hatred in his heart. And all this is wrapped up in Jesus' magnifying of the Sixth Commandment as we take the Old and the New Testament like the lenses.

Now, another evening, we're going to look at some of the other commandments. Would you like to see how the lenses of the Bible magnify the other commandments? Now, we didn't get through the Sixth Commandment tonight. There's a lot more just in that Sixth Commandment, but I just want you to get started thinking along these lines.

And when you get down on your knees this week in your private devotions, when you're down there by your bed, by your chair, with your Bible open, and asking God to help you to understand these commandments, remember, all the rest of the Bible is to help you understand this law.

Pray the prayer of David:

"Open thou mine eyes, that I may behold wondrous things out of thy law" Psalm 119:18.

But now, as we study the law in this way, doesn't it begin to prick our hearts? Doesn't it begin to stir our conscience? Isn't there somebody here tonight that says, Brother Frazee, I see I'm a transgressor. I've never taken a gun and shot somebody, but I've hated people. I've never taken a sword and cut off a man's head, but I can see I've lost my temper, I've been angry, and it isn't good for me and it isn't good for other people.

What can I do about it? My dear friends, there's two things we need to do about it. We've been studying here in the sanctuary. We read back there in Leviticus, the fourth chapter, and the fifth chapter, that when a man's sin comes to his knowledge, he's to come here to the sanctuary and bring his offering—his lamb, his bullock, whatever the sacrifice—and he is to place his sin upon that offering.

Who is the real Lamb? Who is it? It's Jesus. That's right.

"...Behold the Lamb of God, which..." John 1:29.

Does what?

"...taketh away the sin of the world" John 1:29.

Then, can I really bring my sin to Jesus at the sanctuary and ask Him to forgive me? Will He do it? 1 John 1:9:

"If we confess our sins, He is..." 1 John 1:9.

What?

"...faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" 1 John 1:9.

Then we won't need those tranquilizers. Tranquilizers are a poor way to get rid of a guilty conscience, friends. Whiskey and wine and beer—that's a poor way—because when you wake up the morning after the night before the dishes are still in the sink and they're dirty. You haven't washed a one of them. Am I right?

Ah, friends, there's a better way. There's an *only* way to get rid of sin—1 John 1:7:

“...the blood of Jesus Christ His Son cleanseth us from all sin” 1 John 1:7.

Isn't that wonderful. Can murder be forgiven? Yes. David got forgiven. Can hatred be forgiven? Oh, yes. Peter lost his temper and cursed and swore that night in the courtyard, but did he get forgiveness? Oh, yes. Out there in Gethsemane, where Jesus had wept and prayed, Peter wept and prayed, and thank God, his sin was forgiven, and Jesus gave him a work to do.

My dear friends, no matter how great your sins may be, if you confess your sins, Jesus forgives them. But now, there's something more He wants to do. He wants to keep you and me from getting back into that pit of sin, and so, along with asking Jesus to forgive our sins, we want to ask Him day by day to write this law in our hearts. We want to take our Bibles, open them, study them, with the thought in mind, Oh, Lord, help me to know and understand your will.

Now, turn to Psalm 40 and the 8th verse, and I want you to see a key here to this whole matter of victory—Psalm 40 and the 8th verse. This is speaking prophetically of Jesus, but it belongs to you and me if we will accept Jesus as our Savior—40th Psalm and the 8th verse.

All right. What does it say? Will you read it with me:

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

Do you see, friend, if the law is written on the heart, then how do we feel about doing it? We delight to do it—we delight to do it.

You know, there are people that delight to commit murder. That's a terrible thing, friends, to think about, but there are. More people than we'd like to think are getting that way. That's why crime is on the increase. That's why every now and then you read about somebody that's killing just for the fun of it—terrible thing. The world is filling up more and more with those devilish attitudes.

Listen. God can change human hearts so that the thing they used to love which is sinful becomes hateful, and the thing that they didn't use to enjoy they find delight in.

So—watch this point—if there's something that you enjoy that you know is wrong, don't keep on doing it and don't just quit it and grit your teeth and clench your fist. No. Come to Jesus at the sanctuary. Kneel down with your open Bible. Ask Jesus to forgive that sin and then ask Him—and believe His word—ask Him to change your heart so that law is written on your mind—so that you love what He loves.

If there's a single wrong thing that you've been doing that you find pleasure in, ask God to help you not only not to do that thing. Ask Him to help you to love what God loves and to hate what God hates.

And I know, friends, that God can do that. I know what it means to have God change my heart on some things. I see some other things that He's working on. This is like going to school, you know. You can get through the first grade or the second grade, but there's a few more things to learn in the third grade, aren't there? Yes.

But friends, if God has led us along and we see that He's changed our appetites, changed our desires on *some* things—why, you know, the other day, I was passing along and I saw something in a window, and I thought, My, my, I've seen the day when I just loved to eat that stuff, but it doesn't look good any more. I won't tell you what it is but you can fill in your own experience.

My point is, friends, nearly all of us have at one time or another wanted some things that weren't good for us. Am I correct? But you and I can come to the place, if we'll let God work in our lives, where everything that God says is a happy thing to us, where everything that He asks us to do is a joyous thing. We don't have to go along just moaning and groaning and just having such a hard time.

What is this verse we've just read?

"I delight to do Thy will, O my God: yea, Thy law is within my heart" Psalm 40:8.

But you notice the man who delights in it is the one that has it written in his heart. Do you see? And what was the promise we read at the beginning tonight?

"...I will put my laws into their mind, and write them in their hearts..." Hebrews 8:10.

Give God time this week to write this law in your heart. We've studied the Sixth. We're going to study some more things next Friday night. We're going to have another good time together in studying the Word of God.

But I'd like to ask a question tonight before we go home. I think we ought to be very practical about this. If God has convicted our hearts of something here tonight, don't you think that He would be so glad if we'd leave that sin, that failure, that mistake, with *Him* tonight as we go home, instead of carrying it home with us?

You can. You don't have to have a guilty conscience, friends. God says He wants to cleanse us from a guilty conscience. You can go out that door tonight knowing that you've left your sins with Jesus in the sanctuary—not this little building—the one in heaven.

By faith, you and I can bring our sins to Christ and lay them on His dear head and ask Him to sprinkle His blood for us in heaven to cover the record of our transgression, and we can go home tonight knowing that He has kept His word.

Is there somebody here tonight that knows that you need that tonight? God has brought to your mind—it may be something I've said, it may be something else that I don't know a thing about—but God has brought to your mind tonight something

that you need to ask Him to forgive you for, and you'd like our prayers tonight that Jesus will help you to leave this chapel cleansed of that sin.

If there's somebody like that, just raise your hand, friends, and we'll pray for you as we close this meeting. Oh, I'm so glad to see so many that are reaching out for help from God. It's all bought and paid for by the precious blood of Christ. It's expensive but it's free.

I think of it sometimes, as I go in these great elevators in these high buildings—you go in and it all looks so simple. You just press a button, up you go. And a child looking at it and seeing it's free, might think, This is easy. Did it cost something? Oh, yes, it cost thousands on thousands of dollars, but you and I ride free *if* we press the button.

And so it is with this wonderful plan of salvation. It's cost heaven everything. Jesus has given His life and *is* giving His life for us tonight. It's expensive, but it's all free to you and me if we'll press the button—that means if we'll accept it—if we'll bring Him our sins and accept His precious life to cover us.

Shall we stand. Dear Father in heaven, we thank Thee tonight for the precious blood of Jesus that cleanses and covers. You've seen these many hands tonight and we pray that just now as we stand here in Thy presence Thou wilt take our sins and give us Thy cleansing.

Take our lives and give us Thy leading. Take our minds and hearts and write on them according to the first writing of the Ten Commandments. Dismiss us with Thy blessing and bring us back to learn more of this wonderful way in Thy word, through Jesus, our Lord. Amen.

God bless you all. Be glad to see any of you that have a word to speak or a question to ask.

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