

# Sanctuary 1968 6 of 8

## *Law and Love*

#0515

Study given by W.D. Frazee—January 6, 1968

The text is Hebrews the 10<sup>th</sup> chapter, beginning with the 19<sup>th</sup> verse. I love this text. I think it's the great focal point in the book of Hebrews—the mountaintop toward which Paul is leading us through the chapters preceding it.

“Having therefore, brethren, boldness to enter into the Holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh; and having an High Priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for He is faithful that promised;)” Hebrews 10:19-23.

Now you can see he is talking about the sanctuary—the heavenly sanctuary. And he says that we have boldness, confidence, the margin says liberty, to enter into the Holiest by the blood of Jesus. The word which is translated Holiest here is really “holy places.” And so, we see in this the two Holy Places in the heavenly sanctuary—the Holy Place and the Most Holy Place. And of course, Jesus ministers first in one and then the other. We know that He's now ministering in the Most Holy, and has been, in harmony with Daniel's prophecy, since 1844.

The point is: Paul says that you and I are invited to enter in with Him. Now this is a most significant expression. In the ancient sanctuary service, the congregation could not enter into the Holy Place, much less the Most Holy. Only the priest could enter the Holy Place where the altar and the candlesticks were. And only the high priest could enter the Most Holy, and he only on the Day of Atonement. But here, we are invited to enter in with Jesus, with confidence, with boldness, into the Holiest. We go with Him into the sanctuary. This is, I repeat, a most wonderful privilege—a most wonderful invitation. It comes with peculiar force to the last church—the church of the judgment hour—Laodicea. For to this remnant church is given the promise:

“To him that overcometh will I grant to sit with Me in My throne” Revelation 3:21.

Yes, here in the throne room, the Most Holy Place, we are to enter in with Jesus. But let me say this, friends. Before we ever share with Him the glories of Heaven, literally, bodily, we must first enter in by faith with Him while our feet still walk the dusty roads of this earth.

This is the experience of that book brought to view in Revelation 14, concerning Whom it is written:

“These are they which follow the Lamb whithersoever He goeth” Revelation 14:4.

They follow Him yonder, in the future, throughout the universe, on those wonderful space trips; they follow Him here and now.

In that wonderful chapter in *Great Controversy* called “In the Holy of Holies,” the Spirit of Prophecy tells us how we are to enter in with Jesus into the Most Holy Place. It says:

“They are to understand His work, and to follow Him by faith as He goes in before God” *Great Controversy*, page 427.

So, this is what Paul is talking about this morning, and he urges us to enter in, to draw near. And friends, we should have no excuse to keep us from Him. For this is the Day of Atonement. In the ancient service, when the typical Day of Atonement came, (you can read about it in Leviticus 16 and 23. God said to stop everything for this. No work today, no eating today, nothing going on anywhere today. Everybody come to the sanctuary, for this is Judgment Day, this is the Day of Atonement, this is the day of the cleansing of the sanctuary, this is the day for blotting out of sins. And whoever would not be afflicted in that same day, whoever would not come in the solemn convocation as they gathered about the sanctuary was to be cut off from Israel.

When that day closed, every man was either a part of a cleansed people, sharing the blessing of a cleansed sanctuary, or else he was cut off. So it will be today. Every soul among the remnant will either be written for life with his sins blotted out and his name in the Book of Life, or else he will be cut off—his good deeds erased from the Book of God’s Remembrance, his sins remaining to witness against him in the final Judgment, his name blotted out of the Book of Life. Oh, friends, it means everything to enter in. And, as I say, we have no excuse, if we fail to find the time to do it, because our time is bought and paid for. It’s true, we may be guilty of misappropriation of funds; we may take the precious time which has been bought for us by the blood of Jesus and squander it in selfish pursuits. And we need not be bootleggers or gamblers or gangsters to do it, my friends. Even good things in this hour of earth’s last crisis can be the weapons of the enemy, the snares of the enemy, those things which he uses to keep us from the one job God has given us to do—to enter in with Jesus into the sanctuary, in sorrow for our sins, in deep repentance, in having those things taken out of our lives that are unlike Him. Oh, friends, I’m glad that He’s bought and paid for enough time to get the job done. What do you say?

And I’m sure of this: He wouldn’t start something He couldn’t finish. Back there, you remember at Creation, He started with nothing; and when the Sabbath came, everything was there, beautiful and fair, finished, very good. Ah, thank God, we worship the God of Creation—the Creator. We’re here in His sanctuary this Sabbath day, a memorial of His creative power. We believe He can get things done

—that He can finish what He starts. Not through long, evolutionary ages, but oh by the mighty power of His Word. Let's let Him have all we have, for He's putting all *He* has into it.

Now notice, as I read again:

“Having therefore, brethren, boldness to enter into the Holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil”  
Hebrews 10:19-20.

This, you see, is the way into and through the sanctuary. It is the way into the Holiest; it is the way through the veil; and notice it is a blood-sprinkled way. We are to enter in by the blood of Jesus.

Ah, friend, human words are powerless. Human efforts of themselves are utterly impotent when it comes to lifting us to the sky. As well might we try just by working, working, working to fly in the sky. To reach from here to Heaven requires a supernatural experience. This is made available to us and for us through the blood of Jesus. But I want you to notice something this morning as we study what is going on in that Most Holy Place. He says here we are to enter in “by a new and living way” “by the blood of Jesus” “into the Holiest.”

Let's look in, by faith, there this morning, and what do we see? You remember that, in the ancient sanctuary, in the Most Holy Place, there was only one article of furniture: the ark, covered by the mercy seat, with the golden cherubim above. And in that ark, the two tables of stone were found, containing the Ten Commandments, written by the finger of God. The ark was a chest for the purpose of enshrining this law. It was the law that gave to the ark its sacred character. This is the center of the whole sanctuary service. And unless we see that, we do not catch the meaning of the sanctuary service. This is the law that tells us what sin is. “Sin is the transgression of the law.” (1 John 3:4) This is the law that demands the life of the transgressor. But this is the law that reveals the will of God, the purpose of God, the plan of God for each of His creatures.

You remember we studied last night that this law was in the heart of Jesus. And He came to this earth for the purpose of revealing how men might keep this law instead of breaking it. And He showed that it was not to be done by the bringing of bulls and goats. He showed that it was not to be done by the ceaseless flowing of rivers of blood from those thousands of sacrificial animals. Notice what it says here:

“For by one offering He hath perfected forever them that are sanctified” Hebrews 10:14.

There is power in the one offering of Calvary to bring man back into harmony with this law. But notice that the purpose of Jesus in the sanctuary, through the offering of His blood, is not to *release* men from obedience to this law, but rather to make it possible for them to *keep* this law.

When we look at the law, we see Ten Commandments in two tables. I'd like to notice something about these two tables this morning. The first table begins, of course, with the First Commandment. Will you say it with me?

"Thou shalt have no other gods before Me" Exodus 20:3.

Do you know why that's the First Commandment? I'll tell you why. The first thing to settle is the question of authority. That's the first thing to settle.

Suppose I go on a big job here. I'm going to help in the construction of the sanitarium building here. What's the first thing that I need to do? Find out who the superintendent is and report to him to get my orders. Is that right? Or do I just go up there and say, "Well, looks like some boards could be nailed on here. I guess I'll find me a hammer and start nailing."

The first question to settle is the question of authority. And so, the First Commandment is: "Thou shalt have no other gods before Me." No thing, nobody, is to come between your soul and God. My dear friends, until we have accepted that *First Commandment*, we can't even hear the rest of the commandments. Is God first in your life? Have you settled this question of authority?

Now let's take the second table. The First Commandment on this table is which commandment? The Fifth Commandment. All right. Shall we say that one together:

"Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee" Exodus 20:12.

Do you know why this commandment is first in the second table? For the same reason that the First Commandment is first in the whole law. It settles the question of authority. You see, the first table has to do with man's duties to God; the second table has to do with man's duties to his fellow man. And the first thing to be settled is: Who has authority? Who is to direct? Who is to decide? "Honor thy father and thy mother" is the answer. Shall I insert in brackets "until you get to be 14 years of age"? Or would you say I ought to make it 16? Or 18? Your answer will depend probably somewhat upon what year you were born. But, my dear friends, the law of God has nothing *in* there in brackets.

"Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee" Ibid.

And no matter how long God prolongs your days, He means you do honor this commandment.

Now, this takes on added significance when I call your attention to the divine commentary in Patriarchs and Prophets in the chapter on the giving of the law. You will find the Spirit of Prophecy, in speaking of this Fifth Commandment, says that this includes not only the honor and respect and obedience we're to give our earthly father and mother, but it includes respect for ministers and teachers and all who exercise authority in God's name. This commandment, my friends, is the basis of

civil government. When I respect the policeman who lifts his hand and stops me at the intersection, I'm obeying the Fifth Commandment. When I show proper respect for church authority, church discipline, church leadership (whether in the local church, the conference, the union, or the general conference), I am obeying the Fifth Commandment. In a school, when I show proper respect to my teachers, the administrators of the school, I'm obeying the Fifth Commandment. And in the home, the same principle applies. And why does God deal particularly with the home in this commandment? Because it is the basic unit of society.

The government, the state, the nation, that's all built up of a home. The government recognizes that. If you're 12 or 14 or 16 years of age and you get into trouble, who does the state deal with? The state deals with the parents. The church is built up of families. Society is made up of families. We are living in a day when the Devil, recognizing this, is seeking to disrupt the home because he knows when he accomplishes that he tears apart society in its basic cell unit. Like the virus which invades the actual cells of the human body and there does its deadly work, so this virus of rebellion against home authority is spreading. And like a terrible disease which has reached epidemic proportions, it is bursting forth in fevers of riot, insidious among campuses and in other places, rearing its ugly head in one manifestation after the other.

My point is this: do we accept the law of God as the rule of our life? Or will we be a part of the mob which would tear down all law and authority? We have *that* choice, but we have no *other* choice. There will soon be no middle ground, believe me, between those who honor all the divine precepts and those who are in rebellion against all authority, divine and human.

So, young people, I invite you to seriously consider every invitation to unite in rebellion; I invite you to seriously consider whether you want to go that *road* that leads to hell. "For the wages of sin is death." And even in this life, rebellion brings its deadly fruit. My point is: The remnant who have this law written in their hearts will have settled the question of authority.

Now, that brings me to the next question. I wish we had time to look at every one of these commandments, but I'm looking for the moment just at these two—the first and the fifth. But, think of all the commandments. Now my question: Does this mean that I'll have to spend all eternity or even all my life in this world in slavery? In abject submission to authority, human and divine, that I dislike, that's distasteful to me? Not at all, my dear friend. Not at all.

When I look at that Most Holy Place, I see above the ark the mercy seat, and on the mercy seat, the sprinkled blood. I recognize that that blood has been shed for me on Calvary, has been sprinkled for me in the sanctuary. What for? In order not merely that my sins may be forgiven, but that my heart may be changed. It is possible, my friends, to love the law. It is possible to love your father and your mother. Yes it *is*. It is possible to love your teachers. It is possible to love the leaders in the church. It is possible to love all those who exercise authority that has been given them of God. And that love is the basis of obedience. Without it, no obedience can be pleasing to the Father.

You remember how Jesus put it in John 14:15:

“If you love Me, keep My commandments” John 14:15.

I sometimes thought that He’s saying, *if* you love Me keep My commandment, if you don’t love Me, well then, never mind. Never mind. Why? Because, my friend, without love, there is no true obedience.

Let me illustrate it in this way. A glass of grape juice. [Elder Frazee holds up the glass of grape juice for audience to see.] Which would you rather have right now? The glass without the grape juice, or the grape juice without the glass? [Mild audience laughter.] Personally, I need both. What do you say?

Let me tell you something, friend. The glass is the law. It may seem fixed, rigid if you please. But therein lies its value. I’m glad 2 and 2 are always 4, aren’t you? I’m glad that the law of gravity means that when I let this paper go, it’s not going out the window or up the ceiling. You know where it’s going. I’m glad we can *depend* on law. What do you say? And may I say to parents and teachers: Therein lies the tragedy of saying something and never carrying it out, of requiring something and then not see that it’s enforced. You thereby misrepresent God, and you thereby teach falsehood, for you teach by your example that law can be changed. And law *cannot* be changed. There is one across the waters who has thought himself able to change times and laws. But he only thought to, he never did it.

“Forever, oh Lord, Thy Word is settled in Heaven”  
Psalm 119:89.

And so, my dear young friends, children and teenagers, if you have been so unfortunate as to grow up as most children and youth in this age of growing up, in a home where obedience was not required, where you found ways to evade or defy authority, do not think that Heaven is like that. And do not think that God is like that. And do not think that eternity is like that. And you in your 20s or 30s or 40s or 50s (or however old you may be), if you somehow got by and didn’t learn to obey, don’t think that gray hairs or white hairs or bald heads exempts you from learning this lesson. For it is written:

“Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city” Revelation 22:14.

No, friend, we must settle it. We need the dependability, the rigidity, the fixedness of the eternal principles of the law of God. That’s the glass that holds the grape juice. But do you know what that juice is? Oh, that’s the life, the love, of God. God is love. And in every glass, He offers us His life, His love. And as I appealed to parents and teachers to be sure that they are requiring strict obedience, may I doubly urge you now, be sure there’s grape juice in every glass. Be sure there’s something sweet in every requirement. Let no law come from your lips, no command from your mind, unless it is for the good of those to whom those commands are issued. That is God-like. And may I ask you this question, parents and teachers? If it is love that prompts the law, should not love color, flavor, the

manner in which that law is given? Should it not? Where is the place, then, for scolding? There is no place in Heaven for it, or in the homes of those who are preparing for Heaven. Oh, let us cultivate a loving manner. And that doesn't mean some syrupy, sweet, sentimental foolishness. No. It simply means, friend, that we know we're seeking to help and bless those whom we direct, and we seek to do it in the spirit of Jesus.

Just because some parent or teacher fails to exercise love is no reason for you and me to go into rebellion. The policeman could be a little rough at the traffic corner, but I still respect him. What about you? Judges may sometimes make a mistake in their decisions on the bench, but the judge is still the law. And so in the church. I hear people from time to time complaining about what this minister did, what that conference officer said. My dear friend, what has that to *do* with the matter? God, in the home, in the church, in the school, in the nation has entrusted certain responsibilities to certain individuals. Let us honor the office, if occasionally we cannot honor the individual privately. Let us give due respect to the authority that God has given.

But now, what is in this glass? Grape juice. You remember that, at the Last Supper, Jesus gave this juice of the vine—this blood of the grapes—to His disciples. And He said:

“Drink ye all of it; For this is My blood of the new testament, which is shed for many for the remission of sins” Matthew 26:28.

We've learned in the sanctuary service that the blood represents the life—the life poured out in loving sacrifice. Jesus loves us so much that He gave His life for us, for He is love. Oh, my dear friends, if we can understand how He feels about this, it will break the hold of sin, and *everything* He tells us will be a delight. That's why we're going to enjoy Heaven—because every duty will be a delight. Sin brings separation and breaks His heart. Returning to Him, getting rid of the sin through appreciating His love, draws us back into harmony with Him.

Some years ago, in a Midwestern city where I was holding a series of evangelistic meetings, a woman made her way up the aisle after the meeting, stood with others waiting to see me. Presently, she pressed up. Tears were running down her face. Between sobs, she said, “Brother Frazee, will you pray for my boy?” She told me the story. Her boy was in the penitentiary. He'd committed a crime. There he was, behind bars. What did I say to her? Did I say, “Well, Mother, what are you crying about? You're not in jail.” Did I? Oh, no. No. I knew she was hurting worse than the boy, right? Yes.

I saw her years later in another place. And again, she pressed up after the meeting and said, “Brother Frazee, pray for my boy.”

What's the matter with her anyway? Oh, *you* know. She has love in her heart. And if you could take the love out, she'd quit crying. It's that simple.

And, my dear friends, if you could take the love out of the heart of *Jesus* this morning, *He'd* quit weeping too. His heart of love would no longer be broken over your failures and mine. But He loves everybody a million times more than any mother ever loved her boy. I said there was only one way to stop that mother's sorrow, to dry her tears. But there *is* another way. Suppose she gets a letter from that boy in the penitentiary that says, "Mother, I'm sorry—sorry I've broken the law, broken your heart. I've given my heart to God. I'm going to walk straight, by His grace." Would that stop the sorrow? It wouldn't take a hundred years either, would it, friends?

Likewise, I say unto you, joy shall be in Heaven over one sinner that repents. The precious blood of Jesus sprinkled there in the sanctuary is speaking to our hearts this morning. It tells the story of a broken heart, broken because of love. Jesus loves you so much that He cannot be satisfied until the barrier between you and Him is removed, and that barrier is sin. The whole work of the sanctuary is to *remove* that barrier, bring us back into harmony with His law. Then we can live with Him forever in joy and peace.

Is there somebody here this morning, that knows that this message is for you? I suppose everyone wants to do better; I hope so. If you already know the Master, I trust that, this morning, you will rededicate your life to Him. But now, just now, I'm appealing to somebody who knows that there is sin between your soul and the Savior. Will you accept His love? Will you send Him the word that you will surrender to Him, and give up your way and take His way? If you will, I want you to stand right where you are. He's standing for you in the heavenly sanctuary; He wants you to stand for Him here. He stands for you in the presence of God; He wants you to stand for Him in the presence of men.

Is there another who says, "Christ is talking to my heart this morning. There is some sin, some failure, that has been standing between me and the Master. This morning, I want to give it up. I want to send Him the word that I don't want His heart broken any longer. I want that sin taken out of my life."

Is there another that says, "Yes, this is my hour of decision. This is the time, and I will give myself to God, and I will do it now."

If there's someone here who would *like* to do it, but you're afraid of what the fellows will say or what the girls will say perhaps. My dear friends, Jesus stood for you alone, surrounded by a howling mob. There are those here, this morning, to whom your decision will bring joy. And if it perhaps should bring ridicule or opposition from some human being, why not bear that cross? Why not say, "He took the heavy cross for me; I'll take the cross for Him." Oh, friends, summon the energy of your souls and say, "Yes, I will. I will. I will."

I remember a summer when I was 14. I was attending a camp meeting. It was on a Sabbath morning. The preacher was making an appeal. People were being invited forward, and I was sitting way on the back of that big tent, clear out on the edge. The preacher didn't know me; I didn't know the preacher. But Jesus knew me, and He was talking to my heart. He was talking to me about something that I had in my room at home—a book. Some of you wouldn't call it a bad book, but it



was a bad book for me because it had come between my soul and Jesus. And anything is bad that cuts out the light of His face. What do you say? And so Jesus was talking to me about that book. Finally, thank God, I got up and surrendered. I'm glad I did.

Is there somebody here who has a book this morning, that needs to be given up to Jesus? Is there somebody that has a record that needs to be given up to Jesus? Is there somebody that has something else that needs to be given up to Jesus? This is very practical, my friend. It may be something in your wardrobe, something in your library, something in your refrigerator—something that's standing between you and Jesus. Why not give it up? If that call reaches your heart, stand up right now. By standing, say, "Yes," desperately. "There's something, God's talking to my heart, that needs to come out." By God's grace, it's coming out right now. Stand up for Jesus if you mean business on that point.

I know the Holy Spirit is speaking to hearts, saying, "This needs to come out, that needs to be different." I wonder if there's anybody here that has been in rebellion against your parents or your teachers—you've evaded the rules of the home or the school. This is the time, my dear friend, to get right with God, with your parents and your teachers.

Is there somebody that will say by standing, "Yes, I've been disobedient. But by God's grace, I'm giving that thing up to Jesus this morning. I'm going to meet life's record right. Will you stand up on that?"

Thank the Lord. Oh, I'm so glad to see people getting victory, aren't you? God bless you my boy, and you young man, and you my dear girl.

Is there somebody else? Some other young person who knows you've been disobedient to parents or teachers? Oh, this is the time for the final reformation—to turn the hearts of the fathers to the children and the children to their fathers—lest I come and smite the earth with a curse.

Is there another who says, "I'm going on the side of loyalty instead of rebellion; I'm going on the side of Jesus instead of the Devil; I'm going on the side of obedience instead of disobedience"? Stand, my friend, if God is talking to your heart. And when this meeting is over, go to your parents or your teachers, whoever you have sinned against. Make these things right with them. Ask them to forgive you. They will. Ask Jesus to forgive you. He will.

Believe me, when the man brought his lamb and put his sins upon it, he wasn't dealing in generalities. The Bible says, "He shall confess that he hath sinned in that thing." In that thing. The Devil hates specifics. Thank God, people are getting definite victories here this morning. Aren't you glad? Is there somebody else who says, "This is my morning"?

Is there anybody here who has been robbing God in tithes and offerings? You've got some pledges you haven't paid? Or you've been holding back God's sacred tithe? Will you say, "God helping me, that's not going to stand between me and Jesus any longer"? Just stand up if that's your confession this morning.

Oh, friends, let's mean business. Let's get this stumbling block out of the way. What do you say? Somebody God is talking to you about that?

Another question (and this might come very close to home, but I think the Spirit of God wants to get close to home): I wonder if there's somebody here, you're in some line of work or you've been planning some activity that somehow it is seen as the thing to do, but here under the blazing lights of the Most Holy Place, you see that God has something different for you to do than the work you are in or the career you have planned for yourself. Perhaps you've thought of something that was glamorous, and Jesus is holding out to your cross. Perhaps you've thought of something that would bring honor and recognition. But in the solemn stillness of this Sabbath morning, the Holy Spirit speaks to you and says, "There's a humble work for you to do. There's a cross for you to carry."

If there's somebody who's under conviction right now on that point, and by standing you will say, "I will forsake even the good things in order to do the *one* thing that I believe God wants me to do," will you stand?

Oh, let somebody get a victory, friend. God changed my life all around, once when I was a young fellow. There may be somebody here who has planned something for yourself, but God hasn't something different for you. Will you let God have His way fully? Will you turn your back, even on good things, to do the *one* thing of helping to "make ready a people prepared for the Lord"? Come as God's put His hand on your shoulders. Come, stand up, and say, "God helping me, I'll do the thing the Holy Spirit is talking to my heart about." Oh, there's somebody here who could get a great victory on that point right now. God will know what you mean, friend, for He's the One Who's talking to you about it.

"Take up thy cross, and follow Me" Mark 10:21.

There are some other matters that I won't mention. I'll let the Holy Spirit speak to your heart about them. But if there's anything that God has been talking to your heart about here this morning, and you know that that thing is standing between you and the Master, oh, why not give it to Jesus? Remember, it will ease the pain of His heart; it'll lighten the burden of His soul; it'll bring joy to Him and it'll bring joy to you. For you can't make God happy without that happiness being reflected to you.

But the reason I urge you to do it is not so *you* can be happy; it's so *He* can be happy. Let your happiness be incidental.

Is there another one here this morning that will say yes. "God's talking to my heart about something, and whatever it is I'll lay it on the altar right now. I give myself to Jesus." You stand right now. God bless you.

Ah, dear ones, souls are being talked to, and they're responding. When the door is ajar for you, you can enter in. The door is open.

"Having therefore, brethren, boldness to enter into the Holiest by the blood of Jesus, by a new and living way"  
Hebrews 10:19-20..

Let us draw near.

Is there still another who says, "Yes, God is talking to my heart about a surrender I need to make. And by His grace, I will make it right now. I'll lay all on the altar. I'll give up that thing that's been holding me back. I'll put aside the fear of man. I'll put down pride. I'll put down my human desires. I'll put down my selfish human planning to work things out for myself. I'll let God have all there is of me."

Oh, friends, it's a wonderful thing to let God have His way fully, completely. May I tell you, few people ever really do it. Oh, I hope you mean business. You can. You can. If you stand there, in full surrender, ask God to do a deep work in your heart. Let it be no "surface work." Get right down to the bottom.

Every one is worth so much to Jesus. *Definite* things God is talking to people about this morning. *Definite* sins are being covered by the blood. *Definite* barriers are being taken out of the way. Every one, precious to Jesus.

I'm glad to see these boys and girls, they're going to get right with God and with their parents and with their teachers. And we older ones, we may have some confessions to make to our children and students, wherein we failed to represent the Master. Let's make this Sabbath a day of drawing together. What do you say?

Now friend, I'd like to make another call, but a different kind. I hope that you'll be just as honest about it as these who are standing, just as careful in your response. But those who would like to rededicate your lives, not just as a form, but because you want Jesus to know that you're heart to heart with Him, to have every sin out of your life. You want Him to know that you're standing fully and completely for Him in this world as He is for you. Would you stand?

[Congregation joins Elder Frazee in singing "I Surrender All."]

Tonight, we'll have our closing study on the sanctuary. Sometimes our Master leaves the best for the last. Let's come praying that it may be so tonight. I have some wonderful things to share with you.

Now, dear Lord, Thou hast seen this struggle in every heart. Thou hast given victory to dozens and scores here this morning, and we commit them to Thee. Oh, Lord, all of us, whether for the first time or because we've come again and again, just now we lay all we have and are down at the feet of Jesus. We give up the sins that have kept us from Thee. We believe that the precious blood of Jesus cleanses us from sin. And we accept the joy that we know comes from His dear heart. He is ours, and we are His. God bless each one. In Jesus' name, Amen.

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