

# Where Is He Now? 2 of 6

#0013

Study Given by W. D. Frazee—September 24, 1976

Our text this evening is Hebrews, the sixth chapter, and the first verse. Our study tonight is a continuation of our study of last Friday night—Where is He now? Where is Jesus now?

Hebrews 6:1:

“Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation...” Hebrews 6:1.

Then he lists some of the ingredients in the foundation: repentance from dead works, faith toward God, the doctrine or teaching of baptisms or washings, laying on of hands, teaching of the resurrection of the dead, and of eternal judgment.

Now let me read this as another translation puts it:

“Let us leave behind the elementary teaching about Christ, and go forward to adult understanding. Let us not lay over and over again the foundation truths” Hebrews 6:1 (*Phillip's Translation*).

Or, as another translation says, “Let us go on to maturity.”

Last Friday night, I pointed out to you the fact that at different periods in the work of God Satan has sought to defeat the purpose of the Lord by causing men to fix their eyes on what happened in the past in such a way that they fail to see what's happening in the present.

This is what happened when Jesus came 2,000 years ago. The Jewish people were learned, after a fashion, in the scriptures. Many of them could recite, from memory, whole books of the Bible. And yet, when the One to whom the scriptures pointed came, they rejected Him, didn't they? Yes. Why? Well, their minds were on something that had happened in the past. They said, “We know that God spoke by Moses, but as for this fellow, we know not whence He is.” They exalted the law and rejected the Gospel.

The Christian world today is committing a similar mistake, a terrible mistake. They are talking about what Jesus did on the cross and neglecting or rejecting what He's doing now. Christ is no longer at Old Jerusalem, He is in New Jerusalem. He's no longer on the cross, He's in His temple.

“Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection...” Hebrews 6:1.

The perfection of God’s people is the object of the plan of salvation. This is what God had in mind in the instruction He gave through Moses. This is what He had in mind when He sent His dear Son down to this world as our example and our sacrifice. This is what He had in mind when the Savior returned to Heaven to begin His work as our High Priest.

As His work on earth was made up of two phases—His life as our example, and His death as our sacrifice—so His work in the heavenly temple is made up of two phases—His work in the Holy Place, for the forgiveness of sins, and His work in the most holy, for the blotting out of sins. And with this last is bound up the maturing of His people, the perfection of His people.

As the Jewish church rejected Jesus when He came in fulfillment of prophecy, so the so-called churches of Jesus in this generation have rejected, are rejecting, and will finally reject the message of the third angel pointing to the Most Holy Place, and the finished work of Christ within the second veil.

You remember the setting in which I brought this to your attention last Friday night. Just a week ago, there went out a great call to prayer, sounding throughout Christendom here in the United States. Hundreds of thousands of pastors are echoing this call to prayer, which was ushered in a week ago by the nation’s political and religious leaders. They are saying that America’s only hope is a return to God, and that *is* the truth. But as I pointed out to you last Friday night, when you’re calling somebody, it’s important to be sure you have the connection before you start talking. How many times, on long-distance, as we place the call, we hear the word come back, “He’s not here”? And then the long-distance operator says what, to the other telephone? “Do you know where he can be reached?” Is that important? Yes.

Is it possible for people to move around? Is it possible that a telephone where you reached a party yesterday will not reach them tonight? That happens all the time, doesn’t it? We think nothing of it. We go through that. But there are millions, my friends, who are taking it for granted that they can reach our Savior in the same way, at the same place, through the same methods through which He has been reached for centuries and millenniums. But this is simply not so. The work of the third angel’s message is to make that abundantly clear.

“Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection...” Hebrews 6:1.

But now I want to look at that in a very practical way, for to leave the principles does not mean to discard them. He speaks of it here as the foundation, and we never discard the foundation of a building that we build on, do we? By the same token, we do not rest content with the foundation. What a disappointment it would be to come around to a building where they’d been working for years and find nothing there, but the foundation. We’d say, “What is the matter, anyway?”

“Well, we’re still working on the foundation, still working on the foundation.”

The purpose of the foundation is the super-structure, right? And the purpose of the foundation of the Gospel in the law—before the Savior came in His life, and in His death, and in His priestly work in the Holy Place, the purpose of *all* of that, my friend—is in the structure which is finally finished in the mature perfected church of Christ in the last generation. This is the purpose of it. And if we are looking back with the idea that all we need to do is to go over and over what was done in past ages, we are missing the purpose. We are missing the point.

And yet, I want to repeat, lest anybody should misunderstand, we never discard the foundation. Let me read again our text in the Phillip's translation:

“Let us leave behind the elementary teaching about Christ and go forward to adult understanding. Let us not lay over and over again the foundation truths” Hebrews 6:1 (Phillip's Translation).

Tell me, does a student in high school forget what he learned in the elementary grade? Well, he'd better not forget. If he does, he'll have to go back and take it over, won't he? Yes. What about the college student? Does he still have to remember A, B, C, and two and two is four? Does he? Yes. The principles we learn in elementary school are never to be forgotten. They're the foundation on which we build all the rest of our education and experience in learning. Right? Yes.

But what a shame it would be to see students here 6 feet tall going over and over again, “Three times three is nine. I see a cat.”

We would say, “What is the matter?”

Indeed, what would the matter be? Elementary education is essential, but we're to get beyond it. This is what Paul is talking about. This is what he wrote the book of Hebrews for. And those who see in it nothing more than the elementary education, have missed Paul's point.

“Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection” Hebrews 6:1.

Notice how it's put in the book *Testimonies to Ministers*, page 507:

“At no point in our experience can we dispense with the assistance of that which enables us to make the first start”  
*Testimonies to Ministers and Gospel Workers*, page 507.

All our lives, we need the blessings, not only of remembering what happened at the beginning of our Christian life, but we need the blessings of a renewal of that which happened at the beginning of our Christian life. As Paul puts it:

“As ye have therefore received Christ Jesus the Lord, so walk ye in him” Colossians 2:6.

“At no point in our experience can we dispense with the assistance of that which enables us to make the first start... Yet these alone will not suffice” *Testimonies to Ministers and Gospel Workers*, page 507.

What does suffice mean? Be sufficient. Be enough. You mean what I got in the beginning won't be enough? That's right. It takes a ripening process, a maturing experience, and it is for want of this that the coming of Jesus is delayed. He will never come; He can never come until the harvest is fully ripe. This is the work of the Savior in the Most Holy Place—to finish what He started long ago. His church on earth is intimately connected with His work in Heaven. The church above and the church below are one. Christ and His church are inseparable. And so He wants us to go in with Him. He wants us to enter in by faith.

Mourning over the failure to do this, the prophet to the remnant says:

“The slumbering Church must be aroused, awakened out of its spiritual lethargy, to a realization of the important duties which have been left undone. The people have not entered into the Holy Place, where Jesus has gone to make an atonement for his children” *Review and Herald*, February 25, 1890.

The expression “the Holy Place” here is used as synonymous with the “sanctuary.” The word “sanctuary” means holy place. So you and I are to enter in by faith with Jesus in His work in the Heavenly Sanctuary. That means, as *Great Controversy* says, we're to understand His work and follow Him by faith. This is what it means to go in with Him. We're to enter into His work in the Holy Place, we're to enter into His work in the Most Holy Place, and until we do that, Jesus must remain there, longing for the day when His church catches up with Him, enters in with Him by faith, fully.

“Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation...” Hebrews 6:1.

But now, coming back to this illustration of the building and the foundation: Suppose we have a building here, of several stories. We'll say of four stories. As we look, we see the foundation laid; we see the first story built, and then the second, then the third, and the fourth. Tell me, when the workmen are building on that fourth story, what do they do every morning when they come to go to work? They start right down here on the ground, don't they? They don't suddenly fly up there, or pole vault up there. They get on the stairs and climb those steps from the first floor to the second, to the third, and then to the fourth, where they're working. Is that right?

That illustration helps us to understand what is meant here by the statement:

“At no point in our experience can we dispense with the assistance of that which enables us to make the first start” *Testimonies to Ministers and Gospel Workers*, page 507.

Every day, as we build toward maturity, we are reviewing and building on the principles, the word of the beginning, the elementary. But the point that Paul is making is we're not to stop there. We're never to skip it, but we're to go on. Is that clear now?

All right.

With that in mind, I'd like to go over some of the past in the history of the work of God, and in Christ's work for us, and His work in our hearts. Let's go to the book of Galatians, the third chapter. Paul wrote this book of Galatians as he wrote the book of Hebrews, to help get the church in step with Christ.

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

Who is it that justifies us? Christ. And here is something that is to bring us to Christ, that we may be justified by faith. What is it? The law. Now, is this the moral law, or the ceremonial law? Well, let's see if I can get some help on that, from an inspired page:

"I am asked concerning the law in Galatians. What law is  
the schoolmaster to bring us to Christ? I answer Both the  
ceremonial and the moral code of Ten Commandments"  
*Selected Messages*, Book 1, page 233.

So which law is it? It's both. Then on the next page, at another time from the same pen:

"The law was our schoolmaster to bring us unto Christ,  
that we might be justified by faith' (Gal. 3:24). In this  
scripture, the Holy Spirit through the apostle is speaking  
especially of the moral law" *Ibid.*, page 234.

Now put the two together. What is the law that brings us to Christ? Both the ceremonial and the moral law. But especially what? The moral law. And so the Bible says:

"The law of the LORD is perfect, converting the soul..."  
Psalm 19:7.

Do people need converting? Yes. Well, they are not going to get very far in it if they set aside the means that God has used. I read you last Friday night from *Great Controversy*, the inspired statement. Let me read it here, so we won't be in any question about exactly what it says:

"The first step in reconciliation to God is the conviction of  
sin" *Great Controversy*, page 467.

What is the first step? Conviction of sin. How does that come?

“...by the law is the knowledge of sin” Romans 3:20.

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

So the way I get convicted of sin is to look where? Look at the law. And this is the way in which the moral law is the schoolmaster to bring me to Christ. It points out my need of Christ.

The law can't take away my sin, can it? Oh, no. All it can do is drive home to my conscience the fact that I have broken its precepts, and therefore I'm a sinner, and therefore I deserve to die, and therefore I will die unless a way of escape can be found. And the more I tremble under the wrath of that law, the more I'm humbled and humiliated in the dust under a sense of my failures, the more I appreciate the Gospel of Jesus Christ with its offer to wash away my sin. Is that right?

But now reverse that. Suppose I set aside the law. Suppose I say, “Oh, I'm not interested in the law. All I'm interested in is about Jesus and His death on the cross. I'm not interested in the law.” Then, my friends, however much I may admire the sacrifice of Christ, I cannot appreciate either what He suffered or why He suffered. Neither do I sense my own deep need.

“...by the law is the knowledge of sin” Romans 3:20.

It is because the teaching of the law has been forgotten, largely, in the so-called Christian churches, the churches of fallen Babylon, it is because the teaching of the law has been laid aside that conversions are so superficial. They don't last. They don't go deep. Changes, deep changes are not made in life. Why? Because the law is neglected. Read this whole chapter in *Great Controversy*, called “Modern Revivals,” and you'll see this brought out.

But now, notice that this says that this law, which is a schoolmaster to bring us to Christ, includes both the ceremonial and the moral law. And so, this evening, for a few minutes, I want us to review what took place back then at Mount Sinai, in the building of the sanctuary, and the services that went on there.

Here we have the ceremonial law in action. God called Moses up into that mount where He had proclaimed the Ten Commandments, and gave him a view of the Heavenly Sanctuary and told him to make here on earth a pattern, and gave him many ceremonies that were to be carried on in connection with this earthly copy. That's why the instruction dealing with that sanctuary is called the ceremonial law. It's full of ceremonies, all kinds of them.

But they center in one thing, in representing as an active parable the work of Jesus, the many phases of His work in dealing with the sin problem. As we've already pointed out, the moral law points out sin. And as the moral law points out sin, it calls people's attention to the fact that there is a need for a redeemer.

Now, where do we find this moral law in this ceremonial service? We find it, not in the court, which represents things on earth; we find it in the tabernacle itself,

which represented things in Heaven. And we find it in the inner apartment, the Most Holy Place beyond the second veil. Here is where the law of God, the moral law, the code of Ten Commandments, was found.

I want to call your attention to the peculiar place of this law in the whole program. All the rest, God had Moses make. He gave him the instructions. But Moses didn't make this. God spoke those words directly in the hearing of the people from the mount. When He got through, He stopped and He added no more. This was it.

The writing of them was done by God, as there in the mount, God gave Moses these two tables of stone and said, "Put them in the Ark." When Moses came down with the writing that God had put on the stone, he was so disappointed, and so overcome with righteous wrath against the sin of Israel in making the golden calf, that he threw down these tables and broke them, representing that Israel had broken their covenant with God.

Then what did God say? Did He say, "Well, Moses, make a copy of it?" No. He didn't. He said, "Moses, bring up two tables of stone like those first ones, and I will write according to the first writing, the Ten Commandments."

Who wrote on the first tables? God. Who wrote on the second tables? God. And God said, Moses, put those two tables in the Ark. There they were put. My friends, they're still there, hidden in a cave over there in Palestine. You say, "Where?" I don't know. Nobody else does. Jeremiah hid them before the destruction of Jerusalem under Nebuchadnezzar. God told him to. And that Holy Ark with the Ten Commandments in that ark is still there—those commandments that God wrote with His finger.

My purpose in saying that isn't to suggest that somebody organize an expedition to go over there and find it. No, no. Oh, I pray that God will help you to organize an expedition in your own experience to study this law. You don't have to go over there, to that ancient land, and hunt. No, no. It's right there in your Bible, Exodus 20:3–17, word for word. Thank God, we have the copy of what God put on the stone. And what God put on the stone was the copy of the great original in the Ark in the Temple in Heaven. John saw it:

"And the temple of God was opened in heaven, and there was seen in his temple the Ark of his testament..."  
Revelation 11:19.

The testament, the covenant, God's Ten Commandments, the great original, is there in the Ark in Heaven. And that's where my attention is fixed tonight. It isn't on some cave in Palestine. It's on the *great* temple of God in Heaven, of which this was a faint little copy. All right.

We see, then, the central place of the moral law in the ceremonial arrangement. And the ceremonial arrangement was temporary. It was transient. It was a shadow of things to come. That's what the Bible says. Colossians 2 and

Hebrews 8, make that plain. But while it lasted, this ceremonial arrangement was the Gospel in illustration.

And God intended that not only the Jews in ancient time should study it, but that you and I, today, should study it. That's why all those details are there in Exodus, Leviticus, Numbers, and Deuteronomy. That's why Paul wrote the book of Hebrews, to help us to understand it all. All of this, friends, helps us to lay the foundation. The foundation includes an understanding of the fact that the law of God is what brings conviction of sin.

But now, we don't stop there. Oh, no. Back there, when the man who had sinned wished to be forgiven, he brought his offering here, to the altar. It might be a lamb, bullock, goat, or some other creature designated by God. What was the purpose of that? The purpose of that was to provide a substitute, on whom the burden of sin could be placed.

But whenever that was done, what happened to the substitute? The substitute must die. Read it there in Leviticus, the fourth chapter, the fifth chapter, the sixth chapter. Whenever the sin was put on the substitute, the substitute must die. That was to teach us, and God help us to learn it, friends, so that it will be settled for all eternity, that sin brings death and nothing but death. It never brought any good to anybody. It brought death.

And as the man who had put his sin on the lamb slew the sacrifice, he learned, by an experience, two things: Sin is so terrible it brings death, and that's going to happen to me if I hang on to it. But he also learned the other wonderful truth, that Somebody can die in my stead. Somebody can take the load of my sins and suffer, the just for the unjust, the innocent for the rebel. And who did each one of those sacrifices represent? Jesus.

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

But even in this elementary lesson, friends, is it not clear, is it not plain that the goal of it all is to get rid of sin? Why is the sin put on the substitute? So the man can go on sinning, sinning, sinning, sinning? It is merely the penalty that is to be gotten rid of? It's the *sin* that is to be gotten rid of! That's the purpose. But cheap grace—God knows there're bushels, yes, tons of it, all around—cheap grace offers men pardon without change in the life. This is not the true Gospel of Christ.

All right, back there to Israel—this schoolmaster that's to bring us to Christ, how did that ceremonial law point to Christ? Every lamb that died, every bullock that was sacrificed, represented the one offering on Calvary. It represented the substitutionary death of Jesus our Lord, but now, watch, that's only the beginning, and that's as far as some people get. And there's nothing wrong with that, but there *is* something wrong with camping there and stopping there and refusing to go any farther.

Back there, the sacrifices were slain in the court, but the blood must be ministered within the veil, and only an anointed priest could do that. Read it in



Hebrews, the ninth chapter, the first six verses. Day by day, the priest went into this sanctuary to serve, but into the second went the high priest alone, once every year, not without blood, which he offered for himself and for the errors of the people.

Why the sprinkling of the blood in two places? What's the meaning of it all? Why does the priest sprinkle blood on the altar of incense, here, the day that the man confesses his sins? And why does he wait until the Day of Atonement, which might be weeks or months later—the tenth day of the seventh month, the Yom Kippur—why does the high priest wait until then, to sprinkle the blood on the mercy seat? And why is sin not completely, unconditionally, irrevocably forgiven until the Day of Atonement? Why is all that? These are questions that everyone who understands the third angel's message should be able to answer with clearness and power.

In fact, my dear friends, unless that is clear in your mind, you're not really—dare I say it? Dare I withhold it? You're not really a Seventh-day Adventist, unless that is very clear in your mind, of why the blood that is shed in the court must be ministered first in the Holy Place, and then in the Most Holy Place, and that the sin problem is not finally and fully solved until it is all done.

This, of course, was a pattern of things in the heavens. After Jesus died upon the cross, represented by the death of the lamb, He rose from the dead and went to Heaven to enter upon His work in the Holy Place to carry on that ministry of reconciliation, of forgiveness, of offering pardon to men. And as back there, the man who brought his lamb and confessed his sin went home forgiven, so all through these ages of ministry in the Holy Place, the intercession of Jesus secured the forgiveness of those who came to Him giving up their sins and placing them upon His dear head.

But, ah, what is this work within the second veil? Let me tell you, friends, that's where He is now. For it is written:

“...Unto two thousand and three hundred days; then shall the sanctuary be cleansed” Daniel 8:14.

That is the closing work, the final work, the capstone of all the sanctuary services. As the ceremonial law fulfills its purpose as a schoolmaster to bring us to Christ, note that it not only points to Christ as the Lamb who dies for us; it points to Christ as the Priest who lives for us. Yes, more; it points us to Christ as the High Priest, who goes in within the second veil at the proper time, for the cleansing of the sanctuary that His sprinkled blood on the mercy seat may blot out the sins of His people.

But that can never be as long as we keep on sinning, for Heaven's bookkeeping is accurate, right to the letter, my friends. When the books of Heaven testify that our sins have been blotted out, it will be because they have been blotted out of our lives and our experience. This is the work that Jesus is engaged in now!

You remember that beautiful Gospel song? It was sung to us last week:

O listen to our wondrous story,  
Counted once among the lost,  
Yet One came down from Heaven's glory  
Saving us at an awful cost.

Who saved us from eternal loss?  
Who but God's Son upon the cross?  
What did He do?  
He died for you.

Where is He now?  
Believe it, thou,  
In Heaven, interceding.

That's where He is now. Oh, let us not make the mistake that the Jews did, friends. When Christ came and died upon the tree, when the veil of this temple was rent in twain from top to bottom, they, as it were, simply patched up the veil and went on with the past, and never knew and experienced what it was all about.

But the eyes of the true followers of the Savior were directed by His resurrection, ascension, and the outpouring of the Spirit, to His present work at that time within the first veil—His work there in the forgiveness of sins. This was the power of the early church.

But oh, as surely as He made that change of ministration from the earthly sanctuary to the heavenly in A. D. 31, so surely, and just as important, October 22, 1844, in fulfillment of Daniel's prophecy, He entered the Most Holy Place to enter into that closing work of atonement, which finishes the sin problem and prepares a people to stand without a mediator in this world, and then welcome Him with joy. I think it's a wonderful message. Don't you, friends?

So, where is He now? Ah friends, He's at the mercy seat. I love that expression "the mercy seat," don't you? It tells me, friends, that we are dealing, not with legalism, we are dealing with the grace of God. The grace of God is dealing with us. We are dealing with the Savior in His work of ministration of mercy. It's the mercy seat. But it's mercy that brings us back to harmony with that holy law which is enshrined beneath the mercy seat.

Well, next Friday night, God willing, we'll go on with this important subject. Would you like to study it further?

Oh friends, I can think of nothing in Heaven or earth more important than to know where Jesus is *now*, what He is doing *now*, and how the past relates to all of this.

"Therefore leaving the principles of the doctrine of Christ,  
let us go on unto perfection..." Hebrews 6:1.

Remember, that doesn't mean discarding the elementary. We still need to know how to read and write and spell. But, thank God, we need to know something

more than what happened back there at Sinai. We need to know something more than what happened at Calvary. We need to know something more than what Jesus was doing at Pentecost. We need to know and understand and appreciate and experience what He's doing *now*!

Oh, I hope somebody here tonight will be stimulated to take *Great Controversy*, and read those thrilling chapters, "What is the Sanctuary?" "In the Holy of Holies," and "The Investigative Judgment." If you read those three chapters on your knees over and over again, these things will get clearer and plainer.

You know, friends, besides all the blessing it brings to us, may I suggest to you that just to know that you're interested in what He's doing now brings a world of comfort and joy to the Savior. Think of all He's done for us through the ages past. Think of all He did on Calvary, what He's done these nearly two thousand years in the Heavenly temple. If you were in His place, wouldn't you be so happy if somebody was interested in what you were doing now? Wouldn't you? Let's make His heart happy. What do you say?

Now, for just a few minutes, we're going to have some testimony. And I'm going to ask tonight that the testimonies be limited to one sentence. That'll be hard on some people, but it'll mean that more people will get the blessing of testifying.

I want you to come up and speak of your love for Jesus and your appreciation of His truth. Don't talk about yourself or about other people—talk about Jesus. Speak out what He speaks in. Express what He has impressed your heart with. And let's just have a stream of people coming up here and giving their witness and then going back to your seats.

[Testimony service follows]

All right. Now we'll close this part of the meeting. I want to give you some texts in closing—Philippians 1:6 and 1 John 3:2. And if you say you've heard me quote this Philippians 1:6 before, remember what I read:

"At no point in our experience can we dispense with the assistance of that which enables us to make the first start"  
*Testimonies to Ministers and Gospel Workers*, page 507.

So we keep going over and over the foundation, but we don't stop there. There are two reasons we go over the foundation. There are some here tonight that are just beginning the Christian life. Perhaps some haven't even begun and will, tonight. Wouldn't that be wonderful if somebody would begin tonight? Ah, dear ones, is there somebody here that knows you need to begin tonight? Raise your hand. We want to pray for you. More than one. Thank God!

All right. Now notice this assurance, Philippians 1:6:

"Being confident of this very thing that he which hath begun a good work in you will perform it..."

The margin says, “will finish it.”

“...until the day of Jesus Christ” Philippians 1:6.

That shows that it's going to take all the time between now and His coming to finish it all. There's more to this than merely getting rid of sin in our lives. There's a positive work—a work of developing faith and love and courage, confidence. The point is, this text assures us that the One who began it will do what?

Let me ask you something: How many of you believe that Jesus has done, at least something, for you sometime in your life? May I see your hands? Why, sure. What does that prove, according to this text? Well, it proves He's going to do what? Finish it.

Whenever you ladies stir up some bread, have it rise and then put it in the oven, you expect to do what? Finish it. You expect to leave it in the oven until it is done. And Jesus is going to finish what He started with you and me. Is that what He says?

Now, 1 John 3:

“Beloved...

What's the next word? Now. When's that? Well, that's now. Not after a while, not after we get to Heaven, not after we reach perfection, not when probation closes. But when?

“...now are we the sons of God” 1 John 3:2.

You mean we are God's children right now? Oh, yes. That's enough to sing about, isn't it?

“and it doth not yet appear what we shall be” 1 John 3:2.

Somebody said tonight that some of this is a mystery. Well, it's a mystery to me, too, friends. But listen. It's His mystery. It's His secret. And He knows how He's going to do it.

We can't figure it all out. And don't let anybody tell you they know all the answers, because they don't.

Some things we don't know. Some things we *do* know. What do we know?

“...but we know that when he shall appear we shall be like him for we shall see him as he is” 1 John 3:2.

As I said a few moments ago, those little grains of wheat ripening on the stock, if they had intelligence, they'd know that they're going to be like the parent seed that was put in the ground. Right? Who is the parent seed? Christ. And you

and I are going to be like Him. Is that what you want tonight, friends? Oh, yes. Oh, to be like Thee, Blessed Redeemer.

O to be like Thee! Lord, I am coming  
Now to receive anointing divine;  
All that I am and have I am bringing,  
Lord, from this moment all, shall be Thine.

O to be like Thee! O to be like Thee,  
Blessed Redeemer, pure as Thou art;  
Come in Thy sweetness, come in Thy fullness;  
Stamp Thine own image deep on my heart.

Now, as we have our closing prayer, I wonder if there's somebody here this evening that has never given your heart to Jesus, but you will tonight. Come up right now. I want to pray for you as we close this service.

You will make a full surrender to Jesus tonight. You'll begin at the beginning. You see, you are a sinner. You see that Jesus died for you. You want to be forgiven. There may be many things you don't understand, but friend, the way to get through any mathematics book is to start at the beginning, isn't it? The way you get through any science book is to begin at the beginning. This is the beginning.

The law says you're a sinner and must die. Jesus has died on the cross in your stead.

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

Somebody else?

Now maybe there's somebody here that once knew the Savior, but something got you away from Him. (God bless you.) I'm calling for backsliders now. Somebody that once knew Jesus, come, my friends. Jesus loves you. He says He loves the backsliders. Thank God. Even though you've fallen, He is able to pick you up. Come right back to Him and give Him your sins. Somebody that Jesus is calling? You know.

Another call. Is there somebody here that while you've been living a Christian life, you recognize tonight that something has come between you and the Master, some very definite thing the Holy Spirit has brought to your mind? You want to bring that sin and put it on the Lamb, Jesus Christ, tonight. You come and we'll pray for you.

Just come. Press your way right up here. Tell Jesus all about it. You don't need to tell me. Jesus is your priest, tell Him. Be definite, dear friends. Don't play around with the enemy. Don't let that Babylonish garment or that wedge; be hidden in the tent to bring disaster to you and your family. Don't be an Achan and conceal the evidence.

Thank God for everyone. Will the congregation kneel with us as we pray.

Heavenly Father, we're so thankful that we can begin at the beginning. We've seen Thy holy law as it points out our sins, and we've seen the Lamb dying for us to take away our sins. This is just what we need, a remedy. Thank God it's provided. We thank Thee for the simplicity of the Gospel.

And tonight we're kneeling here with these, who, for the first time, or the hundredth time, are laying their sins on Jesus. Take us all in a very close and precious way just now. Make the experience of forgiveness and cleansing very real to us. May we know that our sins are forgiven for the sake of dear Jesus, whose death is the atonement for sin.

And now Lord, we believe Thou hast heard us, and we are going from this chapel tonight, claiming that our sins have been placed with the Savior, covered with His precious blood, and we go free. And now help us all, we who are here at the altar and all through this congregation, help us to go on in the Christian life. Help us to go on in our study of the present work of Jesus within the veil. And we thank Thee in His dear name, amen.

Copyright 2021. All rights reserved.

W. D. Frazee Sermons  
435 Lifestyle Lane, Wildwood, GA 30757  
1-800-WDF-1840 / 706-820-9755  
[www.WDFsermons.org](http://www.WDFsermons.org)  
[support@WDFsermons.org](mailto:support@WDFsermons.org)