

# Where Is He Now? 3 of 6

#0014

Study Given by W. D. Frazee—October 1, 1976

Once our blessed Christ of beauty  
Was veiled off from human view:  
But through suffering, death, and sorrow  
He has rent the veil in two.

O behold the Man of Sorrows!  
O behold Him in plain view!  
Lo! He is the mighty Conqueror,  
Since He rent the veil in two.  
Lo! He is the mighty Conqueror,  
Since He rent the veil in two.

Yes, He is with God, the Father,  
Interceding there for you;  
For He is the Well-beloved  
Since He rent the veil in two.

O behold the Man of Sorrows!  
O behold Him in plain view!  
Lo! He is the mighty Conqueror,  
Since He rent the veil in two.  
Lo! He is the mighty Conqueror,  
Since He rent the veil in two.

Holy angels bow before Him,  
Men of earth give praises due;  
for He is the mighty Conqueror  
Since He rent the veil in two.

O behold the Man of Sorrows!  
O behold Him in plain view!  
Lo! He is the mighty Conqueror,  
Since He rent the veil in two.  
Lo! He is the mighty Conqueror,  
Since He rent the veil in two.

The veil represents that which separates man from God. The rending of the veil represents opening the way back to God, so that God and man are once more in communion, in fellowship.

In Isaiah 59:2, we are told that it is our iniquities that have separated between us and the Lord. Sin is the only thing that has ever separated man from God. God

wants to be in close fellowship with us. And the whole plan of salvation is designed to get out of the way, to take out of the way, that which has made a barrier between man and God. The whole plan of salvation is the revelation of God's love in providing a substitute, a sacrifice, an intercessor, all with the purpose of taking sin away. Through all ages, God is saying to us:

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

Now, in this series that we're in just now, we're dealing with the question, “Where is He now? What is Jesus doing now?” And according to the great prophecy of Daniel 8:14, since October 22, 1844, He is engaged in His closing work in the plan of salvation in the Most Holy Place.

But as we studied last Friday night, all that Jesus does at any stage of His work is built on the foundation of what He's done before. In our Christian experience as we follow the Lamb where He goes, we never forget and never discard that which God does for us in the beginning, that which He works out in our hearts in conversion, in forgiving our sins; this is always something that we remember with gratitude, knowing that it is the gift of God through Christ.

We can never earn salvation. In fact, salvation is never what we do for God; it's what He does for us. Thank God, it is His gift, the gift of His love, which makes salvation possible. Aren't we thankful for it?

All this, of course, is represented in the sanctuary service. Day by day, as the lamb was slain and placed upon the altar, the attention of the people was directed to the Lamb of God, Jesus Christ, who someday would come and give His life as an atonement for sin. Likewise, the work of the priest within the veil of the Holy Place, as he tended the lamps and placed the incense upon the golden altar, all this represented the work which Jesus would enter upon after His resurrection and ascension. There, within the temple of God, He represents man before the Father's face.

But all this work of the court and the Holy Place, is preliminary and preparatory, getting ready for the closing work, the final work, the climax of it all, the blotting out of sins in the Most Holy Place, which is preceded by the investigative judgment now going on.

This evening I would like to study with you, especially this fact that at each stage of this work, Heaven is opened to men. The veil is rent, the door is opened, and the glory shines out.

As you study the Bible, doubtless frequently you have been impressed with the fact that at different points, it sounds like everything is settled, it's done, it's finished, all that could possibly happen has happened. And yet, as you look at it as scene after scene unfolds, there's more glory, greater glory, because God is continually seeking to lead us into clearer perceptions and more glorious revelations.

In fact, in a sense, this will be true through endless ages. A million, million years from now, we'll be discovering new beauties, fresh glories, new revelations of truth. The center of it all is the Lord Jesus Himself, the God-man. Bright beams come out of His side, and there is the hiding of His power. Through eternal ages, the marks of the thorns left in His brow, the marks left by the nails in His hands and feet, the spear in His side—through eternal ages these scars will remind us of the love that led Him to leave all the glory of Heaven and give Himself for us.

If you'd like to turn now to the first chapter of John and the first chapter of Mark, I want to notice some expressions here, dealing with one occasion of the heavens being opened through the life and ministry of our blessed Lord. We'll read first the one in Mark:

“And it came to pass in those days that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him: And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased”  
Mark 1:9–11.

If your Bible has a margin, notice the word on “the heavens opened.” What does it say? Cloven or rent. As the veil was rent in twain at the time of Christ's death, so the purpose of Christ all the way through His ministry on earth and in Heaven is to open the way back to God. The occasion of His baptism was an epoch-making event.

You remember that some three decades before, the Son of God had left Heaven, and had assumed the guise of humanity. He had been born into this world as a little babe in Bethlehem. Identifying Himself with the weaknesses and needs of our humanity, He grew up in our flesh, meeting our temptations, and developing a character. But through all this time, there had been no open communion between the Heaven He had left, and this earth where He had taken up His abode.

And as Jesus went to Jordan, He took the steps that you and I are to take. For us, He was baptized. For us, He went down into the water. Himself the sinless One, He took the steps that the sinner must take in repentance and baptism. And then, kneeling upon the bank of Jordan, He poured out His soul in prayer that God His Father might anoint Him with the Holy Spirit for His mission. For, as I say, He had taken our humanity.

The angels were listening to that prayer. Never had they heard a prayer like that. They were wondering which one of them will bear the answer. But no, the Father Himself will speak. And that voice which had been so dear and precious to the Son of God through eternal ages of the past is heard speaking to that kneeling One there by the water:

“...This is my beloved Son, in whom I am well pleased”  
Matthew 3:17.

Oh, how sweet that voice must have sounded in the ears of Jesus. Don't you think so?

But friends, there's more to it than that. God spoke to Jesus as our representative. And that voice that spoke to Christ there on the banks of Jordan, speaks to everyone who follows Jesus in that path, renouncing the world and sin, giving the life to God, trusting in Jesus for cleansing, and pleading for the Holy Spirit. To all such as they are baptized, the word from Heaven speaks, "This is My beloved child, in whom I am well pleased." God spoke to Jesus as our representative.

Now, turn over to John the first chapter. I want you to see where Christ Himself, comments on this experience. You remember that on this occasion, John the Baptist—as he saw Christ receiving the Spirit and heard that voice—with the Spirit of Inspiration upon Him, the prophet pointed to Christ and said, "Behold the Lamb of God." Later, he pointed Jesus out again and some of John's disciples followed Christ. Among those was John the evangelist, Simon Peter, and Andrew, and the next day, Philip and Nathaniel.

You remember the occasion of Nathaniel being called. Philip had invited him to come and see. And as Nathaniel came, wondering whether this might be the Savior, Christ welcomed him, and Nathaniel's loving heart responded, as Christ told him that He had seen him under the fig tree, praying for light and blessing. And because of this, he believed.

Now, in the 50<sup>th</sup> verse of John 1:

"Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? Thou shalt see greater things than these" John 1:50.

Notice carefully what Christ says:

"And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man" John 1:51.

I want to read the inspired comment on this:

"Here, Christ virtually says, On the bank of the Jordan, the heavens were opened, and the Spirit descended like a dove upon Me. That scene was but a token that I am the Son of God. If you believe on Me as such, your faith shall be quickened. You shall see that the heavens are opened, and are never to be closed" *Desire of Ages*, page 142.

Isn't that beautiful? Well, you might say, "Why didn't that all finish it?" Well friends, it keeps opening more and more, as we shall see. My point is: Something happened there on the banks of Jordan that day that opened Heaven to men, through the life and ministry and the anointing of our Lord Jesus Christ. This was in

fulfillment of the 483-year prediction from the decree to restore and to build Jerusalem in 457 B. C., to the autumn of A. D. 27, to Messiah. That means the anointed. And it is the anointed Jesus who has opened Heaven to men.

“If you believe on Me as such, your faith shall be quickened. You shall see that the heavens are opened, and are never to be closed” *Ibid.*

Are they still open, then? That’s right.

“I have opened them to you. The angels of God are ascending, bearing the prayers of the needy and distressed to the Father above, and descending, bringing blessing and hope, courage, help, and life, to the children of men” *Ibid.*, pages 142–143.

So this evening—don’t miss it—our open door to the Father above is through that experience that happened on the banks of Jordan, as Jesus our representative was baptized as an example to us, prayed as an example to us, was anointed by the Spirit as an example to us, and heard that word of welcome. The heavens were open. This says they have been open ever since.

Now, you say, “What about all those 4,000 years before?” Listen, friends, all that God has made possible for men down through the ages was in anticipation of what Jesus would finally do. Keep that in mind. God looks ahead, and He sees future facts just as truly as we see past facts. The salvation of Abel, the translation of Enoch, the salvation of all the patriarchs and prophets, was by virtue of the life, death, resurrection, ascension, priestly work of Jesus. Is that right?

It took that Christ has done, is doing, and is yet to do, to save one single soul. Abel was saved the same way you and I are saved. Enoch was translated in anticipation of the incarnation of Christ, the anointing of Christ, the death of Christ, His resurrection, His ascension, His work in the Holy Place, and His work in the Most Holy Place, still to be consummated. All of that it took to save Abel and to translate Enoch—and so with every soul. That’s what it took to save the thief on the cross. It takes all that Jesus has done, is doing, and is yet to do, to save a single soul.

But, mark this: As Jesus has proceeded from step to step in the different phases of His work, the more He does that, the more He opens up the plan of salvation to the gaze of His waiting people. And so, God intends that you and I shall follow Him with clearer vision, and with clearer understanding. And so, concerning the last group to be redeemed here on earth, it is written:

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

I want to be one of them. Don’t you? And so, we’ve been pointing out what a disappointment it must be to Jesus for those who claim to follow Him to stop at any point in the revelation of His plan. What a shame it is to fix on any event in the past, and concentrate on that, and miss what He’s doing now. And yet, as we studied last

week, we are never to forget what He has done because all He does at each step is based on what He has already done.

So, tonight we're looking at the opening of Heaven through these different phases of Christ's work. We've looked at this matter of His anointing at the time of His baptism in A. D. 27. But now, what was the next event that Daniel's prophecy of the 2,300 days and 70 weeks brings to view? It was the cross. In the midst of the week, three and a half years after Christ's anointing, He was to be cut off, but not for Himself. It was for us.

In the midst of the week, Daniel's prophecy said:

"...he shall cause the sacrifice and the oblation to cease..." Daniel 9:27.

Turn to Matthew, the 27th chapter, and we will notice what happened as Jesus was crucified. You remember that He was put on the cross at 9:00 in the morning, on the 14<sup>th</sup> day of the first Jewish month, in the year A. D. 31. Then at 3:00 in the afternoon, He died. He was dying all those weary hours.

"Jesus, when he had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom..."  
Matthew 27:50–51.

When Jesus died on Calvary, this miraculous event happened in the temple in Jerusalem. This beautiful veil of blue and purple and scarlet with the figures of the angels in gold and silver, this beautiful veil was torn in two, from top to bottom, by an unseen hand. It was God's signal that He was through with all this offering of animal sacrifices, and the ministry of human priests. God was through with the temple at Jerusalem.

But there was more to it than that, dear friends. Turn over to Hebrews the 10th chapter. I want you to see something here:

"Having therefore, brethren, boldness to..."

Do what?

"to enter into the holiest..."

How?

"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..." Hebrews 10:19–22.

Now, look at this. Paul says here that you and I have boldness, that is, liberty to enter into the holiest, through this new and living way, that Christ has opened for

us through the veil. You see, then, just as on the banks of Jordan heaven was opened through the anointing of Messiah in A. D. 27, it was opened in a new and special way through the sacrifice of Christ on Calvary, on the 14<sup>th</sup> of Abib in A. D. 31, three and a half years after His anointing. It took the death of Jesus to open up the way back to God. Why? Because the veil represents that which separates man from God. And what is it that separates us? It's sin.

All that which the Father did for Jesus as our representative in A. D. 27 on the banks of Jordan was in anticipation of the fact that He would, three and a half years later, make His soul an offering for sin. Without that, all that He did before would have been ineffectual, not enough. Oh, thank God, He was willing, not only to live for us but to die for us, to pour out His soul unto death.

And so, that veil, which represents His flesh—for Romans 8:3 says He was made in the likeness of sinful flesh. May I say, friends, don't let some theological problem of all that, that means to keep you from the blessing of entering into what Jesus has done for you. The theology of it we're going to be studying a million years from now. We're told that it is a mystery, the incarnation of Christ. Oh, I want your faith to be a simple faith.

Study the incarnation? Sure. Study it through endless ages, but never think that you've all the water of the ocean of God's love in your little cup, because you don't. You will never have. Keep studying it, but be careful how you call somebody else a heretic because their cup doesn't hold the same drop of water that yours does. No, no, don't do that.

Concentrate on what the Word of God says.

“...without controversy great is the mystery of godliness:  
God was manifest in the flesh...” 1 Timothy 3:16.

And the wording of the scripture is “in the likeness of sinful flesh” Romans 8:3. And if you ask me some questions, I may not be able to answer them. But friends, listen to the Word of God and let the blessing come to your soul, that Christ took our humanity and in our humanity condemned sin in the flesh. What for? To get the sin out of the way so that you and I could get back to God.

And all that He suffered on Calvary with the weight of sin upon Him was to open up that way back to God, and thank God, He did it. When He expired on Calvary, He said, “It is finished” John 19:30. The thing was settled. It was done. He had paid the debt. He had opened up the way back to God, and so Paul says here in Hebrews 10, “Let us go in.” You and I are invited to go in.

Stop a moment and think of this, friends: While all the children of Israel could come in this earthly court of the tabernacle, who only could go in this holy place? Priests. And who only could go in the most holy? The high priest. And now in the new covenant, Paul says, “All of you are invited to come in clear to the holy.” Isn't that wonderful? How? Not through any deeds that we have done, as I said.

Salvation isn't what we do for God; it's what He does for us. Through the sacrifice of Jesus, a new and living way has been opened through this first veil of the Holy Place, on through the second veil into the Most Holy Place, and He wants us to come just as far as He has come.

Look at Hebrews, the 6<sup>th</sup> chapter, verses 19 and 20:

"Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; Whither the forerunner is for us entered, even Jesus, made an high priest forever after the order of Melchisedec" Hebrews 6:19–20.

Where does our hope anchor? Within the veil. Which veil? Why, which ever veil Jesus is in. When Paul wrote these words, Christ was within the first veil. That's where the hope of the believer was anchored. John saw Him there, on the Isle of Patmos. You remember the vision in Revelation 4? The prophet saw the Heavenly temple. He saw the seven lamps of fire, burning before the throne. Previously he'd seen that door opened in Heaven, Revelation 4:1–2. And as he looked in through the open door of the heavenly temple, he saw the seven lamps of fire burning.

Which apartment was he looking at? The Holy Place. How do you know? Because the earthly copy was made like the Heavenly original. When you look in and see those seven lamps of fire, you say, "Why, John was looking at the Holy Place." There he saw the Lamb of God still pleading His blood that men might have salvation.

I want you to notice what effect that had on men who believed that. Turn to Acts, the seventh chapter. Oh, I love this. This is Stephen before the Sanhedrin. This is A. D. 34, at the end of those 490 years that had been cut off, especially for the Jewish nation. Now the Jewish Sanhedrin is sealing the rejection of their nation by stoning Stephen, who has been preaching Christ, the Messiah, Jesus.

"But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, And said..."

What did Stephen say as they were getting ready to stone him?

"Behold, I see the heavens opened, and the Son of man standing on the right hand of God" Acts 7:55–56.

Ah, thank God, Stephen knew where Jesus was. He was no longer at Jordan. He was no longer in Capernaum, or Jerusalem. He'd gone from the earthly Jerusalem to the heavenly Jerusalem. He was no longer ministering in the court of the temple here on earth. He was there, at the throne of God in the Holy Place of the temple of God in Heaven.

Thank God, Stephen was following Jesus in keeping his eyes on where Christ was at that moment. Do you see what I'm talking about? He says, "I see the



heavens opened," and because of that, it was no problem for Stephen to lay down his life as a witness for Christ. It was no problem for him to be a martyr.

"Oh," he said, "I see Heaven open and Jesus standing there for me."

And with that scene, his life witness closed. Thank God, when Jesus comes in the clouds of Heaven and speaks to all the sleeping saints in their dusty beds, Stephen will get right up and start seeing what he quit seeing when he went to sleep—the same view, the face of Jesus. Won't it be a glorious day? Yes. And to him, of course, the lapse of time will seem but an instant. So he went to sleep with that view of Jesus.

You know, friends, none of us knows when we're about to close our life record, do we? I remember on one occasion a number of years ago, I had to go to the hospital for a surgical procedure. It was the first time I had ever had an anesthetic like that. You know the first time it's always something new. And I thought, "Well now, it is just possible I might not wake up." That's always possible, isn't it? Sure. And I thought, "Now, I tell you what I want to do." I just said this to myself. I didn't say it to anybody else, "I want to fix my eyes, my faith, on Jesus there in the Most Holy Place." That is where He is now, isn't He? That is right. "I want to fix my eyes on Him as the anesthetic begins to take effect, I'll just be thinking of Him. If I go to sleep forever (no, not forever, but in this life) 'till Jesus comes, that's all right."

Friends, I recommend it to you all the time, every time you think of it—I know we have many earthly things to think about—keep your eyes fixed on Jesus where He is. When you go to sleep at night, not in a fearful way, not in a worried way—"Oh, what would happen to me if I die tonight?" No, no—fix your eyes on Jesus. Isn't it a fitting thing, an appropriate thing that our last conscious thought at night should be about Jesus? And that should be, can be, will be, if we're living up to our privileges. It will be a conscious sense of where He is now. Where is He now? Well friends, He's not on the cross. He's not in the Holy Place. He's in the Most Holy Place. He's there before the Ark.

Turn to Revelation, the 11<sup>th</sup> chapter and the 19<sup>th</sup> verse. That same prophet, the beloved John, whom in the fourth and fifth chapters saw the temple of God opened and viewed the Holy Place, in Revelation 11:19, saw something else opened—the Most Holy Place:

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

When was that? October 22, 1844. You notice we've seen something on every one of these dates with the Heaven opened, but friends, when we come to October 22, 1844, the temple of God was opened in Heaven and there was seen in His temple the what? The Ark. That's why we know this verse is talking about the Most Holy Place. That's the only article of furniture in the earthly copy. And so here we see the opening of the second apartment for the work of judgment, for the

cleansing of the sanctuary, and those who are looking where Jesus was, saw the Ark of His testament.

I wonder why it calls it the “ark of His testament.” Because His testament is in the Ark. That’s what the Ark is for. It’s to hold those tables of the law. Well, why would those be brought to attention, especially beginning in 1844? Because, my dear friends, this is the climactic work of Jesus in bringing men back fully into harmony with God’s perfect revelation. He Himself said:

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

And in this last generation, God has purposed that in every nation, kindred, tongue, and people, a remnant should be gathered out, in whose hearts the new covenant promise is fully fulfilled, and this law is written in their minds and hearts, without one letter missing. I want a part in that, don’t you?

This is the work in which Jesus is engaged now. This is why He came to earth in Bethlehem. This is why He grew up and met our temptations and showed how to live this law. This is why He went to Jordan and was baptized, and received that anointing of the Spirit. It was all with this glorious climax in view—the opening of Heaven fully and completely to human beings.

This is why He went to the cross and died. This is why He rose from the dead and went back to Heaven, inaugurated as our Priest there in the Holy Place, as our representative, praying for us, and forgiving sin through the blood of His cross. It’s all for this.

But oh, with what joy He must have crossed the threshold, closed the door of the Holy Place, and opened the door of the most holy, on October 22, 1844. With what joy He must have come to that final climactic experience of the cleansing of the sanctuary, because He knew, and you and I are privileged to know tonight, that when He gets this part of His work done, it’ll be done.

All the rest is in anticipation. All the rest is preparatory. This is the final atonement. That’s what inspiration calls it. And what does atonement mean? Atonement means at-one-ment. God and man are to be made one—one in heart, one in spirit, one in attitude, no, nothing between. What is it that gets between? Sin. What does the atonement mean, then? It means getting sin out of the way. Only through the incarnation, the death, the resurrection, the ascension, the priestly work of Jesus in both apartments, can this atonement be completed in human hearts and lives. It takes all of it to accomplish all of it, my friends.

Let us not tarry, then, at any one point in it, and say, “This is it.” Let’s go on unto perfection, as we read last Friday night. Step by step following Jesus from one scene to another in His humiliation, His sacrifice, His ascension, His priestly work in both apartments, seeking to enter into that experience, more and more understanding it, more and more sharing it. This is what I desire. Don’t you, my friends?

Well, next Friday night, the Lord willing, we'll continue with our study of these things. Are you getting a blessing from it? I am, friends. I thank God for a new and renewed vision of the open heavens tonight.

Heaven is open, friends. The veil of the holy has been opened. The veil of the most holy opened, and now Christ invites us to enter in with Him, and that means understanding His work, and following Him by faith.

Did any of you look up any of those chapters I mentioned in *Great Controversy* last Friday night? Did any of you? Good. Glad to hear it. Read that chapter on "What is the Sanctuary?" and the following one, "In the Holy of Holies." Get the picture of where Jesus is now, and what He's doing now, and how you and I can share in His work. And we'll have more about it.

Do you know what's going to happen three weeks from tonight? October 22. And I hope by the time we come to that, we will have become so well acquainted with this, that as never before in our whole experience we'll be prepared to welcome this anniversary of Christ going into the Most Holy Place. Shall we not get ready for a special celebration that night?

All right—As far as I know, our meetings from now until then will be devoted to becoming better acquainted with this.

Is there somebody here tonight who has never given your heart to Jesus, but as you see all He has done, is doing for you, and you want to take this opportunity of making a full surrender to Christ? Will you just stand? We want to pray for you. Somebody that has never given your heart to the Lord. Oh, friend, if you never have, do it tonight. He's a wonderful Savior. He loves you.

Is there anybody here tonight that once gave your heart to Jesus, but you turned away from Him? You're a backslider. Won't you come back to Christ tonight? Just stand up where you are and say, "Yes, Lord, I'm coming home. If Jesus has done all this for me, I want to give Him my all."

Just stand with bowed head there, Brother. We want to pray for you.

Anybody else? Yes. Thank God. I want to meet you after this meeting, and shake your hand. Oh, I thank God for every soul the Holy Spirit speaks to.

Another question: Is there somebody here that's been walking along the Christian way, but something has come between you and the Lord, some sin has hid His face? And tonight you know that there's something which needs to get out of the road. Friends, the good news is the heavens are opened, if you'll come with the blood of Jesus and give Him your sins. Would you like to stand—somebody who is convicted that there is something in your life that needs to come out, which has stood between you and the Master?

I will follow Thee, my Savior,  
Where-so-e'er my lot may be.  
Where Thou goest I will follow;

Yes, my Lord, I'll follow Thee.

I will follow Thee, my Savior,  
Thou didst shed Thy blood for me;  
And though all men should forsake Thee,  
By Thy grace, I'll follow Thee.

Will the congregation kneel with us?

Our Father, we thank Thee tonight for the open door of the sanctuary above. We thank Thee for the glory that streams down from the mercy seat. We thank Thee for that rent veil, that torn curtain, representing the broken body, the broken heart of our Lord Jesus upon the cross. We thank Thee for His priestly ministry, which makes it possible for us to come right into the presence of God with holy confidence.

And so, tonight we come bearing the offering of His blood, sharing the intercession of His merits. Tonight, we come with our sins. Some of us, Lord, are backsliders, and we're coming tonight to renew our covenant with God. And oh, we thank Thee that the blood which cleansed us in the past is cleansing tonight, as we lay our sins on Jesus, the spotless Lamb of God.

Then, Lord, some of us have been convicted that even while we've been walking the Christian way, some idol has come in between us and that beautiful face of Jesus. We're sorry, Lord. Tonight, we pray, take that idol out of our hearts. We give Thee the right of way in our lives. We choose to come and place our sins upon the Lamb that He may take away our sins.

And so tonight, by faith, each one of us as we kneel here is trusting in the merits of the One who died for us, who lives for us, who pleads for us. And we thank Thee for the wonderful love that moved Him to give all that we might share all. Dismiss us with Thy blessing and bring us back to learn more of Thy glorious way. We ask it for Jesus' sake, amen.

Let us stand.

I will follow Thee, my Savior,  
Thou didst shed Thy blood for me;  
And though all men should forsake Thee,  
By Thy grace, I'll follow Thee.

God give you all a wonderful Sabbath.

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