

# Where Is He Now? 4 of 6

#0015

Study Given by W. D. Frazee—October 8, 1976

By living faith, we now can see  
In the Most Holy Place on high;  
Jesus our Advocate and Friend,  
Who gave Himself for us to die;  
Who gave Himself for us to die.

A Minister of holy things,  
At God's right hand exalted high;  
He pleads His own, His precious blood  
That chosen Israel may not die;  
That chosen Israel may not die.

Once was He offered, once for all,  
A sacrifice for guilty man.  
What wondrous thought! Unbounded love  
Is seen throughout salvation's plan;  
Is seen throughout salvation's plan!

All glory to His holy name.  
To those who love Him will He come  
The second time sent to redeem,  
And take them to His glorious home;  
And take them to His glorious home.

Thank God.

Isn't this a wonderful hour we're living in, friends, when the climax of the ages will be seen by you and me—the end of sin, and the end of all the troubles that sin has brought; no more war; no more crime; no more poverty; no more broken homes and broken hearts; no more sickness; no more death? This is the hour when all of this will happen. Thank God. And the solution of the sin problem is not something that centers here on earth, it centers in Heaven.

Where is Jesus? Why, He's on this mission to put away sin by the sacrifice of Himself. Two thousand five hundred years ago, the angel told Daniel, and as the prophet of God, he wrote it down:

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

The cleansing of the sanctuary means the blotting out of sin, the finishing of the sin problem. We're in that hour and have been since October 22, 1844. Two

weeks from tonight, we'll be celebrating that anniversary. We're getting ready for it, as we study from week to week, what is involved in it. Where is He now? Well, He's in that final work in the Most Holy Place.

Tonight, I would like to study with you, very simply, three things the Savior does in dealing with the sin problem. It takes all three. Each one is essential. They all blend to produce the final result. But we need to look at them separately in order to appreciate each one—three things the Savior does.

The first is: He died for us. Let's turn to 1 Corinthians 15:3. You'll see why I mention this first. Paul mentions it first:

"For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures" 1 Corinthians 15:3.

What's the first thing Paul says? The first great truth is that Christ died. He tells us exactly what He died for. What was it? For our sins. Not for His sins, for He had none, but for our sins. Christ died for our sins. Do you believe that? Well, if you believe that, you believe the Gospel, don't you? That's good news. Christ died for our sins.

Now let's turn over a few pages to the right, to Ephesians the first chapter, and we'll see the second thing He does for us. As the second story of a building is erected on the first story, so this next great thing that Jesus does for us is based upon His death:

"In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" Ephesians 1:7.

So the first thing is: He dies for us. The second thing: He forgives us. He died for what? Our sins. And He forgives what? Our sins. That's right. Do you believe that? Well, if you believe that, you believe the Gospel, for that's the good news, that sins can be forgiven, covered by the blood of Jesus Christ.

The third thing that He does for us is mentioned in Isaiah 43:25:

"I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins" Isaiah 43:25.

Notice these three things, then which Jesus does. First, He dies for us. Second, He forgives us. And the third, He blots out our sins. Notice that all three of these have to do with sin. He died for our sins. He forgives our sins. He blots out our sins. And when He gets through, He says He won't even remember our sins. Sin is to be eradicated from the universe. Aren't you glad? In fact, we're told that the only reminder of sin will be the scars in the Savior's hands and feet and side, reminding us of the love that caused Him to give Himself.

We're told in Galatians 1:4 that:

"[He] gave himself for our sins that he might deliver us..."  
Galatians 1:4.

Christ's death for us, then, was not that we might somehow have our life perpetuated in bondage, that our existence might go on, even though we continued in transgression. That wasn't His purpose in dying at all, popular theology, to the contrary, notwithstanding. Babylon doesn't know why Jesus died. They have it all mixed up, my friends. Well, let's not look for light in that direction.

Christ died for our sins "that He might deliver us" (Galatians 1:4).

"...call his name JESUS: for he shall save his people  
from their sins" Matthew 1:21.

Thank God, it isn't just death that He died to deliver us from, it's the sin that caused death. That's what He is trying to get rid of. Of course, along with getting rid of sin, He'll get rid of the fruits, the results of sin—all the troubles and sorrows and distresses. But what a pity it would be to lop off the branches, or even cut down the tree and leave the root there, so that shoots keep coming up through eternity. Thank God,

"...affliction shall not rise up the second time."  
Nahum 1:9.

He's going to do a thorough job of getting rid of sin. Aren't you glad?

Another text I like on this:

"...he was manifested to take away our sins..."  
1 John 3:5.

That's echoed in that statement of scripture:

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

So He's in the business of getting rid of sin.

Now, all this is shadowed forth and made visual for us in the services of the ancient sanctuary. As there are three things that Jesus does for us in getting rid of the sin problem, so there are three locations in the work of the sanctuary. The first is the court. While there are many things that happen in the court, the work in the court centers around the slaying of the sacrifice. Take that out, and the rest of the services would lack meaning.

Day by day, men were bringing offerings—bullocks, goats, lambs—to this sanctuary. They couldn't enter the tabernacle, for that was a representation of heavenly things, and sinners can't enter Heaven. But they came as near as they

could. They came to this court that was set apart for this service of getting rid of sin. And as the sinner brought his offering, whether it be a bullock, or a lamb, or a goat, he placed his hand upon that substitute, and by that act showed his faith in the wonderful truth that God had arranged a substitute on whom his sin could be placed. Read about it there in the book of Leviticus, particularly the fourth chapter.

Now, I want you to notice in this service, how in each of these experiences, the people participated. The people participated in the slaying of the sacrifice, and it was the slaying of the sacrifice that provided the blood, which the priest sprinkled in the Holy Place. And again, the blood was sprinkled in the Most Holy Place on the Day of Atonement. We'll speak more of that later.

I want you to see the cooperation of man and God in all these services. We sing the song "Jesus Paid It All." He did. He paid it all. But back there in the service of the sanctuary, Jesus taught the people that while they did not need to pay the penalty themselves, they needed to sense that it was their sin that made the penalty necessary. And so, when the man had brought his substitute and placed his hand upon the lamb, or the bullock, then what must he do? He must slay the sacrifice. His hand must take the knife, and the lamb was slain by the sinner's hand.

I want you to turn to Zechariah, the 12th chapter, and the 10th verse, and I want you to see the meaning of that. How would you feel if you had taken an animal up there? Suppose it was a lamb that you had been associated with ever since it was born, one of your own flock? You place your sin upon that lamb, confess your sin, then you must slay that. How would it make you feel? Sorry. And then if in your imagination you could look forward and see the Son of God dying as the real lamb, sorrier still. That's what God intended. Do you have Zechariah 12:10? Now, notice what it says:

"And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall,"

Do what?

"They shall look..."

Look where?

"Look upon me whom they have pierced."

The people who look are the ones who have what? Pierced Him.

"And they shall..."

Do what?

"Mourn for him, as one mourneth for his only son..."  
Zechariah 12:10.

Think of it, friends, think of it! As I place my sin upon that lamb, and slay the sacrifice, and remember that it represents the Son of God dying for me, I identify myself with the murder of Jesus Christ.

“Oh,” you say, “That’s horrible. It’s awful. It’s terrible.” It is all of that, my friends, and more. But that’s what sin *is*. Sin is a hideous thing. It’s a tremendous evil. And we will never get very far away from sin as long as we deal with it as a little thing.

Did you ever have a dream at night of being involved in something that was so bad that when you woke up, you were so thankful that you had awakened and it wasn’t really so? The tragedy of this, friends, is that when we wake up, we find it isn’t a dream. When we wake up, we realize that we have murdered the Son of God. We look upon Him whom we have pierced, and we mourn for Him:

“...as one mourneth for his only son...” Zechariah 12:10.

Now, back there in the typical service, when the sinner had placed his hands upon the head of the substitute, confessed his sin, when he’d slain the sacrifice, then the priest ministered the blood. In some cases, the blood was taken in and sprinkled before the veil, and on the horns of the golden altar. In many cases, the blood was sprinkled, instead, on the horns of the brazen altar. You can read about both plans there in Leviticus, the fourth and fifth chapters.

My point is that in either case, there was a ministry of the blood. Obviously, the blood had to be shed before it could be ministered, but equally important, the mere shedding of the blood was not sufficient. And while the sinner might confess his sins, and while the sinner might slay the sacrifice, the sinner could not minister the blood. It took a priest to do *this*. And so the white-robed priest took the blood of that dying animal and ministered it, as I say, either before the veil, or on the horns of the brazen altar.

And what was the purpose of the ministration of this blood? It was to secure the forgiveness of sin. And don’t miss it! Sins were not forgiven simply by the shedding of the blood. Sins were forgiven by the shedding of the blood, plus the ministration of the blood. Let’s go and read that in plain language in Leviticus, the fourth chapter, the last few verses of this fourth chapter of Leviticus.

Remember that Paul tells us plainly in Hebrews 8:4–5, that these priests who served in this sanctuary, served unto the example and shadow of heavenly things. The lamb represented Jesus. The priest represented Jesus. The slaying of the lamb represented the crucifixion of Christ, with our sins upon Him. But the work of the priest represented the work that Jesus would do after His resurrection in the Heavenly Sanctuary, where He secures our forgiveness through His work as mediator.

Now we are going to look at Leviticus, the fourth chapter beginning with the 32<sup>nd</sup> verse:

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

That was next to the altar.

“...And the priest shall take of the blood of the sin offering with his finger, and put it upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar: And he shall take away all the fat thereof, as the fat of the lamb is taken away from the sacrifice of the peace offerings; and the priest shall burn them upon the altar, according to the offerings made by fire unto the LORD.”

Now, will you read with me the next three lines? Together:

“...and the priest shall make an atonement for him, and it shall be forgiven him” Leviticus 4:31.

Was he forgiven? Yes. When was he forgiven? When the priest had made the atonement. The man didn’t make the atonement. The priest made the atonement. He did it with the blood. The blood must be shed, and then the priest must minister that blood. You see, that blood placed upon the altar represented the transfer of sin from the sinner through the substitute to the sanctuary. Thank God our sins can be taken away through the blood of Jesus Christ when we confess them!

Now, I want you to see something else that the sinner did in participating. The 32<sup>nd</sup> verse: who brought the lamb? The sinner. The 33<sup>rd</sup> verse: who laid the hand on the head of the substitute? The sinner. Who slew the sacrifice? The sinner. Now, who put the blood on the altar? The priest. In the 35<sup>th</sup> verse it says:

“He shall take away all the fat thereof, as the fat of the lamb is taken away from the sacrifice of the peace offerings; and the priest shall burn them upon the altar...”  
Leviticus 4:35.

This verse doesn’t make it clear whether the priest took the fat away or the sinner. But if you’ll turn over to the seventh chapter and verses 29 and 30, you’ll see who it was that presented the fat of the sin offering:

“Speak unto the children of Israel, saying, He that offereth the sacrifice of his peace offerings unto the LORD shall bring his oblation unto the LORD of the sacrifice of his peace offerings. His own hands shall bring the offerings of the LORD made by fire, the fat with the breast, it shall he bring, that the breast may be waved for a wave

offering before the LORD. And the priest shall burn the fat upon the altar..." Leviticus 7:29–31.

What did the priest do with the fat? He burned it. Where? On the altar. Now, who burnt the fat on the altar? The priest. But where did he get it? He got it from the hands of the sinner.

"His own hands shall bring the offerings of the LORD made by fire, the fat..." Leviticus 7:30.

Now, I want you to ponder on that a little. Get the picture. Here is the sinner. He's brought his offering. He's confessed his sins. The sacrifice is slain. The priest is ministering the blood. But while the priest is doing his work, the sinner has something to do too. He's to take that offering, that substitute from whom the blood has been taken for the ministry of blood, and he's to begin a work of dissection. What's he dissecting out? The fat.

Do you suppose that took more than a minute? Oh, yes. If you ever worked with any animals, you know that wasn't done in a minute.

You know, if you'll allow me to say, friends, we live in the jet age. Some people are looking for instant salvation. It took time at the sanctuary. And one of the greatest reasons why people don't have victory over sin is that they're trying to live a jet-age Christian experience. We need to take time to deal with the sin problem in our lives.

Do you know what that fat represented? It represented sin. You'll find that in the 37<sup>th</sup> Psalm, and the 20<sup>th</sup> verse:

"But the wicked shall perish, and the enemies of the LORD shall be as,"

What?

"the fat of lambs: they shall consume; into smoke shall they consume away" Psalm 37:20.

Just as the wicked who cling to sin will burn with the sin in the lake of fire, God was teaching the children of Israel back then, that the way they could escape that lake of fire was to dissect out the fat, which represented the sin and have it burned on the altar. Do you see? As the individual dissected out that fat and gave it to the priest, and the priest burnt it on the altar, God was teaching them the lesson, put down in plain language by the Apostle Paul hundreds of years later:

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" Romans 12:1.

Friends, while each one of those offerings represented Jesus as the substitute, the point that I'm making now is that each one of them also represented the sinner himself. And so you read in Leviticus 1:4:

"And he shall put his hand upon the head of the burnt offering, and it shall be accepted for him to make atonement for him" Leviticus 1:4.

In other words, it is not enough that I see Jesus dying in my stead:

"I am crucified with Christ..." Galatians 2:20.

He died for me, but I must die with Him. So the sinner, you see, is participating with the priest during this sanctuary service, and God wants us to participate with Him, as He deals with the sin in our lives.

Self-examination is a very important part of prayer. Down on our knees, or as we walk along the way, or as we lie upon our bed, we can think of what we've been doing, and say, Lord:

"Search me, O God, and know my heart: try me, and know my thoughts: And see if there be any wicked way in me..." Psalm 139:23-24."

That's the psalmist's prayer. We're to pray that prayer. And as God points out something in our lives, He wants us to dissect it out and give it to Him.

Did the Holy Spirit ever talk to any of you folks about cigarettes? How many of you ever had the Lord talk to you about them? Well, thank the Lord. What did you do with them? You gave it to Him, didn't you? Well, that's the way to do with everything that His Spirit points out. It isn't all done in five minutes. Oh, no.

Day by day, as we come to God in prayer, we should be asking God to make us wise to discern in these bodies, these minds of ours, anything which is represented by that fat that's got to be burnt up. Thank God it can be burned on the altar now! That altar represents the cross where Jesus dies for us. But remember, if we refuse to give it to Him, if we cling to sin, then we're simply getting ready to burn with the sin at the final judgment day. Do you see?

Now, I want you to notice that the atonement that the priest made, involved all of these things. It involved the man bringing his offering. It involved the man confessing his sin. It involved the priest ministering the blood. It involved the man dissecting out the fat and giving it to the priest to burn it. And the conclusion of all that ceremony is:

"...the priest shall make an atonement for his sin that he hath committed, and it shall be forgiven him"  
Leviticus 4:35.



There are people, I am sorry to say, who have such a meager view of what the atonement is all about, that they suppose that simply because Jesus died on Calvary 2,000 years ago, that the atonement is all made, and that all we have to do is to tell people about it because they're all saved, they got saved at the cross. I heard one man telling it like this. Somebody asked him, "Are you saved?"

"Yes."

"Well, when were you saved?"

Of course, the question they meant was, "When were you converted?" Do you know what the man said? He said, "1900 years ago."

And that was thought to be a wonderful answer that he gave. Well, it might be, if he understood what he was talking about. It's true that my salvation is entirely dependent upon what Jesus did on the cross 1900 years ago, but friends, if I was a drunkard up until last week, I wasn't saved 1900 years ago, was I? if I robbed a bank last week, then I wasn't saved 1900 years ago, was I? Or else, we need to redefine our terms and know what it is that we are talking about because we're talking about salvation from what? Sin, salvation from sin.

So the work of the atonement includes: First, Christ died for our sins. Second, He forgives our sins. And when are sins forgiven? 1 John 1:9, all together:

"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.

What's that first word? "If." Some people don't like any "ifs." But "if" is a word that God uses more than once, friends. If you want something interesting, begin to make a page in your notebook where God says, "If." You will find several "ifs." In fact, every promise of God is given on condition. Sometimes the conditions are clearly expressed, sometimes they're implied, or you'll find them in other places. But there is no such thing as an unconditional promise of God. In all God's work for and with man, He gives man a part to act. Now, that part may be small. In fact, I have a statement here that tells how small it is. This is in the book, *God's Amazing Grace*. Isn't that a wonderful book, *God's Amazing Grace*?

"The part man is required to sustain is immeasurably small, yet in the plan of God it is just that part that is needed to make the work a success."

"Man can accomplish nothing without God, and God has arranged His plans so as to accomplish nothing in the restoration of the human race without the cooperation of the human with the divine" *God's Amazing Grace*, page 319.

How much can I do without Him? Nothing. How much will He do without me? Nothing. The part that man acts is immeasurably small. Quite an expression, isn't it? It's so small, friends, you may not be able to see it with your naked eye. You can

get a microscope and still you may not be able to see it. It's immeasurably small, but it's there. And it's what makes the difference between life and death, between salvation and destruction, between victory and defeat. That's what makes the difference.

Now in the book *Selected Messages*, Book 1, page 396, I want to read a very interesting statement:

“‘With the heart man believeth unto righteousness’  
(Romans 10:10)” *Selected Messages*, Book 1, page 396.

That is quoting Romans 10:10. Somebody says, "Well, that's what I base my assurance of salvation on. I just believe that Jesus died for me."

“No one can believe with the heart unto righteousness,  
and obtain justification by faith, while continuing the  
practice of those things which the Word of God forbids, or  
while neglecting any known duty” *Ibid.*

Quite a statement, isn't it? We were talking about whiskey and tobacco a little while ago. Suppose every day I get drunk. You say, "That is terrible." Yes. I'll use that because that's something visual. And it's something most people here tonight think is terrible. Of course, the things that you and I are used to doing, we don't think they're so terrible, do we? I wonder how they look to God. So, while I talk about whiskey and tobacco, you ask the Holy Spirit to bring to your mind the thing you're doing that is *worse* than whiskey and tobacco in God's sight.

But now in this illustration—Here I am. I get drunk every day. But every night I think, "Now let's see. I'm going to bed. I wonder what would happen to me if I would die? 'Dear Lord, forgive me because Jesus died on the cross, and I believe that He died for me. So I want You to save me.'" Now, I go to sleep with *no intention* of giving up the bottle, knowing that tomorrow I'm going to do it again. Is that salvation, friends? No. That's not righteousness by faith. That's presumption, isn't it?

Now, don't misunderstand me. Don't twist what I've said. I don't mean that a man has to be on probation before he can be accepted. Oh, no. But that man who brought his offering and confessed his sin, and slew the sacrifice, and dissected out the fat and gave it to the priest for the priest to burn, while the priest ministered the blood, if he understood what he was doing he was saying to the Lord, "Lord, as I have put my sin on the lamb, I'm through with it. As I've dissected out the fat and given it to the priest to burn, dear Lord, burn it all out of my heart and life. I never want to see it again. That's my purpose."

Is that right? Is that what we're dealing with? Precisely. And friends, if I haven't tarried with God in prayer to the point where I'm willing to give up the sin, then there is no such thing as justification. And don't let anybody fool you on that. And don't think when I say this, that that requires hours and hours and hours of struggle. It requires hours of struggle if you're not willing to give it up. And the hours of struggle won't save you if you don't give it up. But thank God, if we'll turn away

from our sinful selves and look to Jesus on the cross, what did we read there in Zechariah 12:10?

“...they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son...” Zechariah 12:10.

I'll tell you, friends, when you and I see Jesus dying for our sins, and we put those things on Him, we're not going to turn right around and do it right over again, the thing that murdered Him. Are we? No. No. We're not. Thank God.

Let me read one more statement on this, because it's directly contradictory to a lot of so-called grace teaching today, cheap grace:

“While God can be just, and yet justify the sinner through the merits of Christ, no man can cover his soul with the garments of Christ's righteousness while practicing known sins, or neglecting known duties. God requires the entire surrender of the heart before justification can take place, and in order for man to retain justification, there must be continual obedience, through active, living faith that works by love and purifies the soul” *Selected Messages*, Book 1, page 366.

Notice, not only does justification wait until I have surrendered the sin, I can lose my justification if I go back and pick up the sin again. Is that correct? Oh friends, can a man, then, lose his standing with God?

“The willful commission of a known sin silences the witnessing voice of the Spirit, and separates the soul from God” *Messages to Young People*, page 114.

And this is not righteousness by works, friends. Oh, no! But it's not unrighteousness by faith, either. Righteousness by faith is righteousness by faith. It's righteousness by faith. And what does righteousness mean? Right-doing. And how do we know what is righteousness? Oh, that's what this law in the Most Holy Place is for:

“...all thy commandments are righteousness”  
Psalm 119:172.

While God is measuring our lives by this law, we're to be measuring our lives by the same law. Is that right?

What about this third work that Jesus does for us? What did we read there in Isaiah 43 that He wants to do? Blot out our sins. This is the work of the Most Holy Place. Read about it in Leviticus 16 and Leviticus 23.

The same sinner that back at Passover time, or at Pentecost, or whenever, brought his lamb, confessed his sin, slew the sacrifice, dissected out the fat; that

same sinner who had believed in the covering righteousness of Christ through the ministry of the blood, who had believed that the priest had made atonement for him and he was forgiven, that same sinner must come back on the Day of Atonement. Everyone must come back.

You say, "Wasn't it over back then when he slew the lamb?" No. That was a temporary provisional atonement—a preparatory work. The real work, the final work, was done by the high priest as he sprinkles the blood on the mercy seat on the Day of Atonement. That finished it. Then he took the sins out and put them on the scapegoat, and the goat was led off into the desert. That was the end—and not until then.

What is that to teach us? That is to teach us, friends, in very plain simple language, this: God does not forgive sins finally and irrevocably until they are finally and irrevocably out of the life. That's it. Heaven's bookkeeping is accurate.

God intended that the children of Israel, as day by day they brought these offerings, and day by day watched the sacrifices slain, and then gathered on the Day of Atonement in this special day of humiliation in afflicting the soul, should get sorry enough for sin to quit. That's what He intends you and I shall do today. Thank God, that's what He's accomplishing in human hearts and lives that are yielded to Him.

Let me ask you something: Are there any of you who can think of something that you used to find pleasure in, that you found out was wrong, and you quit doing it, and God took it out of your life, and now you can honestly say that you don't want to do it anymore, whatever it is? May I see your hands? Has God done that for you? If He can do it with one thing, can He do it with two things? Ten things? A hundred things? A thousand?

Let's keep dissecting out the fat and giving it to the priest. What do you say? Let's keep bringing the lamb and placing our sins as the Holy Spirit discovers them to us on our Substitute, and letting His blood be ministered to cover us. What do you say? And then, on this antitypical Day of Atonement, while Jesus is in the Most Holy Place cleansing the sanctuary, oh, let us share with Him in this closing work of blotting out sin.

Won't it be a wonderful thing, friends, when we sin for the last time? When would you like to have that? Now, don't misunderstand, I'm not trying to encourage somebody to a presumptuous claim, but I want to tell you something, friends. Every time a man falls down and gets up, it ought to be with the express purpose of never falling down again. Do you agree with me?

Don't you do that way in walking? Did any of you ever fall down, walking along a path? What did you do? Did you say, "Well, I guess it's the way everybody does. I guess I'll be falling, and falling, and falling, and falling." Why, no, when you get up, it's with the purpose of not falling again. Isn't that right? Thank God for that promise in Jude 24. He is able to "keep you from falling."

You know one good thing a fellow can learn from falling? To watch where he is walking. Right? That's right. And whatever it takes to teach us, friends, oh, let us thank God for the lesson to guide our feet into the way of peace. What do you say?

Well, I want to hear from some of you, so I am going to close this part of the study right now, and we'll have some more next Friday night, the Lord willing. Would you like to study this some more? All right.

But now we're going to have a little witness time and whoever would like to speak, come up, and thank God for the cleansing blood, thank God for the covering righteousness, and thank God for the promise that we're in the time of blotting out of sins. And let your faith reach in within the veil, where Jesus, the forerunner, has entered for you, and let your faith claim the promise that "He that has begun a good work in you will finish it to the day of Jesus Christ" (Philippians 1:6).

[Testimony service follows]

Just let me illustrate it this way. You know that the United States government and the American Cancer Society and the American Heart [Society] and all these other agencies are doing a great deal to educate the American public on the effects of tobacco, the lung cancer that is caused and the emphysema and the bronchitis and the heart attacks. You're all acquainted with that, aren't you?

I want to ask you something. What is God trying to get people to do about all this? Quit smoking. Is that right? Is there power in the Gospel to enable people to do that?

Would many people who keep on puffing, would they really like it if somehow there was something invented that they could buy and swallow so that they could keep on smoking and not get lung cancer and emphysema? Is that what a lot of people would like to have? Could a man get rich quick, if he could discover something like that? Why friends, he'd be a billionaire, we might say, almost overnight.

And some people think this is what the Gospel is all about. They think this whole plan of salvation is so that people can go right on with what they've been doing, and still escape the lake of fire. Oh friends, I want to be cleansed from sin. What do you say?

"And the blood of Jesus Christ, his Son, cleanseth us from all sin" 1 John 1:7.

Now, dear ones, how much of this can we do without Jesus? Not one single thing. How much of it will He do without us? Not one thing, because that would be violating our choice, you understand. God won't do that. So the power is His. The merit is His. The glory is His. It's all His. But the choice is mine.

No matter how bad I've been, He'll forgive me. No matter how weak I am, He'll strengthen me. No matter how many times I've fallen, He'll lift me up. Is that right? Why, there's hope for everybody.

Dear ones, salvation is a process, but every soul can go out of these doors tonight, knowing that you're in the hands of the Priest who is able to save to the uttermost, all who come unto God by Him. He is able to keep that which you commit to Him.

When you get in the airplane out here at the airport and start out for Atlanta or New York City or Washington, are you there yet? No. But friends, your decision has been made. You're there. There's only one way that you can miss it. And that's to jump out of the plane. You're not going to do that with Jesus, are you?

"Being confident of this very thing that he which hath begun a good work in you will... finish it" Philippians 1:6.

How many of us tonight want to send Jesus the word that we're with Him to let Him finish what He started? May I see your hands? Thank God for everyone.

And remember, friends, do not let your hope of salvation rest upon what you have done. That's foolish. Don't let your hope of salvation rest on what you are going to do. That's foolish. Let your hope of salvation rest on what Jesus did, what He's doing, and what He will do.

"Jesus Christ the same yesterday, and today, and forever" Hebrews 13:8.

What are those three things? Oh, first, He dies for me. Has He done that? Was it for me? Thank God. Second, He forgives my sins as I give Him those sins. And I've given them tonight. Have you? What's He done with them? Covered them with His precious blood. And third, He's in the blotting out business, and He's going to finish what He started. I believe it. What do you say, friends? And remember, our hope does not rest; I repeat it for emphasis, in what we have done, what we're doing, or what we're going to do. It doesn't rest in that. That's as weak as water, shifting as sand in a wind storm.

My hope is built on nothing less  
Than Jesus blood and righteousness;

On Christ, the solid Rock, I stand;  
All other ground is sinking sand.

Friends, I don't intend to ever fall again. That would be presumptuous to plan to fall, wouldn't it? But listen, I know something. If I should fall a thousand times, He's going to pick me up. And I'm going to let Him do it. What do you say? Bless the Lord.

As we have our closing prayer, is there somebody here that's needing some very special help, and you'd like to just come forward quietly and kneel as we pray for you? Human beings can't save you, but Jesus can and will and does. Thank God we can leave the burden of sin with Christ at the sanctuary.

The congregation kneel with us, please.

Our precious Lord, we are thankful this evening for present truth. We're thankful for a Savior who lives for us. We're thankful for His shed blood. We're thankful for His ministration before the mercy seat. We're thankful for the promises in Thy word that assure us that, that which You have begun in us, You will finish. And this evening, Father, we're committing the keeping of our souls into your hands.

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)