

# Where Is He Now? 5 of 6

#0016

Study Given by W. D. Frazee—October 15, 1976

Where is He now? Well, He's in Heaven, finishing what He began upon the cross. Why was He there?

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

To take away sin. This is the work that He's been engaged in, lo, these many years, these ages. And Daniel's prophecy points to the completion of this work. Will you say it with me?

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

Be cleansed from what? From sin. And when the sanctuary is clean, Jesus can come and take His waiting church home to the Father's house. Thank God He's going to finish what He has begun.

In *Great Controversy*, page 425, in a chapter commenting upon this wonderful prophecy, I read:

“While the investigative judgment is going forward in heaven...”

When did that begin? 1844.

“While the investigative judgment is going forward in heaven, while the sins of penitent believers are being removed from the sanctuary, there is to be a special work of purification, of putting away of sin, among God's people upon earth” *Great Controversy*, page 425.

As I read this, friends, the question comes to my mind, why should anybody want to dilute, water down, this glorious vision of a special work of purification in this judgment hour? Why should anybody want to, I say, dilute that and water it down? Rather, let us thank God for the emphasis upon a finished work, a completed work, a perfected people. May I read this sentence again?

“While the investigative judgment is going forward in heaven, while the sins of penitent believers are being removed from the sanctuary, there is to be a special work of purification, of putting away of sin, among God's people upon earth” *Ibid.*

That's the message of Revelation 14:6–12. That's why the three angels fly in the midst of Heaven with the everlasting Gospel to preach in this last generation—a special announcement of the present judgment, a special announcement of the complete fall of Babylon, a special warning against false worship, and a special presentation of the commandments of God, and the faith of Jesus, not merely announced as a standard to be reached, but a demonstration in God's church on earth. Will you repeat it with me, Revelation 14:12?

“Here is the patience of the saints: here are they that keep the commandments of God and the faith of Jesus”  
Revelation 14:12.

Now the question I want to study with you tonight is how this is to be accomplished. We may answer it's accomplished by Christ, and this is correct. We may say it's through His blood. This is correct. We may say it's by His Spirit. This is correct. All these answers are correct. But if this is all we have to say about it, then I ask you another question: Why isn't it accomplished for everybody? Or is that a fair question? It is *the* question, my friends, for there is not the slightest doubt but what God will do His work, is there? No.

In the sanctuary, God reveals to us His program of participation, the human with the divine, the church on earth with the church in Heaven. In all God's plans for His people, He plans that man shall have a part. As I studied with you last Friday night, the part that man is required to act is immeasurably small. That's what I read to you from an inspired pen. But since God's part, infinitely great, waits on man's part, immeasurably small, that immeasurably small part that you and I have to act takes on immense importance, my friends.

So we need to understand what God's part is and count on Him to do it. We need to understand what our part is, and be sure we act our part. What do you say? We're going to study this tonight.

I want to ask a few questions. The first one is: What is sin? What will you answer? The transgression of the law. Where's that found? 1 John 3:4. Yes, that's correct.

Now I wish you'd open your Bibles and turn over the page to 1 John 5:17. Here, the same author in the same book answers the question, what is sin? And of course, what he says in 1 John 5:17 is in perfect harmony with what he says in 1 John 3:4. What are those first 4 words?

“All unrighteousness is sin...” 1 John 5:17.

What is sin, then? It's unrighteousness, any kind of unrighteousness. All unrighteousness is what? Sin. As I say, this is in perfect harmony with what he says in 1 John 3:4.

In that inner room of the sanctuary, the Most Holy Place, we have enshrined in this tabernacle on earth, which is a miniature model of the one in Heaven, this holy

law of Ten Commandments, written by God's finger upon the imperishable stone, a fit emblem of the immutable and eternal character of this law.

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

Paul says:

“...I had not known sin, but by the law...” Romans 7:7.

So if I want to know what sin is, I look at this law and it tells me, for “sin is the transgression of the law.” If I want to know what righteousness is I look at this law, for the psalmist says:

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

So you see, dear friends, we have in this law on the positive side the expression of righteousness, on the negative side, the delineation of sin. All unrighteousness is sin.

Then I ask you a question. How in this world can a sinner be made righteous? You can see something is going to have to happen to him, isn't it? If his life in the past has been full of sinful acts, and he finds out that, that is due to a sinful nature that's led him to do those things, he has two problems on his hands, doesn't he? One is the acts of transgression that he has committed. Another is his disposition, his nature that has led him to do that.

Thank God, Jesus has a complete plan to accomplish the whole work of giving us a different standing before God, and developing in us a different character. A righteous standing—a standard of righteousness—a standing of righteousness, and a character of righteousness, both are essential. Neither one takes the place of the other. Both are the gift of God. Both call for our cooperation that the work of God may be done.

Now I want to read an inspired comment in the book *Thoughts from the Mount of Blessing*, page 18:

“Righteousness is holiness, likeness to God, and ‘God is love.’ 1 John 4:16. It is conformity to the law of God.”

What does “conformity” mean? Harmony with—measures up to—fits in with. Righteousness then:

“...is conformity to the law of God, for ‘all Thy commandments are righteousness’ (Psalm 119:172), and ‘love is the fulfilling of the law’ (Romans 13:10). Righteousness is love”  
*Thoughts from the Mount of Blessing*, page 18.

“Oh, I like that,” somebody says.

Well, I like it too. Oh, I like that. Righteousness is love.

“I’d rather hear about love instead of about law.” Well then, you don’t understand either one, friend. Believe me; if you’d rather hear about love than law, you don’t understand either love or law. God help us to come to the place where we see that God’s law is the expression of His love. And that His love has found expression in His law.

“Righteousness is love, and love is the light and the life of God. The righteousness of God is embodied in Christ. We receive righteousness by receiving Him” *Ibid.*

“Well,” somebody says, “That’s fine. That’s what I believe. I just know that I’m a sinner. I know that I can’t do anything about it. And so I believe Jesus died for me, and I accept His righteousness instead of my failures, and that’s it.”

Well, you say, “Isn’t that true?”

That’s all true, friends, but that isn’t all the truth. That isn’t all there is to the truth. It’s all true. Jesus died to give me a different standing before God. But don’t forget that He also died to give me a character. He died—don’t miss it—not merely to *count* me righteous, but to *make* me righteous.

Turn over to Revelation the 22<sup>nd</sup> chapter. Let’s look at that last page of the sacred volume, Revelation 22:11. Here is the decree issued, the announcement given at the close of human probation, the end of the day of salvation. Jesus is going to step forth, having laid down the censer, taken up the scepter, and what is He going to say?

“He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still” Revelation 22:11.

Who will be righteous still during the time of trouble? He that *is* righteous. Do you all see that? That’s what it says:

“...he that is righteous, let him be righteous still: and he that is holy, let him be holy still” Revelation 22:11.

This is the climax of the work of Jesus in the Most Holy Place, to present a people that fully reflect the divine image, fully work out in their lives every precept of the divine law. That’s why they have the Sabbath as the seal of that total work accomplished in their lives.

But now, let’s make this very simple. What did I read here in *Thoughts from the Mount of Blessing*?

“Righteousness is love”  
*Thoughts from the Mount of Blessing*, page 18.

You remember that when Jesus summed up the whole law, He summed it up in two great precepts. Love God with what? All your heart, and the second? Love your neighbor as yourself. On these two commandments hang all the law and the prophets. It's all there in loving God supremely, and in loving our neighbors. That was Matthew 22:37–40.

Paul sums it up in just one word:

“...all the law is fulfilled in one word, even in this; Thou shalt love...” Galatians 5:14.

*Desire of Ages*, page 641, says:

“When we love... as [Christ]... loved... then for us, His mission is accomplished. We are fitted for heaven, for we have heaven in our hearts” *Desire of Ages*, page 641.

Then everyone who is accounted righteous, and pronounced righteous, and is righteous at the close of probation, will be somebody who loves as Jesus loves. Aren't you glad it's going to be that way, friends? I'd like to spend eternity with a group of people like that, wouldn't you? Oh, and I want to be one. I thank God He's promised to take me, unloving, and unlovable, unlovely as I am naturally, and make me one of those that fully reflect His love, fully reveal His love, fully demonstrate His love.

So when we think of the finished work of Jesus in the Most Holy Place, when we boil it right down to the essence, it's this: It's getting a people ready who have love in their hearts.

Do you know how sin started?

“Sin originated in self-seeking” *Ibid.*, page 21.

What does “originated” mean? That is the way it started. How did sin start? Self-seeking. That's right. That's the root of sin. So sin is self-centered. God's plan of life for the universe, is that everybody shall be thinking, first of all of whom? God, and then of others. “Where do I come in?” Well, I come in last, and if I am selfish, I don't like that at all.

Which way is your life, my friend? And may I tell you that in the judgment now going on in that most holy place, the great thing that the Judge of the universe is looking for, is not to find how you stand on a checklist that you've drawn up from searching all through the writings, and finding out just what to eat, and what to wear, and so on. Don't misunderstand me; those things all have their place. But that is not what the Judge is checking you on. He's checking you on whether you love or not. That's it. It all hangs there. If you doubt that, read the last parable of Matthew 25. The decisions of the final judgment hang on what we have done or failed to do for Jesus in the person of others, whether we love or not. It all depends on that.

Sin, I repeat, is self-centered. It causes us to look within instead of looking upward to God and outward to the needs of others. In other words, sin makes us introspective introverts. I don't like to use words, ordinarily, that you have to take a dictionary to consult, but you might be interested in looking up those words, even if you think you know what they mean—introspective introvert. This is what sin makes people. As long as we are introspective, looking within, inspecting ourselves, we have not yet arrived at the fullness of character development that God is calling us to.

This leads me to a very crucial and important point. It is not alone in the nightclubs, and the gambling dens; it's not alone by the use of alcohol and tobacco, that Satan accomplishes his purpose of making us self-centered. It isn't only the glutton and the drunkard who are on a binge. There's another way. It is in becoming so interested in our personal salvation that we look upon religion, primarily, as something which is supposed to solve *our* personal problems, and God and others are quite secondary. This is the mistake of thousands of conscientious Christians.

So you won't have to take my word for what I've just said, I'm going to read it from *Steps to Christ*. Listen carefully to these inspired words:

“When the mind dwells upon self, it is turned away from Christ, the source of strength and life” *Steps to Christ*, page 71.

God has given to none of us eyes in the back of our head. We look and we see what's in front of us, a bit to the side of us, but nothing at all in what is back of us.

Suppose, for the moment, I illustrate it this way. We envision Jesus there in the sanctuary in the Most Holy. Is that where He is? This, of course, is simply the earthly copy. But let's think of the heavenly reality. Can any of you see the mercy seat there now? Well, I don't see it. I hear you talk about it, but I don't see it. Do you know why? Well, I am not looking that way? Is there any hope for me? Can I see it? Yes, if I'll turn around. Now I see it, just the same as you do. It all depends on where I look. Is that right? That's my message tonight, friends.

The whole service of the sanctuary from beginning to end is a wise arrangement, made in the wisdom of God, to help you and me to get our eyes off ourselves and onto Him.

“When the mind dwells upon self, it is turned away from Christ, the source of strength and life... Many who are really conscientious...” *Ibid.*, page 71.

Anybody here conscientious? I hope everybody is. Listen, here's a snare for your feet, a temptation for your heart—not to go and drink liquor and smoke tobacco, not to get mad and hit somebody, not to rob a bank. What's your temptation? Listen:

“Many who are really conscientious, and who desire to live for God... [Satan] too often leads to dwell upon their own faults and weaknesses” *Ibid.*

"Oh, that is me. I'm just so afraid I'm not going to make it. And, Brother Frazee, it looks like the more I try, the worse I do." Sure.

"Many who are really conscientious, and who desire to live for God, he too often leads to dwell upon their own faults and weaknesses, and thus by separating them from Christ, he hopes to gain the victory" *Ibid.*, page 71–72.

Sure the Devil can separate you from Jesus with drugs, LSD, and all the rest. Sure he can separate you by gluttony, drunkenness. Sure he can separate you with the gambling dens. But listen, he's got another way. He takes the conscientious soul and says, "Yes, study the law. Study the life of Christ, but compare your own life with it and keep looking at yourself and see what a miserable failure you are, and every time you study, come from it convinced that you're defeated."

Who's trying to do that for us? Satan. Don't forget that the line of faith lies close to the line of presumption.

"Many who are really conscientious and who desire to live for God, he too often leads to dwell upon their own faults and weaknesses, and thus by separating them from Christ, he hopes to gain the victory. We should not make self the center" *Ibid.*

How can I make self the center? Well, I can do it by indulging myself with the wickedness of this world. But I can also do it by conscientious introspection, fixing the mind on myself, my attainments, my feelings, my emotions, myself. And if it leads me to gloom, that suits the Devil all the better. If it leads me to hate myself, okay, he doesn't care what it leads me to do, or not do, just so I am making self the what? The center.

"We should not make self the center and indulge anxiety and fear as to whether we shall be saved" *Ibid.*

"Oh, I wonder if I am going to make it?" Where is my center? Myself.

"All this turns the soul away from the Source of our strength. Commit the keeping of your soul to God, and trust in Him. Talk and think of Jesus... He is able to keep that which you have committed to Him. If you leave yourself in His hands, He will bring you off more than conqueror through Him that has loved you" *Ibid.*

I wonder if that's so. Well, if it is so, somebody's going to sleep better tonight. That's right, friends. Oh, I've come to this meeting with a deep conviction that somebody here tonight is going to get rid of that load that Bunyan got rid of, on the way to the Celestial City, when he saw the cross. And I do desire, for Jesus' sake, that you shall be able to run the way of God's commandments without that load upon your back. We're not to make self the center.

With this in mind, let's just review what goes on. Remember, all this was the example and shadow of what? Heavenly things. What do we have here? Three phases of the work: the work in the court, the work in the Holy Place, the work in the Most Holy Place. What is the center of attention here in the court? The center of attention is the sacrificial substitute, the lamb, the goat, the bullock, which dies instead of the sinner. That is the great central object, my friends. There're many offerings there in the Levitical law, many ceremonies, but that's the center of the whole thing.

Tell me, who does that lamb represent? It represents Jesus. Sure, the sinner must come up there and bring the lamb. Sure, he must confess his sin and put the sin on it. Sure, he must slay the sacrifice, but it's the blood of the *Lamb* that's the message. The confession of the sinner does not earn him any righteousness. Rather, it admits his guilt, his lack of righteousness. But here is a substitute who dies for him.

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

Tell me, friends, if I'm looking at this work there, what is my attention fixed upon, the sinner, be it some other sinner, or myself, is that the center of attention? What is it? Who is it? Jesus Christ. And what the altar of burnt offering and sacrifice was to the ancient ritual, the cross of Calvary is to the new covenant. The cross is the altar of sacrifice of the new covenant. Here, Jesus dies for us. And so from the cross, He says:

“I, if I be lifted up from the earth, will draw all men unto me” John 12:32.

Oh, if we'll look, we'll be drawn. But do you know there were men right there around the cross, who could have looked and been saved, but they were busy about other things? Some were busy reproaching Him. Some were busy having a game there at the foot of the cross. Some were busy with other things. Very few got the message.

But there was a man that hung there on the cross by His side, who got the message. Didn't he? Did he find salvation? He found salvation by looking to the Lamb of God. That's the way he found salvation. Didn't he? Oh friends, you and I can find it in the same way. There is no other way.

“...there is none other name under heaven given among men, whereby we must be saved” Acts 4:12.

Now let's go in the Holy Place. What do we find there? Well, we find many things going on, but the center of the whole thing is the sprinkling of the blood upon the horns of the golden altar, and the offering of the incense, morning and evening, upon that altar—symbols of the double work of Christ as our priest in presenting the blood of His atonement, and the intercession of His righteousness. Here we find the message of sins forgiven, sins covered by that blood. Here we find the message of a priest who ever lives to make intercession for us.



But tell me, as you look at that holy place, the more you contemplate what's going on there, can you at the same time have your mind filled with thoughts of self? Introspection—constantly examining yourself, your feelings, your emotions to find out what progress you're making—takes your mind, your eyes of your understanding away from what goes on in that heavenly temple. Do you see?

Let me put it the other way. The right way, God's purpose, one of His great objects in getting you to look at what's going on there, is to get your mind off yourself. And so the repentant sinner, as he came to the sanctuary and brought his offering, confessed his sin, slew the sacrifice, and the priest ministered the blood; he went home, the man did, confident that God would keep His promise that his sin was no longer carried by himself, the sinner, but had been transferred to the sanctuary, and was being carried by the priest.

Do you have that confidence tonight? Have your sins been taken away from your formerly guilty soul? Do you believe that Christ has taken those sins upon Himself, that He has borne them on Calvary to pay the debt that He bears them in the Heavenly Sanctuary as your substitute? Do you believe that? Oh friends, thank God, *that* is the way we have confidence. That's the way we have courage. But every effort of the enemy to get our minds off of that blood and off that incense down here, to what we are, takes our minds from what is going on above. When Satan comes around and says, "You don't feel very good today in your Christian experience, do you?"

"No, I am afraid I don't. I wonder, what's the matter?"

"Well, you're not good enough, are you?" And so on and on and on. You can fill in the rest. You know it pretty well, don't you, friends? What's the answer? Is the answer to do better next week than you did last week so that next Friday night, you can come with a triumphant testimony, "I made it this week!"? Is that the basis of hope? Oh friends, if we have that idea, then there's something better for us, I can assure you.

"Looking unto Jesus, the author and finisher of our faith..." Hebrews 12:2.

Now let's look at the Most Holy Place. What's the center of attention here? The high priest. What's he doing? Sprinkling the blood upon the mercy seat and presenting the incense in the smoking censer. The blood that was shed in the court, then ministered in the holy, must now be ministered in the Most Holy.

But I want to tell you something, friends, no man can look upon that scene of intercession and atonement and at the same time keep his mind on himself. Just as I cannot look away from the sanctuary and see what is going on there, so you cannot look in both directions at once. I beg you; look where the glory shines from the mercy seat. The temple of God is opened in Heaven, and there is seen in His temple the Ark of His testament. (See Revelation 11:19.) And what's in that ark? The Ten Commandments. And God has promised to make you like that, to make your life like that.

Oh, somebody says, "But I don't see it." No, you don't. That's why it's righteousness by what? Faith. But it's righteousness by faith. And righteousness is right-doing. It's conformity to the law. And righteousness by faith, my dear friends, means that you and I believe that because of the blood shed upon the cross, and ministered in the sanctuary, our sins are forgiven for His name's sake. But bless God, it means more than that. It means that we have faith that, that same hand which wrote this law upon the stone is writing it in our hearts, and that He will not cease until He has placed in our hearts and lives the fullness of this divine law.

Do you believe it?

Oh, but somebody says, "I seem to make progress so slowly."

Who said that you were to decide when you graduate? That's the teacher's business.

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

And faith says, "I believe if Jesus loves me enough to die for me, I can be saved. I believe that if He loves me enough to rise from the dead and go there to the first apartment, and through those decades and centuries minister His blood for forgiveness, I believe I can be forgiven. And if He loves me enough to enter the Most Holy Place and there sprinkle the blood of His atonement upon the mercy seat to blot out sins forever, I believe He can blot them out of my life." How does He do it? That's His secret, friends. Do I know how this world was created? No. I only know it was by His creative word. Do I understand the process? No. Through faith, we understand that the worlds were framed by the Word of God. And by faith, I believe that the Savior, who died for me, ministered in the Holy Place, and now ministers in the Most Holy Place will accomplish that work in my life, and I know He is going to complete it.

Don't ask me to prove it by some chart of progress. Don't ask me to bring to you a list of the things that I quit doing 40 years ago, and then later a list of the things I quit 30 years ago, and so on, and on that chart (on a graph, you understand) my rate of progress and from that predict that by a certain time I'll be ready. Friends, that leads either to Phariseism, or utter discouragement, one or the other. No, no.

My hope is built on nothing less  
Than Jesus' blood and righteousness;  
I dare not trust the sweetest frame,  
But wholly lean on Jesus' name.

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

But listen, friends, it's by beholding that we become changed. And the reason Jesus has made this visual for us, the reason He's penned all those pages in Leviticus and Daniel and Hebrews and Revelation about this, is so that you and I will

have something to contemplate, something to look at, instead of our poor, sinful selves. Do you see? When Satan tempts you, then, to ponder over your degeneration of soul, steadfastly use the muscles of your spiritual head, and turn away from the dark picture, and “behold the Lamb of God which taketh away the sin of the world.” Consider the High Priest of your profession. Have confidence in what He did, what He’s doing, and what He will do. Keep looking to Him, and when Satan tries to argue with you and make you prove that you’re going to be saved, don’t argue with the Devil, friends. Say, “I have committed the keeping of my soul to Christ. If you have any questions about my salvation, see my Lawyer.”

This is it, friends. Have confidence in your Advocate. Thank God He’s going to carry your case through to a decision that is just what you want, just what He wants, just what all the universe wants, and what the Devil doesn’t want. Let’s have done with letting the Devil cheat us out of this precious experience. What do you say?

I want to read to you what I’ve been trying to say in inspired words here. They’re from *The Signs of the Times*, July 4, 1892. That’s Independence Day, isn’t it? Now let me read it to you:

“Perfection through our own good works we can never attain. The soul who sees Jesus by faith repudiates his own righteousness. He sees himself as incomplete, his repentance insufficient, his strongest faith but feebleness, his most costly sacrifice as meager, and he sinks in humility at the foot of the cross. But a voice speaks to him from the oracles of God’s word. In amazement, he hears the message, ‘Ye are complete in him.’ Now all is at rest in his soul. No longer must he strive to find some worthiness in himself, some meritorious deed by which to gain the favor of God. Beholding the Lamb of God, which taketh away the sin of the world, he finds the peace of Christ” *The Signs of the Times*, July 4, 1892.

Where does peace come from? Beholding Jesus. Jesus is the Lamb dying on the cross. Jesus is the Priest interceding with the sprinkled blood, and the smoking censer. Jesus is at the mercy seat cleansing the sanctuary, and cleansing my heart from the last traces of sin and guilt. Oh friends, I thank God for the blessed hope.

“Being confident of this very thing, that he which hath begun a good work in you will... finish it until the day of Jesus Christ” Philippians 1:6 (Margin).

“In looking to ourselves for righteousness, by which to find acceptance with God, we look to the wrong place, ‘for all have sinned, and come short of the glory of God.’ We are to look to Jesus; ‘for we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory.’ (2 Corinthians 3:18)” *The Signs of the Times*, July 4, 1892.

Well, next Friday night, God willing, we'll have our climax of this particular series, as we come to that wonderful day, October 22, when Jesus left the Holy Place and went into the Most Holy Place to finish what we've been studying about tonight. I believe He's going to get it done. What do you say? But He's going to get it really done, and He's going to get you and me done.

Tonight the lesson is simple. Look away from self to Jesus. Sin is self-centered. Jesus calls us to look away from self to Him, on the cross, in the sanctuary, at the mercy seat, and guarantees that if we do that, He'll finish what He's begun. How many of us would like to send Him the word that we appreciate it, and will cooperate? May I see your hands?

Now, for a few minutes, we're going to hear from those who tonight have gotten a special blessing, as God has helped you to see something different from what you've seen before, and you want to respond to it—not long testimonies, but just a word that you have really gotten a victory tonight. While it's fresh and warm, you want to tell the Lord how thankful you are. And in the light of what we studied tonight, you won't waste a minute of our time telling us how bad you are, will you? Don't do that. No, no. You tell us how good He is. All right, come, you who want to speak for Jesus.

[Testimony service follows]

Ah, dear ones, the time to get the anchor within the veil is before the storm breaks, isn't it? Then the anchor holds.

Why, the worst sinner in the world can be saved tonight, if he'll look. Look at Jesus. Look to Him on the cross. Look to Him in the sanctuary. While somebody else is coming, let me read it to you here in *Volume 6*, page 67:

"Get them to look away from their poor, sinful selves to the Saviour, and the victory is won"  
*Testimonies for the Church, Volume 6*, page 67.

"Talk to souls in peril and get them to behold Jesus upon the cross, dying to make it possible for Him to pardon"  
*Ibid.*

Isn't that beautiful, friends? When they look away from their poor, sinful selves to the Savior, the victory is won and the sinner is saved to Jesus Christ.

We're to look to Jesus on the cross, at the altar, at the mercy seat. And remember, one of the great purposes of looking there is to do what? Forget self.

And remember, dear ones, don't think that this is some magic formula, that a week from now you're going to look back and say, "Well, now this week I've really made it. This week I'm doing all right because of what I got last Friday night." Listen, the more you look to Jesus, the more dissatisfied you're going to be with yourself. Sin isn't so much what we do; it's what we are. And our satisfaction comes

from looking where? To Jesus, choosing it, of course. If we rebel against it, looking won't help us. We will quit looking. But oh, the more we look, the more we want to be like Him, and the more He makes us like Him, and the more we believe that He'll finish what He's begun. What do you say?

Now, what would you like to sing tonight? Wouldn't you like to sing a song that tells us about Jesus and His love? Let's try the number 120. See if you wouldn't like that, "When I Survey the Wondrous Cross." What does survey mean here? Look at, more than a fleeting glimpse.

When I survey the wondrous cross  
On which the Prince of glory died,  
My richest gain I count but loss,  
And pour contempt on all my pride.

My pride of righteousness, my pride of self, my pride of attainment, my pride of humility, even.

My richest gain I count but loss,  
And pour contempt on all my pride.

When I survey the wondrous cross  
On which the Prince of glory died,  
My richest gain I count but loss,  
And pour contempt on all my pride.

See from His head, His hands, His feet,  
Sorrow and love flow mingled down;  
Did e'er such love and sorrow meet?  
Or thorns compose so rich a crown?

Since I, who was undone and lost,  
Have pardon through His name and word;  
Forbid it, then that I should boast,  
Save in the cross of Christ, my Lord.

Were the whole realm of nature mine,  
That were a tribute far too small;  
Love so amazing, so divine,  
Demands my life, my soul, my all.

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