

Where Is He Now? 6 of 6

#0017

Study Given by W. D. Frazee—October 22, 1976

Our great High Priest and mercy seat
Is now the remnant's sure retreat,
By faith, we see the Savior's blood
Sprinkled before the throne of God.

In our study tonight, first a bit of history: It is a fact that 132 years ago today, tens of thousands of people were expecting the coming of Jesus. October 22, 1844, was the day when the 2,300-year prophecy of Daniel 8:14 came to its end. This is the longest time prophecy in the Bible:

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

That time prophecy ran out, October 22, 132 years ago today. Those who had studied the prophecies, while they were clear in their chronology, were mistaken in the nature of the event to occur. And so while they were expecting Jesus to come to earth on that day, and they were disappointed, this in no way proves that their message was incorrect.

To prove this, we only need to go back 1800 years previous to this, when Christ and His disciples proclaimed a message based on the early part of this same prophecy, pointing to the fact that the Kingdom of Heaven was at hand. Jesus, in harmony with Daniel's prophecy of Daniel 8 and 9, came in the year A. D. 27, at the end of the first 483 years of this long time prophecy. He appeared as Messiah, the anointed one, and exactly three and a half years later, in harmony with the prophecy, Messiah was cut off as He hung upon the cross, and the veil of the temple in Jerusalem was torn in two from top to bottom signifying an end to all earthly sacrifices and earthly priestly work.

And yet, dear friends, while Christ fulfilled the prophecy exactly as the Old Testament scriptures had foretold, nevertheless, His church was disappointed, His disciples were bitterly disappointed as they saw Jesus hanging on the cross. And yet, that was exactly what was foretold.

They were in the right place at the right time, but they didn't know what was happening. And Jesus came to those same, sorrowing disciples after His resurrection, and opened to them the scriptures, making plain the reason for their disappointment. And He gave them a message to give to all the world which explained their disappointment and made the day of disappointment the birthday of the Christian church, for the sacrifice of Christ on Calvary is fundamental to the Gospel.

As Paul says:

“For I delivered unto you first of all... how that Christ died
for our sins according to the scriptures”
1 Corinthians 15:3.

So, as Christians, we are not embarrassed when we look back to Calvary and remember that the greatest disappointment in all the history of the church was, nevertheless, the day when Heaven was poured out in a great offering of atonement for the sins of men. Likewise, 1800 years later, when the focal point of that great prophecy was reached, God's church on earth was disappointed, for they were expecting something to take place that day that did not take place that day. They were expecting the setting up of the kingdom on earth, but they were mistaken in the nature of the event to occur.

On that day, Christ did exactly what the prophecy had said He would do: He entered into the Most Holy Place to cleanse the sanctuary and thus to make possible the reception of His kingdom, preparatory to His return to earth to take His waiting people home.

So the day stands as the great disappointment in human history, but in the heavenly chronicles, it stands as the day, not of disappointment, the day of His appointment. He kept His appointment. And thank God, as after His resurrection, He appeared to His disciples and made plain to them why they had been disappointed and gave them the message explaining what had happened, likewise, He did after the disappointment of 1844.

Let us review briefly what we mean by the cleansing of the sanctuary, in order that we may understand the lesson of the evening. The cleansing of the sanctuary is, of course, a cleansing from sin accomplished by blood.

There are three great steps in this work represented by the three places of activity in the ancient sanctuary service, for this ancient tabernacle service was, the Bible says, “the example and shadow of heavenly things.” Hebrews 8:5. What was done here on earth represented what was to be done in Heaven. What was done by earthly priests represented what Jesus, our great High Priest, would do.

And so, briefly, we look at these three great phases of Christ's work in dealing with the sin problem. First of all, He must die for us. This is represented by the offerings which from day to day were offered in the court—the bullock, the goat, the lamb, sacrificed here at the altar of burnt offering—in order that sin might be atoned for. The shedding of the blood, the sacrifice, this is fundamental to the entire service.

But it is not all there is to it. That blood, which is shed in the court, must be ministered within the veil. And so in the second phase of the work, we see the priest taking the blood from the court, sprinkling it before the veil and on the golden horns of this golden altar of incense; representing the transfer of sin from the penitent sinner through the blood of the substitute, by the priestly ministry transferring that sin to the sanctuary, where it stands registered upon the horns of the golden altar. The sinner goes free. The sin is covered by the blood in the sanctuary.

That leads us to the third phase of the work: For on the closing day of the sanctuary cycle, the 10th day of the 7th month Jewish time, the high priest takes the bloodshed in the court, carries it into the Most Holy Place, and sprinkles it on the golden mercy seat. Beneath the mercy seat in the Ark is enshrined the Ten Commandment law, the transgression of which is sin. It is disobedience to this law, which the Bible says is sin. See 1 John 3:4.

“...the wages of sin is death...” Romans 6:23.

But through the sanctuary, God shows us how Christ, as Lamb, as Priest, as High Priest, takes away sin.

First, by dying for us, the just for the unjust that He might bring us to God.

Second—by His mediatorial work before the altar; forgiving the sins of penitent believers, covering those sins which have been confessed.

And third, in this final work within the second veil where He blots out sins for time and for eternity, He blots out those sins which have been overcome, that when He comes, He may take His waiting church home. And He will find them, it says, without “spot, or wrinkle, or any such thing” (Ephesians 5:27).

It is a beautiful story of a work begun with sin and ending in holiness, a work begun in great need, and finishing with an infinite supplying of that need. And along that road, each of you is traveling tonight. You and I, dear friends, have been called to share with Jesus in this experience of leaving the world of sin and entering into the experience of being prepared for Heaven.

This evening, in the light of these facts of the history of what happened 132 years ago, and this brief survey of the sanctuary service, we’re going to read the scripture: Matthew the 25th chapter, beginning with the first verse. Here we find Jesus looking ahead to this last generation and dealing with the events of October 22, 1844, immediately previous to that date, and in the days that follow:

“Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps and took no oil with them: But the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him” Matthew 25:1–6.

This is the midnight cry. This cry was sounded throughout the land in the weeks and months previous to October 22, 1844. This was the text that echoed and re-echoed, was passed from tongue to tongue, and sounded with trumpet tones: “Behold, the bridegroom cometh” on the 22nd of October 1844, “go ye out to meet Him.” This was the true midnight cry.

Returning to the reading of the scripture:

"Then all those virgins arose and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh" Matthew 25:8–13.

You notice that the lesson of the parable hinges on being ready to go in with the Bridegroom to the marriage within the shut door. This is the point of the parable. Some are ready and go in. Others are not ready, and they're shut out.

On the 22nd of October 1844, in harmony with this true midnight cry, the bridegroom came, not to this earth, but to the marriage. Doesn't verse 10 say, "And they that were ready went in with him to the marriage" (Matthew 25:10)?

Now the question is, where does the bridegroom receive His bride? What is the marriage? Where is it celebrated? And as we shall see, friends, the reception of Christ by His kingdom is spoken of as the marriage. In the Orient, in those eastern countries, the receiving of the kingdom by the king was often spoken of as a marriage. It is this symbolism that Christ is using here.

Let us look now at Revelation, the 21st chapter, where we shall see what the bride is that Jesus receives. Revelation 21:9. Here one of the angels shows John something. The last two lines:

"...Come hither, I will shew thee the bride, the Lamb's wife" Revelation 21:9.

What did he show him?

"...and he... shewed me that great city, the holy Jerusalem, descending out of heaven from God, Having the glory of God" Revelation 21:10.

And so in the second verse, John describes this holy city "as a bride adorned for her husband." So, clearly, the bride represents the New Jerusalem, the capital of Christ's kingdom. Very well.

Where does Christ receive His kingdom and when? First, let's take this thought of when He receives it. Turn, please, to Luke 12:35–36. Here Christ

admonishes His disciples to be ready for their Lord when He shall return from the wedding. We'll read it:

“Let your loins be girded about, and your lights burning;
And ye yourselves like unto men that wait for their Lord,
when he will return from the wedding...” Luke 12:35–36.

So, when Christ comes to this world in glory, and His church welcomes Him, He has already been to the wedding. That's what this says. He will return from the wedding.

“...ye yourselves like unto men that wait for their Lord,
when he will return from the wedding...” Luke 12:36.

Very well, then the wedding takes place before He comes, and as soon as that wedding has taken place, as soon, in other words, as He has received His kingdom, then He will come and take His waiting church home. And then as the virgins, the guests at the wedding, God's people will sit down at the marriage feast, the reception, the marriage supper in the kingdom of God.

“...Blessed are they which are called unto the marriage
supper of the Lamb...” Revelation 19:9.

Now turn to Daniel's prophecy, the 7th chapter, and we'll get a picture of Christ receiving His kingdom. This, remember, we've already seen is the wedding. Daniel 7:13–14. In verses 9 and 10, we have vividly pictured the transfer of Christ's ministry on the 22nd of October 1844 from the Holy Place to the Most Holy Place. We see in the 10th verse the thrones of judgment placed, and the books of judgment opened here in the Most Holy Place, as I say, October 22, 1844.

Now in the 13th verse, Daniel sees:

“...one like the Son of man came with the clouds of
heaven, and came to the Ancient of days...” Daniel 7:13.

Notice in this picture He's presented as coming, not to this earth, but to the ancient of days in Heaven. What for?

“And there was given him dominion, and glory, and a
kingdom, that all people, nations, and languages, should
serve him: his dominion is an everlasting dominion, which
shall not pass away, and his kingdom that which shall not
be destroyed” Daniel 7:14.

Here we have the reception by Christ of His kingdom, not on this earth. He comes to this earth after He has received the kingdom. He receives the kingdom from His Father at the close of His work as mediator in the Most Holy Place.

You will find all this—if you wish to study it further, and I hope you will—vividly brought to view in this wonderful chapter in the book *Great Controversy*, entitled “In

the Holy of Holies.” It begins on page 423. You’ll find these points made crystal clear from the Biblical prophecies, and each verse applied very clearly, very plainly, event by event, point by point.

Now let us go back to the scripture in Matthew the 25th chapter, where we will notice Christ's remarks about the 10 virgins again. Five were wise. Five were foolish. And the wise ones had oil that carried them through. The foolish ran out of oil, and as the result, they were not able to go in with the bridegroom to the marriage.

Notice the fifth and sixth verses:

“While the bridegroom tarried, they all slumbered and slept.
And at midnight there was a cry made, Behold, the
bridegroom cometh; go ye out to meet him” Matthew 25:5–6.

This, as I’ve said, is the midnight cry.

In the first vision that was given the messenger to the remnant (you’ll find this in *Early Writings*, page 14) we are told something significant about this midnight cry. As the prophet saw the people of God traveling a narrow path from this earth to Heaven, the angel showed her this straight and narrow path, and on this path, God's people traveling.

“They had a bright light set up behind them at the
beginning of the path, which an angel told me was the
midnight cry. This light shone all along the path and gave
light for their feet so that they might not stumble” *Early
Writings*, page 14.

In your imagination, see that path. Here is this dark world. The prophet is looking at it in vision. Here is a path reaching from this earth to the very city of God. On this path, God's people are traveling, led by Jesus.

Here at the beginning of the pathway, October 22, 1844, a bright light is set up which gives light all along that pathway. What was that light? The Midnight Cry. Are we still walking in that light? We are, if we’re on the path, dear friends. Oh, I trust that tonight some heart will get a ray of light concerning that midnight cry, and concerning the relevance of it to the problems which are now facing God’s church on earth. I want you to see it, dear friends, so let’s just study it a bit together.

But my point just now is this: The light of that midnight cry shines from 1844 right on to the city of God. I repeat, if we’re on the path, we’re still walking in the light of that midnight cry. And what is that midnight cry? What does it say? All together:

“...Behold, the bridegroom cometh; go ye out to meet
him” Matthew 25:6.

I want to ask a few questions about this: The purpose of going out is to do what? Meet the Bridegroom. Why go out to meet Him? Well, look at the 10th verse:

“...the bridegroom came; and they that were ready went in with him to the marriage” Matthew 25:10.

So the purpose of going *out* to meet Him is to go in with Him to the marriage. Now, the question is: How can the people of God here on earth go in with Him to the marriage, when we’ve already seen that the wedding takes place in Heaven, while they’re here on earth, and it takes place previous to His coming in glory with the angels to take His people home? How can they do it? Well friends, fortunately, God is able to take you and me in thought, in sympathy, where He is.

Let me give this as an example. We’re told to gather at the cross. How? All of us take a trip over to Palestine? Is that it? Oh, no. You remember Paul, the apostle to the Gentiles, writing to the Corinthian church and to the Galatians, speaks of his ministry among them as knowing nothing but Jesus Christ and Him crucified, and then He says to the Galatians:

“...before whose eyes Jesus Christ hath been evidently set forth, crucified among you?” Galatians 3:1.

Paul’s presentation of the crucifixion of Christ to the Corinthians and the Galatians was so vivid that those who sat under his ministry, as it were, actually saw Christ giving His life upon the cross. They were there in their mind, in their thinking.

And let me tell you, friends, it’s infinitely more important to be there in your mind even though your body isn’t than to be there in body with your mind not understanding what’s happening. How many who were actually there when Christ was crucified knew what was happening? Very few. But through the ages since then, multitudes of people, hearing the proclamation of the Gospel have, by faith, in their imagination, in their thoughts, come to Calvary and have knelt there at the feet of Jesus, and have received forgiveness and cleansing.

Do you see, friends? That’s what it means to come to Calvary. And in the same way, we see what it means to go with Jesus into the Most Holy Place from October 22, 1844, on to the present time.

Let me read that to you in the book *Great Controversy*, page 427:

“At the appointed time the Bridegroom came, not to the earth, as the people expected, but to the Ancient of Days in Heaven, to the marriage, the reception of His kingdom. ‘They that were ready went in with Him to the marriage: and the door was shut.’ They were not to be present in person at the marriage; for it takes place in heaven, while they are upon the earth. The followers of Christ are to ‘wait for their Lord, when He will *return from* the wedding.’ Luke 12:36” *Great Controversy*, page 427.

That’s that text in Luke 12:36 that we read a few moments ago. But now watch:

“... they are to understand His work, and to follow Him by faith as He goes in before God. It is in this sense that they are said to go in to the marriage” *Ibid.*

Most people have seen certain great events on TV. Somebody does something of great significance, and millions of people watch it. Are they there? Well, it all depends on what you mean? Their feet aren't there, but the minds are there. Right? Yes. When the next president is inaugurated, I suppose a hundred million people will see that happen. Will they be there in Washington? Not many of them. But they'll be there all over this country, and all over this world. Where? In their minds, in their thoughts.

And so, thank God, the heavenly telecast offers us a view into what has been taking place in Heaven since October 22, 1844. As we adjust the lenses of the prophetic telescope, as we study the prophecies of Daniel and Revelation, Hebrews, and the other special books dealing with this matchless theme, we see Christ leaving the Holy Place on the morning of October 22, 1844, closing that door, entering in the Most Holy Place, and here, beginning His work of dealing with the finishing of the sin problem. Because, my dear friends, the kingdom that Christ receives at the close of His work as mediator will be made up of clean people.

Concerning that New Jerusalem, which is the capital of His kingdom, it is written:

“...there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life” Revelation 21:27.

So you and I are invited to come and enter in with Him. How? We are to understand His work and to follow Him by faith as He goes in before God. This is what the midnight cry is all about.

“...at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.”
Matthew 25:6.

That cry was sounded in 1844. It's been sounding ever since. It's sounding here tonight, my friends. If you and I respond, what do we do? What does it say to do? “Go ye out to meet Him.” May I emphasize that “go ye out”? I wonder what that means. I'd like to have you think of it tonight as meaning at least two things. Obviously, it means to go out from the world:

“...come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you” 2 Corinthians 6:17.

That's Paul's exhortation in the closing verses of 2 Corinthians 6.

But my dear friends, while I want you to see that in the midnight cry, I want you to see something more than this. To help us see it, I'm going to read from one of the earliest visions given to the prophet to the remnant. This is in *Early Writings*, pages 54 and 55. This vision was given in the middle of February 1845, just a very short time after the great disappointment of October 22. It was originally published under the name "The Coming of the Bridegroom."

It makes plain the transfer of Christ's priestly work from the holy to the Most Holy Place on October 22. It shows that those who really receive the Spirit of God pray to Jesus in the Most Holy Place since October 22. It shows that those who refuse to follow Christ in His priestly work into the Most Holy Place receive a false-spirit, a false baptism of power, as Satan keeps their attention diverted on what Christ has done, rather than in what Christ is doing. Study it for yourself. It's very significant, very appropriate to the present hour.

In this setting, let's notice what happened on October 22 and following:

"I saw the Father rise from the throne,"

This is October 22.

"and in a flaming chariot go into the holy of holies within the veil, and sit down. Then Jesus rose up from the throne, and the most of those who were bowed down arose with Him... Those who arose when Jesus did, kept their eyes fixed on Him as He left the throne and led them out a little way" *Early Writings*, page 55.

Notice here were some people who were having an experience with Jesus in His work. The priestly work focused particularly on the forgiveness of sin. And it's important, friends. The death of Jesus on the cross, represented by the sacrificial lamb, is all-important, isn't it?

Christ's work in the first apartment dealing with the forgiveness of sin is all-important. Unless our sins are forgiven, friends, we must stand guilty, mustn't we? Thank God for the Savior who died for us, that our sins might be forgiven through His blood. Thank God for His priestly ministry within the first veil to secure the covering of our sins through His blood and through His mediation.

But now, watch. October 22 comes, and He moves on into the Most Holy Place, and here His work is concentrated especially on the problem of not simply forgiving sins, but blotting them out; not simply covering sins, but cleansing us forever from all unrighteousness. And Christ, back there, was calling and is still calling, for those who will follow Him in His mediatorial ministry to, by faith, grasp the fact that He is able and willing, yes, anxious, to do that for His children.

And concerning those who arose when He arose, and ever since, thank God, and follow Him by faith in His work in the Most Holy, it says, "He led them out." Not merely from the world, my friends, but He led them out from this experience of

stopping here, and led them on into the finished work of the Most Holy Place. That's Christ's call tonight, my friends, 132 years after.

And may I tell you, God never intended that it should take this long. As you study this chapter "In the Holy of Holies" that I've referred to, you will see that it was God's intention that the very people that heard William Miller, and James White, and Joseph Bates, should—in answer to the call of Jesus, "Go ye out to meet Him"—go in by faith with Jesus and get this work all finished, and Christ could have come in just a very short time.

And that has been true all the way down through to the present moment. It is still true, friends. It doesn't have to take decades and decades and centuries to do this. But it does take some people who will "go ye out to meet Him" and leave everything else, and concentrate with Christ on this one job of making an end of sin.

Are you that interested in it, my friends? Are you that interested in it? I'll tell you what it takes. It takes some people who will be willing to go in there with Jesus, by faith, and stay with Him till He gets it done and live for nothing else.

You know, as I've been thinking about this, I was thinking about a little boy that I heard about. His father took him one morning with him to the office, at least, he intended to. After breakfast, he said to his son, "Tommy, how would you like to go with me to the office this morning?"; "Fine."

So off they started. And the place where the office was, was not so far, but what they could walk. So they walked across the bridge where the river was, and there was a little park there on the corner. And the father said to his son, "Tommy, you just stay here. Daddy has to run across the boulevard here and take care of something. You stay here until I come back."

So Tommy did. His father wasn't a Christian. He was just a man of the world. He went over to the cigar store where he often stopped on his way to the office, and he got to talking with some of the men there, and so when he got his business done and his visiting done, he went on to the office.

And at noon, he went home to lunch as he always did. When he came in the door, his wife said, "Where is Tommy?" "Oh!" he said.

Where, indeed, was Tommy? So he ran back to that little park on the corner across the bridge, and sure enough, there was Tommy. He'd waited all morning because his father told him to. And as the story unraveled, it was interesting what had happened. A policeman had come and seen Tommy there, this little fellow, asked him about it, and he said, "Well, perhaps you had better go with me down to the police station. Somebody will be hunting for you. They will call up the police station."

"No," Tommy said, "My daddy told me to stay right here until he came." So he wouldn't budge.

By and by, there was a kind lady who noticed him there. She invited him to come home and she'd look after him and try to help him locate his parents. But no, he said, "Daddy told me to stay here until he came." And he wouldn't budge.

And friends, when I heard about it, I thought, "If that little fellow could do just what daddy said when daddy forgot, I want to do what my heavenly Father has said, when He remembers." It's been a long wait, and whether it is my fault or other people's fault; God help me, I want to stay where He has told me to wait until He returns from the wedding. What do you say?

But the place to wait is not in the godless world. The place to wait is not in the court. The place to wait is not in the Holy Place, the first apartment. The place to wait, by faith, is with Jesus at the mercy seat. That's the place to wait, my friends. That's what God is calling us to.

I am sorry to say that as the proclamation of the message spreads, there is an inclination to spend less and less time on what Jesus is doing now in Heaven, and spend more and more time in a lot of things that are going on, on the earth, my friends. But the solution of earth's problems is not on earth. It's in Heaven. The solution to the problem of sin can be solved only for those who, by faith, listen to the midnight cry and accept it and obey it.

"...Behold, the bridegroom cometh,"

-To the Most Holy Place.

"go ye out to meet him" Matthew 25:6.

Leave the world. Leave sin. Leave all former accomplishments and experiences, and press into the finished work of Christ within the second veil. And friends, I challenge you in the light of this, to reread this wonderful chapter that I've already referred to twice, and now for the third time—"In the Holy of Holies," *Great Controversy*, beginning on page 423. Oh, study it on your knees.

Remember that, for 132 years, the heavenly Bridegroom has been waiting for the hour when He can lay down the censer, and take up the scepter, when He can put off His priestly robes and clothe Himself with kingly garments and receive His kingdom, and then come as King of kings, and Lord of lords, and you and I are to be those who wait for Him till He shall return from the wedding.

Are you waiting? How long will you wait? Oh, let's wait till He comes, my friends. What do you say? Let's wait till He comes. And if the people of this world, as time goes on, scoff, God pity them, friends. It is not merely that we are waiting for something to happen in the future, we are, the coming of our Lord in glory. But we're longing right now to enter in with Him fully, completely, in His longing for the end of sin. The blood that was shed on Calvary that all might be saved, the blood that was sprinkled in the Holy Place, that sins might be forgiven, that blood is available to be sprinkled on the mercy seat, that sins may be blotted out forever.

And what does that mean, friends, in a practical way? Let me tell you what it means to me. It means that sin, the transgression of God's law, is so terrible that it broke the heart of the Son of God. It means that transgression of this law is so terrible, that the only way it can be taken away is through the sacrifice of Jesus, made on Calvary, ministered in the Holy Place to cover our past transgressions, ministered in the Most Holy Place to blot them out forever so that we'll never do them again.

Let me tell you, friends, it's a wonderful thing to be sorry enough for sin, that we want it covered and forgiven. And it's a wonderful thing to sorrow so deeply, that we want it blotted out so that we'll never do it again, never do it again.

Has sorrow for sin gone that deep in your life? Beholding Jesus on the cross, beholding His work within the veil, beholding His ministry at the mercy seat will accomplish that for all who go out to meet Him, and go in with Him, and stay with Him until that is accomplished.

So it would be well for us to spend a thoughtful period every day meditating on these tremendous themes: the life He lived on earth as our example, the death He died as our atonement, His ministry, first in the Holy Place, and now in the Most Holy Place. Those who will follow Jesus all the way will soon welcome Him with joy and go in body where they have been in mind and heart all this time.

How many of us would like to send Him the word this anniversary day that we choose to go out to meet Him? May I see your hands? God bless everyone.

I can hear my Savior calling.
I can hear my Savior calling.
I can hear my Savior calling;
Take thy cross and follow, follow Me.

Where He leads me, I will follow.
Where He leads me, I will follow.
Where He leads me, I will follow.
I'll go with Him, with Him all the way.

I'll go with Him through the judgment.
I'll go with Him through the judgment.
I'll go with Him through the judgment.
I'll go with Him, with Him all the way.

Where He leads me, I will follow.
Where He leads me, I will follow.
Where He leads me, I will follow.
I'll go with Him, with Him all the way.

Do you agree with me, my dear friends, that this calls for something more than an ordinary commitment? Do you see that until Jesus gets some people who will go out from the world, and from sin, and from all past experience, and enter in with Him into this mystery of the Most Holy Place, He must linger there, the Bridegroom must

continue to tarry? How long would you like this to run on? Would you like to have it run another 132 years?

Oh friends, thank God, something is happening in this world tonight. Some people are getting in earnest about what you and I have been talking about this last hour. It's true there are world-ward trends, but thank God we don't have to follow them. Some people are getting heart to heart with Jesus in His longing for a finished work. Is that the desire of your heart?

Will you kneel with me as we pray together? And as Brother Cook prays and then I join him, you make your own commitment to Jesus. He may point out to you something that needs to come out of the way. If He does, we're going to give it to Him, aren't we friends? He may point out to us some work which He wants us to do, humble, sacrificial, which is different from some career we've planned. We want to follow Jesus, don't we? Let His Spirit operate in our hearts just now.

[Pastor Steven Cook Prays]

Our Father, this evening in our minds we come to Jesus at the cross, in the Holy Place, and in the Most Holy Place to behold him, Father, in His work for us. And we thank Thee for His patience and Thy long-suffering for us. We know, Lord, that Thou art not willing that any should perish, but that all should come to repentance.

Father, this evening, we truly want this experience in our lives. We want a deep heart sorrow for sin, Lord. We want to be finished with sin in our lives. And Father, we're trusting in Thee, this evening, to carry this work forward to completion. Father, how can we do it alone? How can we do it, Father? We trust Thee, that Thou wilt work in us to will and to do of Your good pleasure and that we can work it out with Thee.

Father, we ask this evening that Thy Holy Spirit will make clear to us, each of us, the special work that we must do. Father, help us to resolve in our hearts to make our calling and election sure morning by morning, day by day, at the foot of the cross and at the mercy seat.

And Lord, we thank Thee this evening that Jesus stands there with His uplifted hands for each of us. And this evening, we give Thee our heart Lord. We choose to follow Thee. We choose to harmonize with Thee and blend our lives with Thine. And we thank Thee for this message this evening. We thank Thee for the clarity of present truth. Father, write Thy law upon our hearts. Make us yours, Father, in heart and deed. And we thank Thee for Thy sufficient grace, which will complete this work through Jesus Christ. Amen

[Elder Frazee]

Our Father, we join in glad thanksgiving for the cross where the blood was shed, for the altar where the blood covers our sin, and for the mercy seat where our great High Priest ministers that precious blood that our sins may be blotted out forever. We choose to enter in with Thee, not merely into what Thou hast done on

Calvary and within the veil, but in what Thou art doing now to make an end of sin and to bring in everlasting righteousness.

Just now, we give Thee all that we have and are, and we take all Thou hast and art. And we thank Thee that through the union of the divine and human, Thy purposes shall yet be realized and a people shall be prepared, made ready for Thy coming. We thank Thee in that wonderful name, amen.

God bless you all. You are dismissed.

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