

# I Must Die

#0038

Study Given by W. D. Frazee—January 25, 1969

This morning, I would like to study with you some very practical things, on how you and I can have victory in our lives. God has an answer to every question, a solution to every problem. And whatever the difficulty you may be facing, He has a way through, a way on, a way out. That answer is in the cross. The cross is the center of what Jesus has done for us, and the cross is central and basic in the experience that He invites us to share with Him. Let us turn to Luke the 9<sup>th</sup> chapter, and note the invitation of the Savior. Luke the 9<sup>th</sup> chapter, and the 23<sup>rd</sup> verse. In the 22<sup>nd</sup> verse, we note that Jesus is telling His disciples about *His* future.

“...The son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day” Luke 9:22.

Now comes our text:

“And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me” Luke 9:23.

In other words, He said, “I am going to the cross, and if you are to travel with Me, there is a cross for you, as well as for Me. If you are to have fellowship with Me, you too must know the way of the cross, and know the experience of the cross.” You’ll remember how the Apostle Paul, in Galatians 2:20, sets this forth. Let’s turn to that. Galatians 2:20. While you are turning to that, note that in the verse we just read, Jesus said this is a daily experience. It is not something that happens once for all, and then we can forget about it and go on to other things. *Every* day we must face the cross; *every* day we must live the cross, *every* day we must experience the cross. And so Paul says in Galatians 2:20.

“I am crucified with Christ...” Galatians 2:20.

The cross then is not only the place where Jesus was crucified for me, but it is also the place where *I* am crucified with Him. We might wonder why this is necessary. We all understand, of course, that the wages of sin is death, and we know that Jesus died upon the cross, to pay that penalty. Well, if He’s paid the penalty, why should there be anything further for *us*? My dear friend, Jesus did not die upon the cross so that sin in our lives might be perpetuated, made immortal. It would be no blessing to us or to the universe, if the death of Jesus should result in our being living, on and on, with sin in our lives. He was manifested, the Bible says, to take away our sin. There must be something, then, in what He did for us, and what He does for us, that will take away sin. And Jesus does that by changing our minds. He does not do it by forcing our muscles and making us do things. He does

not do it by a new creation of brain cells so that we get a mind that thinks only pure, holy, unselfish thoughts. It's true that there is a new creation and we want to study how that work is brought about.

Let us turn now to Zachariah, the 12<sup>th</sup> chapter, and the 10<sup>th</sup> verse, and we will see how the cross fits into this, for every one of us. Zachariah, the 12<sup>th</sup> chapter, and the 10<sup>th</sup> verse. In many of these Old Testament prophecies, we discern the glory of the Gospel shining forth. This is one of the most wonderful verses in the Bible, showing the way of salvation.

"And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication: and they shall look upon Me whom they have pierced, and they shall mourn for Him, as one mourneth for his only son, and shall be in bitterness for Him, as one that is in bitterness for his firstborn"  
Zechariah 12:10.

Let me say, friends, as we begin our study of this text, that it has two very definite applications. And in one or the other of those applications, every one of us will participate. The Master's wish is that now in our earthly life, we shall be drawn to look upon the cross. We shall behold the One whom our sins have pierced, and shall mourn for Him as one mourneth for his only son. That experience of repentance is to lead us to renounce sin, repudiate sin, turn away from sin, and accept Jesus fully as our Savior. That's the plan—that's what He wants this verse to mean to us. But dear friends, for those who will not thus respond, who will not look, or if they look, will not mourn, or if they mourn, will not turn from their sins, there is a full and final fulfillment of this text in the years ahead. For when we come to the final judgment day, when after the thousand years in Heaven the righteous return to this world; when Jesus is coming with all His saints and angels, looks upon the graves of the wicked dead, and bids them rise to meet the judgment. Then all those wicked ones, the millions and billions of the lost, from Cain on down to the last sinner. As they see Jesus coming in the clouds of Heaven, and as they discern the marks in His hands, His feet, His side, they will burst forth in a wail of agony, such as this universe has never heard.

"Behold, He cometh with clouds, and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him" Revelation 1:7.

It's true that this is to be fulfilled in a limited way at the coming of Jesus, we call the second coming of Jesus, which is at the beginning of the thousand years. It's true that the most terrible persecutors of Christ and His people will be raised in that special resurrection so that they will see His glory. But in a much wider, on a much wider stage and a grander scale, the entire body of the wicked of this world, will, at the last coming of Jesus, the end of the thousand years, look upon Him whom they have pierced. And at that time, this scripture will be literally fulfilled. They shall be in bitterness for him; they shall mourn for him. My point is this, dear friends, every body in this world is guilty of the death of Jesus. He died for all men; He died for each man. And as we come to Calvary, we are face to face with the fact that we

have the guilt of the murder of the Son of God upon us. The blood of Jesus is on our hands. We can either mourn now and get a change of heart, or we shall mourn and wail and weep when it will do no good except to vindicate God before the universe.

So this text, as I say, has a double application. And if you look up in the Spirit of Prophecy, you will find both of these applications of this text. So this morning, I would like to have you think about it a little. What will you do with Jesus, Who is called Christ? That was the question that Pilate put to the multitude. Barabbas was there, do you know what cross it was that Jesus died on? It was the cross that had been prepared for Barabbas. It was the cross that Barabbas deserved to carry and deserved to die on. But he went free, and Jesus died upon that cross. But like so many for whom Jesus died, Barabbas got no good out of it. He merely received a little prolonging of this earthly life. And so, for the multitude for whom Jesus has died, most of them get no good out of it. Only the fact that here in this life, they have had the opportunity. But Jesus died for Judas as well as John. He died for Barabbas, as well as that penitent thief, who was hanging there on the cross by His side, gave his heart to Him and was saved at the 11<sup>th</sup> hour. Jesus died for all men. Now let us look at this text again. Zachariah 12:10:

"And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication: and they shall look upon Me whom they have pierced, and they shall mourn for Him, as one mourneth for his only son, and shall be in bitterness for Him, as one that is in bitterness for his firstborn"  
Zechariah 12:10.

Some years ago in a distant state, I preached what was one of the saddest funerals that I was ever asked. The little girl who had died, was there in the casket, just a little thing, two or three years old. And sitting with the family, the mourners were the grandfather and grandmother, whose drunken negligence had caused her death. They were so overcome with alcohol that they lay on a hillside sleeping it off, while the little girl, who had been left in their charge, wandered away and was drowned in the lake. I had the funeral to preach. My dear friends, sin is like that. Sin stupefies. And unless something happens to wake us up, we are not conscious of the terrible cost of our carelessness, our ignorance, more than that, our rebellion.

Now you can imagine, friends, if you had been the grandfather or the grandmother of that little girl, as you sat there, and there in the casket, is the little girl who had been killed through your negligence. How the pain of it would pierce to the heart, it ought to, shouldn't it? Shouldn't it? You would think it would cure them of ever touching the bottle again, wouldn't you? But I want to tell you, my dear friends, there's many a man who has caused a tragedy through drink, killed his wife, killed his children, but it takes more than that, to get deep into the heart and change a man so that he turns from the thing that caused the tragedy. And no more graphic illustration of that can be found, than the thing we are studying this morning. Come with me to Calvary, and there see the Son of God, hanging on that cross. And who is it that's responsible for His hanging there? Who is it that's responsible for driving the nails in His hands and feet and piercing His side, breaking His heart? I am, if I am a sinner. And I am a sinner. You are, if you're a sinner. Are you a sinner?

Have you broken God's law? Well then, dear friends, the cross tells you the awful result of your transgression. And what is God's purpose? (Mark it) What is God's purpose in allowing His darling Son to hang there on that cross of pain and shame and suffering, through the weary hours? Is it to placate God and get Him to be willing to accept it? Oh, no. It is in the hope, that as we see the *result* of our transgression, the breaking of the heart of God, you and I will be so heartily ashamed of sin, undergo such a change of heart in our attitude toward sin, that we shall long to be free from it forever.

This is the *purpose*. Let me tell you, the multitude who at the end of the thousand years see the cross, revealed in that panorama of the plan of salvation, not one of them will be glad that he continued in sin. Not one of them will boast of having pursued his own way. No, no. Everyone will say, "I was a fool, I was a murderer, and there was nothing in it for me, or anybody else." Ah friends, it takes the spirit of grace and of supplication to help us, here in this present life, to receive that revelation which will cause us to thus weep and wail over transgression. Turn please, to Isaiah the 53<sup>rd</sup> chapter, and let us look at another text on the meaning of this experience at Calvary. Isaiah 53, verses 5, and 6.

"He was wounded for our transgressions, He was bruised  
for our iniquity: the chastisement of our peace was upon  
Him; and with His stripes we are healed" Isaiah 53:5.

Now notice this next verse. Oh friends, there's something in this that I trust somebody will get the message from this morning.

"All we like sheep have gone astray; we have turned  
every one to his own way; and the Lord hath laid on Him  
the iniquity of us all" Isaiah 53:6.

What happened at Calvary? Jesus Christ took the cost of my having my own way. May I tell you, friends, why we make such slow progress in the Christian life many times. It is because—don't miss this—it is because we argue at every point, whether the thing that God asks us to give up is wicked enough and bad enough for us to have to part company with it. This is it. This is it. I remember years ago I was talking with a man. He said, "You know, Mr. Frazee, if you could prove to me from the Bible that tobacco is wrong, I'd give it up." And there's many a person who holds on to what the whole heavenly universe sees as sin, but he argues. "I don't see anything wrong with it, and how you're going to prove to me that it's wrong." There are many things in dress, my friends, that people argue about. They'd never argue if they could see the cross. And so in diet, and so in our life, 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.

Do you know what it is that kills Jesus? It isn't just the drunkenness and the tobacco user. It isn't just the thing that makes coronary attacks, and gives people ulcers and high blood pressure. The thing that crucifies Jesus at Calvary is pride, covetousness, selfishness. These are the three great basic sins, of which *selfishness* is the tap-root. And my dear friend, why will men argue that it's all right to be selfish in religion, but they mustn't be selfish in politics? Why do men think that

the purpose of the Gospel is merely to take people away from gambling and drunkenness, and cheating, when the basic thing that underlies all that, is human selfishness. And unless that is gotten rid of, Heaven would never be safe, were we carried there.

When Lucifer started his rebellious program in Heaven, it wasn't with drunkenness, it wasn't with smoking, it wasn't with gambling, it wasn't with a long list of things that we associate with sin today. Do you know the basic problem with Lucifer? He reached the place where he wanted his way, instead of God's way. That's all. And that's enough, and that's enough to murder the Son of God. When Lucifer reached the place where he was fully committed to having his way instead of God's way, all the rest that has happened was the inevitable result. And oh friends, if somebody here this morning, could get the view, that what is breaking the heart of the Son of God, is not what the publicans and harlots are doing down in the dives and the nightclubs so much, as it is the sin of Laodicea.

Which is selfishness, in doing that which is religious and taking pride in having my own way, in the work and worship of God. This is it, my friend, and this is something that no church board can deal with. No other person can probe deep into your heart and mine and detect these things. Sometimes the fruit seems to be so obvious that it's pitiful, but again my dear friend, the one who gives the saintliest testimony, the one who utters the most heart burdened prayer seemingly, may have deep in his heart his pride that fills the soul of the Pharisee, as he stood there and said, "I thank Thee Lord that I am not as other men."

There is only one thing that will probe deep into our souls and reveal to us these terrible things of pride and selfishness and covetousness. This is the cross of Jesus. When we come to Calvary (and what did our text in Luke 9:23 say?), how often are we to come to this cross, and take up this cross? Daily. Why are we to come daily? Friends, we need it daily. No matter how much we gave up yesterday, there is more to give up today. No matter how fully we turned from our own way to God's way yesterday, there is a closer work to be done in our hearts this morning. And do not think that you can tell others what they must do in this. You'll only get into strife and contention. And do not think that you are to wait until somebody comes along and taps you on the shoulder and says, "Don't you think you better give this up, don't you think you better make that change in your life"? No my friends, the deepest work in this experience we are studying is something that can only be between the Holy Spirit and you. There on your knees at Calvary, the things of this world look different. 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.

Oh friend, if my sin, my folly, my pride, my selfishness, my wanting my own way, even in religious matters; if this is what killed Jesus, if this is what drove the spear through His heart if this is what broke Him to pieces, oh friend, I don't want any more of it, do you? Listen, there is only one cure for sin, and that is, sin must die. The proof of that lies in the fact that when the Lord laid on Him the iniquity of us all, even Jesus must die, and He did die under that load of sin. There is only one cure for sin in your life and mine, and that is, I must die, you must die. That is what Paul is talking about there what we read in Galatians 2:20. What's that first word? I am

crucified with Christ. What for? Knowing this that our old man is crucified with Him that the body of sin might be destroyed. So you and I look at Calvary. We see Jesus dying for us. We begin to discern that it was our sins that crucified and we say, "Oh Lord, let those sins be wash away. Oh, that those sins might be taken out of my heart and life." And Jesus says, "Do you really want to get rid of those sins? Do you want to get rid of that pride, that selfishness, that wanting your own way? There is only one cure: you must be crucified with Me."

I'd like to put it in three little words this morning. If you forget everything else this morning, perhaps you will remember these three words: I must die. I must die. Will you say it with me? I must die. Again. I must die. Will you die? I tell you, friends, you *will* die. You will either die now to sin, or you will die eternally when you meet God in judgment, for sin must die. There is no other answer. It is no arbitrary decree of God; it is the nature of sin. Sin is self-destructive. Sin works out its own terrible results. But oh, the good news of Calvary is, is that you and I can die now, as far as this sinful nature is concerned, and therefore receive and thereby receive the life of Jesus, which can be immortalized through eternal ages. But if we insist, and persist, then when we come to judgment day, there is nothing but sin left in us, and that must be destroyed. Will you cling to your own way? Will you murder the Son of God? Will you argue that the kind of selfishness you have is ok? Because you do not yearn for beer or whiskey, for gambling or card playing? Will you argue that the things you want, and that having your own way is all right? Ah friends, come to Calvary. Look, weep, die. Look, weep, die. And how often must that experience be ours? *Every day*. There is no other cure: every day. And listen, if you do not look now, you will look then. If you do not weep now, you will weep then. And if you will not die now, you will die then.

Not because God is angry with you. God wept far more than we have ever wept. He sorrows over these things, far more than we know how to sorrow. Even God, with all His omnipotence and omniscience, can find no way to cure this problem, except through the cross. This is what it cost Him; this is what it will cost you and me. Oh friend, to think that you and I can have this experience now, instead of waiting until it is forever too late. You know, there are some diseases, when if surgery is entered into early enough, the patient's life can be spared. But if it's delayed too long, it's hopeless. That's the way it is with this, my friends. Does your right hand cause you to stumble? Your right eye? Tell me friend, is it not better to enter into life halt or maimed, than having two hands and two eyes to be cast into hell? Oh, that we may rejoice this morning, that there *is* a way out of this problem of sin. It isn't an argument with ourselves or with the Devil or with one another or with God. It is coming to Calvary and there beholding the result of our sinful pride, our sinful selfishness, our sinful arguing to have our own way.

*Look, weep, die.* Will you say those three words with me? Look, weep, die. Again. Look, weep, die. What must die? *I* must die. *I* must die. Not merely the wicked, sinful, gambling, drinking, swearing man but the self-righteous Pharisee. The bigoted saint, who urges his own way. We all must die. And this experience can be ours at Calvary.

What is the number of that song? 124. I wish you'd look at this song. Isaac Watts wrote this along time ago. Alas and did my Savior bleed and...

[Tape fades out and ends.]

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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)