

How to Quit Sinning

#0148

Study Given by W. D. Frazee

[The recording begins with special music.]

I want to study with you this evening how to quit sinning. Are you interested in that subject? How to quit and stay quit. There is a way, thank the Lord. We'll look at several texts. The first is Isaiah, the 45th chapter, and the 22nd verse:

"Look unto Me, and be ye saved, all the ends of the earth:
for I am God, and there is none else" Isaiah 45:22.

If you want to be saved, do what?

[Audience responds] Look.

Look. Look where? Look to Jesus. He's the answer. Now, *if* you look, what will happen? You'll be saved. If you look, you will be saved. If you want to be saved, then do what? Look. Look to Jesus. Look to Jesus.

1 Corinthians, the 1st chapter and the 18th verse:

"For the preaching of the cross is to them that perish
foolishness; but unto us which are saved it is the power of
God" 1 Corinthians 1:18.

What is the power of God? The preaching of the cross. What is the preaching of the cross? The power of God. To whom? Unto us which are saved. Those who read Greek tell us that the way that's put in the Greek, the grammar of it means those that are *being* saved, those that are *in the process* of being saved. To us who are being saved, the preaching of the cross is what? The power of God.

Well, if you want more power then, you can have it by having more of the preaching of the cross. Is that right? And if we don't have *enough* power to deal with the temptations that we're meeting and the problems that we're meeting, if we don't have enough, then, dear friends, is it that we may need, that we *do* need, more of the preaching of the cross?

I think of that matchless statement in *Acts of the Apostles*, page 209. It says:

"If those who today are teaching the word of God, would
uplift the cross of Christ higher and still higher, their
ministry would be far more successful. If sinners can
be led to give one earnest look at the cross, if they can
obtain a full view of the crucified Saviour, they will realize
the depth of God's compassion and the sinfulness of sin"

The cross is God's remedy for sin, and the preaching of the cross acquaints you and me with it. So we'll look at it tonight.

But now I want to ask you something, friends. Is there something magical or mystical about the crossing of one tree or one piece of lumber over another? Is there something that has some mystic power in it about taking a pencil and making a line down and then making a line across it, or perhaps putting that emblem in silver or gold and placing it in a church or on a steeple or in one's house? Is there anything about any of that, my friends, that has in it power to loose the bonds of sin, loose the bands of sin, and deliver one from the hold of the enemy? Is there?

[Audience responds] No.

What does Paul mean, then, when he says the preaching of the cross is to us who are being saved "the power of God"? Ah friends, it is not the cross in the sense of a tree put up there on Calvary; certainly not in the sense of some emblem put in a church or on a church or in a home. No, it is not that cross as a piece of furniture or as a piece of anything. It is the Man *on* the cross. That's the thing, the Man *on* the cross, the God-man, Jesus Christ. That's where the power is, isn't it?

After all, there was more than one cross on Calvary, wasn't there? Sure, there was a cross over here, and there was a cross over here. And as far as I know, they were all made out of the same kind of wood by the same carpenter. The same kind of spikes were driven into them. They were set on the same rock there on Golgotha. But you and I know, and all would agree that there is not the slightest *bit* of power in the right-hand cross or the left-hand cross. It's in that *central* cross. On each of those hang a thief, a murderer, but on that central cross hangs the Son of God. It is what happened to Him *on* the cross and what He did *on* the cross—that is what constitutes and brings to us the power of God unto salvation. Keep in mind that it is those who *believe* that have that experience:

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" John 3:16.

The blessing from the cross comes to those who believe.

Now, let us see what happened there on the cross. Turn to 1 Corinthians, the 15th chapter and the 3rd verse. 1 Corinthians 15:3:

"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.

My question is, why did Jesus die? He died for our sins. Is that right? Now, you remember that His enemies tried every way they could to rake up and scrape together some evidence to condemn Him. Did they ever really get any? No. Jesus didn't die because of something *He* had done; He died because of something *we* had done. And the difference is tremendously important, my friends. For if Christ, in

any sense, died for something *He* had done, whether it was as a sinner dying because of guilt or as a martyr dying for one's faith, if *that* is the lesson of the cross, either one, then there is not in it the power that it takes to lift you and me out of the pit of sin and plant us on the solid rock of full salvation. But this text makes it clear. Christ died for what? For our sins.

Now, I want to ask you something, friends. Do you believe that? Do you really? Do you really believe that Christ died for *your* sins? I wonder if we think that.

"Well," you say, "Brother Frazee, of course, we all believe that. We've believed that all our lives."

I am coming to realize, as time goes on, friends, that it is possible for us to believe things in a doctrinal sort of way and yet fail to realize and appreciate it in a practical way in our hearts. And I'd like to have you come face to face with the implications of this if it's really true.

Now we're here in this quiet vesper hour. We have nothing else to do here except to sit and meditate. And I appeal to you, friends, pray to God to help you. Let us gather in the wanderings of our minds and center our thoughts on Calvary. It would be well worth your while to gather up every straying thought, every *vagrant* thought, and just focus everything right here on the cross tonight. Let's think this thing through a little because the text that I've read says that the preaching of the cross is what? The power of God. Do you want power? Well, let's have it, friends, by looking at the cross. What do you say? As the brethren sang, "There is Life in a Look at the Sacred Cross." Jesus has said, "Look unto Me":

"Look unto me, and be ye saved, all the ends of the earth..." Isaiah 45:22.

I'd like to reason this thing through with you for a little while. First of all, this thought—did Jesus really die for *your* sins? Now, if that is so, then the death that He is dying there is what death? It's the death you *deserve* to die, isn't that right? It's what your *sins* deserve. Do you believe that?

Suppose that you are involved in town in some traffic accident or something of that kind, and there's a fine that you have to pay. A fine. Suppose that you don't have any money or that you don't have anything handy or, for some reason, suppose that I volunteer to take care of the matter.

And so I go into town, and I go down to the court, and I inquire. I say, "I've come here to pay for Wayne Hayes." Wayne thinks it's going to be five or ten dollars, you understand. But lo and behold, the clerk of the court comes out and says, "Mr. Frazee, you really expect to pay for Mr. Hayes, do you?"

"Yes."

"Well, the judgment that the court has awarded in this matter is \$100,000."

And suppose, which is very unrealistic, but just suppose that I have the \$100,000 and I pay it, and I get the receipt. It's what Wayne Hayes is supposed to

pay and I pay it, and I bring the receipt back.

I want to ask you friends: if what he thinks he did *he* thinks is only a matter of five or ten dollars, might it be hard to convince him that I actually paid this? Might it? And right there is the problem at Calvary. There are very few people that actually believe in the sense of feeling and realizing that what *they* have done merits *that*.

Oh, they may think that there are some people like Judas that betrayed his Lord for 30 pieces of silver, and maybe somebody like Hitler or Nero, or somebody like that, they may feel that *they* deserve something like that. But brother, sister, is that what *you* deserve? Is that what *your* sins merit? Is that the cost of what *you've* done? Do you begin to see that if a person could *realize* that, at least some of the hold of sin would be broken? It's because we think of sin as *small* that it has power over us.

And I can illustrate that in this way. This message goes down to the South Sea Islands and lays hold of cannibals, people that have never known the power of God, neither they nor their ancestors. There they are deep down in sin: filthy, sick, criminal, vile, everything despicable that you can think of. That's what they are. And this message goes in there and they get the power from God to quit their liquor, to quit their tobacco, to quit all their unspeakable vices, to clean up inside and out, to give up their cannibalism and to start obeying God and keeping His Sabbath and looking for the coming of Jesus. It does all that, in some cases, in just a few months, my friends, a few years at the most.

You say, "That's wonderful. That's the power of God, isn't it?"

But now I want to ask you something, friends. Why in this world is it that when there's such tremendous power to help a man give up those *great big sins*, that there isn't power enough to help you and me to quit our evil temper, our criticism, our back-biting, doubt, darkness and discouragement, and little misrepresentations, and I can go on with whatever the particular problems that you and I face in our inner Christian life. I say, how is it that those things trouble us year after year after year when the cannibal is expecting to get power and *gets* it? That he *quits*?

Wouldn't it be a sad thing to hear a cannibal get up in prayer meeting and talk the way we talk about some things? "Say, Brethren, I want you to pray for me. You know I've been a cannibal all my life, but I've been trying to quit. And I've gotten quite a bit of help on it, and I thank the Lord for it. But every now and then, I just fall right back into it."

I wonder how he gets the power to quit and stay quit on *that*, but some of these other things you and I don't. I'll tell you one reason why, friends, is because we think that the things we do aren't 1/100th part as bad as being a cannibal. That's part of our problem. We can see how that Jesus would *have* to die to save a cannibal because that's a *terrible* thing, eating human flesh. Well, it *is*, friends. It's just as bad as you think it is and worse.

But the trouble is, these sins that you and I do, they're *far worse* than we *think* they are. I shall not measure them with cannibalism. That isn't my subject. I measure them with the cross of Christ, my friends. That's the only plummet that can sound the depths of sin. That's the only place where you can see how bad sin is.

And if you and I will only look at the cross and see what sin did to Jesus there, we will *long* to be freed from it, and those who seek with all their hearts will find it. They'll find the victory. They'll find the deliverance.

You remember that wonderful picture in *Early Writings*, page 269:

"I saw some, with strong faith and agonizing cries, pleading with God" *Early Writings*, page 269.

You remember it goes on, pictures them praying their way through the darkness, and finally, over the page, she sees them again in holy vision, moving in exact order like a company of soldiers and voices sounding in the sweetest unity the glad song. And it says:

"They had obtained the victory..." *Ibid.*, page 271.

How did they get it? Why, they sought the Lord with all their hearts. And the thing that will *cause* you and me to seek God with all our hearts, friends, is to look at the cross and frankly face the fact that *that* is what we deserve, that that's how bad our sins are. Christ has paid, shall I say, our \$100,000 fine for what we thought was a \$5 proposition. That's what He's done. And if we don't know any other way to do it, we had better take His *word* for the fact that that's what it cost.

Shall I put it this way for you? The way to quit sinning is to sense what it cost. And the way to sense what it cost is to see what it cost God because if we wait to see what it's going to cost *us*, friends, it will be forever too late because while you and I get certain *consequences* from sin in this world, we never pay the *penalty* for sin in this life. No, no, that's on down at the end of the 1,000 years, at the Judgment Day. And if we wait to learn experimentally what the penalty for sin is, what the wages for sin is, it'll be too late for it to do us any good, won't it? Yes. We had better take a *preview* of it at Calvary, instead of a *review* at the final Judgment Day. *Christ died for our sins.* Christ died for our sins.

But now that leads me to the next point, and that is, what actually happened at Calvary. You know, Paul tells us in Hebrews 6:6 that people who keep on sinning after they know better:

"...Crucify to themselves the Son of God afresh, and put Him to an open shame" Hebrews 6:6.

What does 'afresh' mean? Again, over and over. They "...crucify to themselves the Son of God afresh, and put Him to an open shame."

Now suppose the next time you are tempted to do some sin—take the thing you fall on the easiest and the most often, whatever it is, whether it's breaking out of evil temper or the indulgence of appetite or telling lies, (it's amazing how many Christians are troubled with the temptation to lie and misrepresent) or it may be some other temptation—you just pick out the thing that you fall on the most often and the most and tell me. Watch!

Suppose that the next time you are tempted to do that, suppose that somebody that has the right to say it (this is all imaginary, of course), steps up to

you, perhaps an angel, and says, "Very well, you may do that. You can do it. You have the power of choice and you may do it. But there's one thing you must do *first*. That is, you must step up to Jesus and drive another nail in His hand." [Elder Frazee pounds on the chalkboard.] "As soon as you do that, then you can go do the other."

Would you do it, friends? Would you do it? Would you say, "Yes, this fellow that I am about to give a piece of my mind, I tell you, I am so displeased with him, and I've got something to tell him, and I've got to get it off my mind. So I'll go drive the nail and get back quickly and tell him what I think of him." Would you do that, friends? Would you?

Or that temptation to indulge appetite. Would you say, as you see that thing that you're about to eat that isn't good for you, or the quantity that's far beyond what a person ought to have, would you say, "Oh yes, I've got to have it. Sorry. It's going to hurt Jesus that way, but (bang, bang, bang, bang, bang), let me get back to the table." Would we do that? Now, tell me, would we?

"Ah," but somebody says, "But Brother Frazee, I know better than that. I know there's nobody driving any nails in Jesus' hands. Oh, He may feel bad a little, of course. He feels bad about everybody who sins, and I'm just one more. But I know there's nobody driving any nails in Jesus' hands. And what I do doesn't bother Him very much. Of course, He'd rather, I know, and I'd rather too, be victorious."

I wonder what that means, "they crucify to themselves the Son of God afresh." I wonder what that means. And that leads us, friends, to the thing I really want to study with you tonight, and that is what happened on Calvary.

I suppose that most in this audience tonight know, to a greater or less degree, that the thing that killed Jesus on Calvary was not the nails in His hands and feet. Perhaps everybody here has heard *that* anywhere from one to 100 times. But I wonder if the full implication of that fact has yet dawned upon us, has yet deep down in our hearts impressed us. What *really happened* on Calvary anyway? Not nail wounds or spear thrusts. Isaiah 53:6:

"...The LORD hath laid on Him the iniquity of us all"
Isaiah 53:6.

Does anyone find it a little warm in here? I would hate so much to have anyone lose anything of the next 15 minutes through drowsiness. Thank you.

Come now brethren and let's gather at Calvary:

"...The LORD hath laid on Him the iniquity of us all"
Isaiah 53:6.

The margin says, "the Lord has caused to meet on Him the iniquity of us all."

Some of you boys have taken a magnifying glass, a burning glass, and you have gathered up a few inches of sunlight and focused it on a piece of paper, and what happens? It burns. What's burning it? The sunlight, the same sunlight that's out here on every sunny day. But when it's focused, it what? It burns.

You know, on Calvary, a great burning-glass was set up, and the guilt of *all* the world, of *every* man, was focused upon the suffering soul of Christ. It was no ordinary thing that happened on Calvary. In fact, we are told that what happened to His mind and soul was so tremendous, the agony He felt in His inner consciousness was so great that the *physical* pain was hardly felt, hardly felt. The struggle was in here, my friends, in His head, in His heart, in His soul. His *soul* was poured out to death.

Turn to the first chapter of Lamentations. I want you to hear this cry from the cross. Come with the multitudes that pass by Calvary. Stand and ponder and listen to that cry from the tree. Lamentations 1:12:

“Is it nothing to you, all ye that pass by? behold, and see
if there be any sorrow like unto My sorrow, which is done
unto Me, wherewith the LORD hath afflicted Me in the
day of His fierce anger” Lamentations 1:12.

Did the Lord afflict Him on Calvary? Ah, He withdrew His beams of light and glory from His beloved Son. He allowed the wrath of God against transgression to fall upon His Darling. And from that cross, there comes this cry, “Oh, is it nothing to you?”

“Is it nothing to you, all ye that pass by? behold, and see
if there be any sorrow like unto My sorrow...”
Lamentations 1:12.

Is there, friends? No! There never was. There never *could* be such divine-human sorrow as was poured out there at Calvary. And so Isaac Watts wrote:

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?

And now the next thing I want to study with you is something of the *mystery* of that suffering—*why* He suffered. And when you see that, you will see what it means that people who keep on sinning, crucify unto themselves the Son of God afresh.

Some of you have heard me tell of an experience that I had a number of years ago when I was holding a series of evangelistic meetings in Oklahoma. Somehow there was something about that particular experience that took hold of my heart. A woman came up the aisle and stood there, weeping. And finally, between choking sobs, she said, “Brother Frazee, pray for my boy.”

What was the matter with the boy? Was he injured? Was he in the hospital? He was in the penitentiary. He had gotten into bad company, out with a rough crowd. There had been some stealing. He was implicated. He was in the penitentiary. “Pray for my boy.” Tears were running down her face.

Tell me, friends, what did I tell that mother? Did I turn to her and say, “But look, Mother, *you’re* not in jail. What are *you* crying about? It’s the *boy* that ought to cry.”

Tell me, who do you think was doing the most crying, the boy or the mother?

[Audience responds] The mother.

And yet the boy was in jail, and the mother was outside, loose. Oh, it was hurting her, friends.

I saw her a number of years later, and what do you suppose she talked to me about? That boy. That boy. And she was *still* weeping, years later, weeping. “Well,” you say, “Of course she was.” Why? She was his mother. She loved him.

Do you know the only way you can stop that mother from weeping for that boy, my friends? Take the love out of her heart. That would stop it quick, wouldn’t it? Sure. *You’re* not weeping for him, are you? You say, “Well, I don’t even know him.”

You may know several people in the penitentiary. You’re not weeping for them, particularly. You may feel sorry for them, but you don’t feel *that* sorry. Do you see what I mean? And why don’t you? Because you don’t love them as much as she loved that boy. Probably you’re not expected to. That’s not my point. My point is that with the amount of love that she had, she had to suffer that much. And there’s no man on earth who could stop her. And may I say it reverently, even God couldn’t keep her from suffering unless He’d take the love out of her heart. Do you agree with me?

Now, there’s enough in what I’ve just gone over the last five minutes to be pondered over for several days. I advise you to ponder right over that point—the fact that love and suffering are impossible to separate under conditions of sin. I mean, as long as sin is in this universe, my friends, if anybody loves somebody and that somebody is under the curse of sin, under the power of sin, then the person who loves them must suffer. They can’t help it. And the more danger they’re in, the worse off they are, the more sinful they are, the more the suffering, is because the more love goes out after them.

God has tried to give us these human experiences a little to help understand just a bit of how He feels. But remember, the One who *made* mothers is the One who really suffers. By every sin Christ is wounded afresh. Why? Because somebody put something through His hand or foot? No, nothing happens there. Oh, my friends, the spear goes through the heart, the heart. And the thing that makes Him suffer, the *only* thing that makes Him suffer, is because He *loves* the one that’s sinning. That’s it. Would you ponder over that?

Right there is the power to break the hold of sin in the life. Right there, right at that point, right there. Mark it! Not in some legal execution of judgment against Christ as your substitute. That may all be studied and pondered in its place. But the thing that will melt your heart and break your heart is this: that the thing that really breaks the heart of Jesus is the love He has for you, and that He just *can’t help* but be brokenhearted while you are doing that sin. That’s it, friends.

Did you ever disappoint somebody you love? Can any of you look back to your childhood and see when you did something that disappointed Mother or Father? Maybe you knew they wouldn't like it. But, ah, it may be that there came to your soul a new revelation of what it really did to them. Ah, and it may be that there was drawn from your lips the expression, "Oh, Daddy, oh, Mother, I didn't know that it would hurt you like *this*. I didn't know it would hurt you like *this*." And when that happened, friends, you wished that you *hadn't* done it. Right?

That is the way that the power of sin is broken, and that's what we need at the cross, not just a picture of Roman soldiers driving spikes through the tender hands and feet. That all happened; we ought to look at it. But oh, that's just the *beginning*, friends, that's just the beginning. It isn't the end. We need to look and look and look and look *until* we look, as it were, right into the soul of Jesus Christ.

And we say, "Jesus, I see that there's something happening to your hands and feet. I see the blood drops dropping down. But oh, my God, my God, there's something else that's happening—You're crying! You're weeping, and it isn't from pain. It's from a broken heart. What is the matter, Lord?"

"Ah," He says, "I love you so much and it breaks My heart, my child, to see you go on in sin. It is breaking my heart! It's breaking my heart!"

And if you and I will ever look long enough, friends, that will spoil sin for us; that will spoil sin for us.

You know, in some stores they have various lights, and you can look at a piece of goods under this light, or you can look at it under this light, or you may take it out in the street and look at it in the sunlight. Tell me, you who buy goods, do some goods look different in different light?

Listen! The light that needs to be shed upon the sin problem in your life is the light from the cross. It'll make sin look *hideous*, and it'll make love look beautiful and glorious, my friends. It'll spoil all the Devil's bargains, and you'll kick them back to hell where they came from. It'll spoil the pride of this world. And believe me, friends, we'll not be interested in going to the mirror and trying to doll up and fuss up and frizz up and look like Hollywood and Babylon. It'll spoil all that for us forever. We will want to look neat and clean and trim with Puritan plainness and simplicity in this last judgment hour, friends. But we'll 'have done' with this folly of just fiddling around the edges of things. Yes, we will.

Calvary, oh Calvary! What a lesson, my friends, what a lesson.

"Look unto Me, and be ye saved, all the ends of the earth:
for I am God, and there is none else" Isaiah 45:22.

Yes, He says:

"Is it nothing to you, all ye that pass by? behold,
and see if there be any sorrow like unto My sorrow,
which is done unto Me, wherewith the LORD hath

afflicted Me in the day of His fierce anger”
Lamentation 1:12.

Oh friends, I’m not telling somebody else what to do about this. I’m just saying to you that if you and I will come to Calvary, things will look different under this holy light of love and suffering. And believe me, I repeat it, there is *no way* to stop the suffering in the heart of the Son of God, *no way*, unless you take the love out of His heart. And how can you do that, for God is love? The *only* way that Jesus can stop suffering for you is to stop loving you, and you *know* He can’t do that, you *know* He can’t.

Well, I said there’s only *one* way. Yes, there is one *other* way, and that’s the way I’m interested in.

Why, you know that woman back there in Tulsa that was weeping because her boy was in the penitentiary, continuing in a life of sin, suppose that she gets a letter from that boy. It says, “Mother, forgive me. I’ve given up sin. I’ve quit it. I’m sorry. I wish I hadn’t done it. But it’s given up. It’s under the blood. I’ve given my life to God.”

Tell me, what would happen to the suffering in that mother’s heart? Stop. When? Right then, as soon as she read the letter, just as soon. It wouldn’t taper off either, my friends. No. There would be some fresh tears, but they’d be tears of *joy* instead of tears of sorrow, wouldn’t they?

Listen, in Heaven there is joy over what? One sinner that repenteth. Why, of course, the angels touch their harps and sing with joy because the burden on the heart of the suffering Son of God, that burden has been removed for *that* one. Oh yes, and if angels ever weep for joy, they weep when that happens.

And so, my dear friends, it comes right down to this simple, yet gigantic fact: you and I, by our individual choices, moment by moment, are either adding tremendous *sorrows* to the heart of the Son of God or we are easing the load. Which will we do?

“Ah, but,” somebody says, “It’s so hard to give up this or that.”

No, friends, no. It isn’t hard if we’d come to Calvary. It may be hard somewhere else, but once we get *here*, friends, we just want to *throw* those things down fast so that we can bring joy to that wounded heart. Am I right?

Now, you’ll find what I’m trying to present tonight in language far more wonderful than I can ever express, on the second page of that wonderful chapter on “The Lifework” in the book *Education*. You’ll find words like these:

“Those who think of the result of hastening or hindering of the gospel think of it largely in relation to themselves and to the world. Few think of its relation to God. Few give

thought to the suffering that sin has caused our Creator. All Heaven suffered in Christ's agony, but that suffering did not begin or end with His manifestation in humanity. The cross is a revelation to our dull senses of the pain that, from its very inception, sin has brought to the heart of God. Every departure from the right, every deed of cruelty, every failure of humanity to reach His ideal, brings grief to Him" *Education*, page 263.

Read it, ponder over it, and then tell me, friends, is it easy or hard to take that pain from the heart of the Son of God? Ah, when once we see this, it would be hard to crucify Him afresh. It would be hard to do again the thing that drives those thorns into His temple, that drives the spear of pain into His soul.

May we bow our heads?

Our Heavenly Father, we thank Thee that the preaching of the cross is to those who listen and let it be the power of God. May that wonderful power in all its simplicity, in its native purity, operate in our hearts and lives tonight.

Oh, I pray Thee, spoil this world for us, spoil its folly and pride, its sin, its deceptive working. Unmask them to us, Lord, not by looking at them. Oh, no. Looking at Calvary, oh, may we discern Thy love. And may there come into our hearts this one great longing—to put an end to Thy suffering for us, to let Thy love have its course in our lives.

Speak to our hearts in this quiet hour. Oh, reveal Thy cross to us, I pray. And we thank Thee for it, in Jesus' precious name, amen.

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
support@WDFsermons.org