

What Is Righteousness by Faith?

#0156

Study Given by W. D. Frazee

Our text this morning is Isaiah 45:22:

“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.

Now, I wish you would read or repeat with me the first seven words of this text, together: “Look unto Me, and be ye saved.” Again: “Look unto Me, and be ye saved.”

What will happen if we look?

[Audience] We’ll be saved.

Will we? Do you believe it? Well then, if we believe that, what will we do? Look. Look where? Look to Luther? Look to Calvin? Look where? Look to Jesus. And what’ll happen? We’ll be saved. Let’s look to Him this morning, what do you say?

Now, I ask another question: Where do you think is the most important place to look when we come looking for Jesus? And I’ll answer that. The place to look for Him is where He is, where He is. He is no longer at Calvary. That’s past. He’s no longer in Joseph’s tomb. That’s empty. Where is He?

“Now of the things which we have spoken this is the sum:
We have such an high priest, who is set on the right hand of
the throne of the Majesty...” Hebrews 8:1.

Where? Oh, you know that, don’t you? Where is He? Turn to it, please, Hebrews, the eighth chapter. Let’s find out where He is.

I find that the postal service is quite particular in wanting to know the addresses of the people I send letters to, and somehow they don’t get through. They are returned to the sender unless the address is full and accurate. And inspiration tells us that you and I are to send up our prayers to Jesus by faith within the second veil.

Now, have you found Hebrews 8:1–2? All right, read it with me.

“Now of the things which we have spoken this is the sum:
We have such an high priest, who is set on the right hand of
the throne of the Majesty in the heavens; A minister of the

sanctuary, and of the true tabernacle, which the Lord pitched, and not man” Hebrews 8:1–2.

Where is Jesus? He’s in Heaven. Heaven’s a big place; is there any particular place where He is? What does this say? He’s in the sanctuary—the temple of God. Notice that expression, “the *true* tabernacle.” Other translations give it “the *real* tabernacle.” Isn’t it strange that anyone should get the idea that it *isn’t* real? The whole teaching of the Bible is that it’s real. God showed Moses a *real* sanctuary and told him to make a *real* model of it down here in this world. Did he do it? What was the purpose of it? That you and I by *studying* it might become acquainted with the real tabernacle in Heaven. Wouldn’t it be a pitiful thing to have a *real* miniature of an *unreal*, imaginary, misty, foggy, nebulous ‘something’? Wouldn’t that be strange? God doesn’t work that way, my friends. Everything about the sanctuary in Heaven is real. In fact, it’s only in *this* world that there are imaginary things.

Have you ever looked at something and found out when you got to it that it wasn’t what you thought it was at all? How many of you have ever seen a mirage in the desert? Yes! But there is no mirage in Heaven, my friends. The true sanctuary, the *real* sanctuary, is there in Heaven. How many rooms are in it? How many?

[Audience] Two.

Thank you. Which room is Jesus in now, the first or the second? Or does it make any difference? Well, if it doesn’t make any difference, why did He go to the trouble of sending a message to the world previous to 1844, directing the attention of thousands of people to Daniel 8:14? And if it doesn’t make any difference, why did He give Hiram Edson that revelation in the cornfield in western New York on the morning of the 23rd, directing his attention to the change of ministration from the holy to the Most Holy Place?

I’ll tell you what difference it makes, friends, among others: the fact that you and I are here this morning is evidence that something happened October 22, 1844. Whether we know it or not, none of us would be on this hill this morning if hadn’t been for what Jesus did on October 22, 1844. Do you agree with me, you who know the facts? And any who don’t know, we invite you to study it with us because, listen, this is the first time in all the history of the ages that the prophetic finger of God reached out so far in advance and pointed out a particular day and said, “When that time comes, something’s going to happen.” The 2300-year period is the longest prophecy in all the Bible, and it points out the greatest event since the death and resurrection of Jesus.

You and I are to be “boiled” in that faith of the sanctuary. We’re to be baptized into it. We are to accept it with all our hearts and be on fire with the good news that we are now in the time of the *cleansing* of the sanctuary, which represents the closing work of Jesus in the great plan of salvation. Isn’t it a thrilling time to be in, dear friends? A thrilling time to be in. Jesus is going to finish His work.

But what *is* His work? To cleanse the sanctuary. What is the cleansing of the sanctuary? The blotting out of sins. (See Acts 3:19–20.) But sins (don't miss it!) must be taken out of our lives before they can be blotted out in Heaven because:

“...the dead are judged out of those things that are written in the books according to their works” Revelation 20:12.

So the records of Heaven are an accurate transcription of your life and mine—the words we speak, the acts we do, even the thoughts we think. How, then, can Jesus blot out my sins in the Heavenly Sanctuary if I'm continuing to do them day by day here in this life? If He did that, my friends, that would be bearing false witness, and He's not bearing false witness. The book of Revelation presents Him as “the faithful and” what? “True Witness.” Do you believe that? Then when Jesus blots out our sin in the records of Heaven and announces before all the universe:

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

He will be bearing what kind of witness? *True* witness. Oh, I'm so glad for that! What do you say?

Do you think it will ever happen in this world? Well, if it doesn't happen, Christ will have to remain in Heaven standing there with uplifted hands before the mercy seat, pleading His blood for sinners who are continuing to need help in overcoming their sins. That's why He's there now. That's why He's been there for over a century. I praise God that He's doing it, friends, but I praise God that the *end* of that painful, sorrow-bearing, sin-bearing experience of the Savior is nearly over.

“He will see of the travail of His soul and shall be satisfied: by His knowledge shall my righteous servant justify many; for He shall bear their iniquities” Isaiah 53:11.

He bore them on the cross; He bore them in the Holy Place for 18 centuries; He bears them in the Most Holy Place—until, thank God, they're overcome in the life, blotted out of the record books of Heaven, born out of the sanctuary, and placed upon the rebellious scapegoat who carries them into the land of forgetfulness. Oh friends, I'm thankful for the successful issue of the great controversy, what do you say?

Now, I want to raise a question: What is righteousness by faith?

Somebody says, “Brother Frazee, I'm so glad you're going to talk about that.”

Well, I told you I was going to talk about it, so some would be sure to know that it was a sermon on righteousness by faith. But I hope, brethren and sisters, I hope none of us ever give a sermon that *isn't* a “Righteousness by faith sermon.” It doesn't have to

have that label on the can to *be* it. And may I hasten to add, just because it has that label on the can doesn't *make* it so. May I tell you and may I warn you: there is much that is passing for righteousness by faith today that is neither righteousness nor faith. It is *lawbreaking* instead of *law-keeping*. It is presumption, not faith.

Righteousness by faith is *righteousness* by faith, and righteousness is right doing. Right doing is defined in the Word of God as harmony with God's law, the Ten Commandments. So righteousness by faith is not something apart from the law of God, nothing of the kind. There is no such thing as righteousness by faith, or any other kind of righteousness that either ignores or defies the law of God. Any such spirit proceeds from the great enemy who got his start in rebellion by trying to set aside God's holy law.

You and I, if we understand the prophecies of Daniel and Revelation, know that the great issue which will separate all the world into two great classes is the law of God, obedience to it. Is that right? Righteousness by faith is God's means of bringing you and me into harmony with that law. Righteousness by faith is the wonderful provision that God has made by His great grace to give the character of Jesus to His people, both imputed and imparted.

In *Selected Messages*, Book 1, page 229, I read this:

"Those only who acknowledge the binding claim of the moral law can explain the nature of the atonement" *Selected Messages*, Book 1, page 229.

Shall I read that again?

"Those only who acknowledge the binding claim of the moral law can explain the nature of the atonement" *Ibid.*

How come, then, that people study into the atonement as presented by those who do *not* acknowledge the binding claim of the moral law? What will they get—light? No—darkness.

"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" Isaiah 8:20.

Listen, my friends, it is true that Luther and Calvin and Knox and others of the reformers of hundreds of years ago had wonderful light for the people of that time, but the Spirit of Prophecy plainly tells us that they also had grave errors and that their light was only partial. God has given in the third angel all that light, plus additional and *abundant* light. Thank God, you and I don't need to spend our time straining out the errors that we may recover some gems of truth. We have in the third angel's message—as given us in the Bible and in the magnification of the Spirit of Prophecy—we have truth, unadulterated and pure, that does not need to be winnowed or put

through a sieve. What do you say? Are you thankful for it? Are you digging into it, or are you running after those speculative theories? Oh, that God may help us, dear friends!

I saw a sign on the back of an automobile the day before yesterday. It said, "Split wood, not atoms." I got to thinking about it, and I thought of a modification of that: "Split wood, not theological hairs." What do you say? Has God made the plan of salvation simple, or is it difficult?

Now, back to our opening text, repeat those seven words with me: "Look unto Me, and be ye saved, all the ends of the earth." Look unto whom? Me. And where is Jesus? He's the sanctuary. Which room? The second apartment. Does it make any difference? Yes, friends, it makes *all* the difference. If we follow Jesus, we will find Him there at the mercy seat. That brings us face to face with the law and the great provision of the Gospel to bring us back into harmony with the law.

Now, I'd like, by the grace of God, to have us look at something that's very simple this morning. The Gospel is the good news that if you and I will accept Jesus, we can be saved, is that right? That's right. What does it mean to 'accept Jesus'? Christ is Creator—He made the world. Do you agree? He's the law-giver. He's the One that, with His Father, spoke the Ten Commandments from Mount Sinai. He is the mediator in all ages of God's covenant of grace. He is the Son of man as well as the Son of God, born in Bethlehem in that mysterious incarnation. He is our example, showing us in human flesh how we may keep this same perfect law. He is our sacrifice, the Lamb who died for us upon the cross as atonement for sin. He is our resurrected Lord, triumphant over the powers of death and hell. He is our ascended High Priest, ministering for us for 18 centuries in the Holy Place. And now, as our final representative in the judgment, He stands for us at the mercy seat that these sins may not only be forgiven but blotted out. Soon, as our coming King, He will vanquish the powers of darkness, take over the reins of government of this planet, and establish His kingdom, never to be diverted or distracted or destroyed.

I want to see Jesus in that whole panorama, what do you say? But I want to focus on where He is *now*. He desires His church, His body, to be with Him. Doesn't your body move along with your head? Doesn't your body move according to the directions of the head? Isn't your head that decides where your body is to be? Who's the head of the church? Jesus is the head of the church. Should there not, then, be a close harmony between the head and the body, the church on earth and the church in Heaven, so that as Jesus moves from place to place, from scene to scene, from step to step, in His *great* ministry that His church on earth shall intelligently, enthusiastically, move with Him? What do you say?

Now, in 1 Corinthians 1:13, the first three words, Paul asks a question:

"Is Christ divided?" 1 Corinthians 1:13.

What would you say is the answer?

[Audience response is inaudible.]

You say the answer is no. Is Christ divided? Paul's setting is that he's writing to a church that has been torn in factions by teachings contrary to the Gospel that Paul had brought when he raised that church up. Some claimed to follow Apollos, some Cephas, some stuck with Paul. Some said they just followed Christ and wouldn't listen to any man. Paul is protesting against that method of dealing with the Gospel. Paul did not want the Gospel of God to be used as a theological football to be kicked back and forth between the goals of opposing parties. And God doesn't want it today, my friends. God forbid that the glorious truth of righteousness by faith, which God gave us to get an experience, should be used to develop and to reveal the spirit of the one who is neither righteousness nor faith. Is Christ divided? No, He's not.

Now, taking that question, I want to ask you something. Can I accept Jesus as the One who covers me and forgives me, and yet fail to accept Him as the guide and Lord of my life? When I hear the good news of the Gospel that Jesus died upon the cross, can I come to the cross and say, "Lord, I've heard the good news that You died for me so that I wouldn't have to die. That's what I want. I don't want to die; I want to live. I don't want to go to hell; I want to go to Heaven. I've heard the good news that that's why You came to make this possible. I've also heard some people say that to accept You means to accept Your law, but, Lord, I'm afraid that's legalism, and really, Lord, I don't know that I want that. Of course, I don't want to kill anybody or steal, but there are some things that some people at least think the law of God requires, and I'm not sure that I could do it. But, Lord, I *do* want that pardon that You're talking about. I want that forgiveness. I want that salvation."

And my question is: Is Christ divided? Can I, as a sinner, come to Jesus (don't miss this!) and get delivered from the penalty of sin and, at the same time, *keep* the sin? Can I do that? That's *the* question, my dear friends, and don't let anybody make it mysterious or nebulous or foggy. This is it. Can Jesus save me from the penalty of sin and leave me to continue in transgression of His law? He's in no such business, my friends. How this would please the enemy! This would be like letting Adam and Eve have access to the tree of life after they had eaten of the forbidden tree. This would make immortal sinners.

No! What Jesus offers me is Himself. There is no such thing as justification without Jesus. There is no such thing as sanctification without Jesus. There is no such thing as pardon without Jesus. There is no such thing as salvation without Jesus. Do you agree with me?

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" Acts 4:12.

And, my friends, the way you and I lay hold of that salvation which is offered to us in Christ, and *only* in Him, is by faith. And what is faith? Faith is the response of man's choice to the gift of God. I can bring nothing to God. I'm a sinner. I'm weak. I'm unworthy. I was before I ever came to Him. Ever since then, I have needed Him and Him alone to cover my past and to give me power to be obedient. My only hope is in Him. And Christ is not divided.

It's true that we can *study* various things that Jesus does for us, and in that way of study, we can speak of certain things like justification and sanctification. But friends, never get the idea that I can have one without the other. Never get the idea that Christ is divided. Never get the idea that He gives *any* of these things apart from Himself. The only way I can accept Jesus is to accept His life as revealed in His law. This is not legalism. This is not salvation by works. Without Him, Jesus says, we can do what? Nothing. Is that what He said? "Without Me, ye can do" what? "Nothing." (John 15:5)

Well, I know that's true about justification; is it just as true about sanctification? *Just* as true, my friends. I can no more be sanctified without Jesus than I can be justified without Him, no more. I can no more keep His law without Him than I can be pardoned from my transgressions without Him. It is all a matter of accepting Jesus as my Savior, and by faith laying hold of this wonderful provision that He's made.

Will you repeat that opening text with me again?

"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.

Oh, there is none other, friends! Jesus is ready to help us. The worst sinner in the world can be saved in this way, and the best sinner in the world (if there is such a person) will have to come this way or he's lost. Is that right? The Pharisee will never enter into Heaven unless he goes the same way the publican must go. The thief on the cross got in on this formula. "And there may I, though vile as he, wash all my sins away."

[Elder Frazee sings "There Is a Fountain Filled With Blood."]

"The dying thief rejoiced to see
That fountain in his day;
And there may I, though vile as he,
Wash all my sins away."

Is it true, friends? Can I come to Jesus and find that salvation?

And now, a problem" Someone says, "But, Brother Frazee, I don't seem to be making that kind of progress. I look at myself and I see so much that's unlike the law of God, and so I've been listening to these theories, but I'll *a/ways* be a sinner. I've been

listening to these theories that *nobody* can keep the commandments. And I'm just wondering if maybe it isn't so."

Listen to the Word of God:

"...this is the victory that overcomes the world, even our faith"
1 John 5:4.

Listen to the Word of God:

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

Listen to the Word of God:

"And the dragon was wroth with the woman, and went to
make war with the remnant of her seed, which keep the
commandments of God..." Revelation 12:17.

They what? "Keep the commandments of God." "Oh, no, they don't keep them."
Who said they keep them? Jesus. I'd rather listen to Him, friends, than anybody else.
What do you say?

It is the Devil who is the accuser of the brethren. It is the Devil who holds up
before men and angels all the past faults and weaknesses and unworthiness of the
remnant and accuses them before our God day and night. Let's not help him. Let us by
faith and faith alone, grasp the promise of God that:

"...He which hath begun a good work in you will"
Philippians 1:6.

Will what? Will *finish* it! He'll finish it.

Now, there's one point that I want to make that I know is going to help somebody.
It's this: there is quite a difference between God calling us saints and our calling
ourselves saints. There is a great difference between God calling me holy and my
calling myself holy. And I want to tell you, friend, never this side of the coming of Jesus
will you and I, if we're in the way of salvation, claim that we are holy and sanctified and
have reached this sinless state.

"Well," somebody says, "Brother Frazee, that sounds contradictory to what you
just quoted."

No, it's not contradictory at all. Let me read you the harmonizing statement on
this. You'll find it in the little book "*The Faith I Live By*," page 140.

“No one who claims holiness is really holy. Those who are registered as holy in the books of Heaven are not aware of the fact, and they are the last ones to boast of their own goodness” *The Faith I Live By*, page 140.

Well! Now, are there some things that you and I are aware of? Oh, yes. We're aware that we're sitting here this morning. We're aware of these beautiful flowers about us. We're aware of the bird songs. But there's something that the saints are never aware of in this world, and that is that they've reached the holy, sanctified state that Jesus says they must attain to be translated. Get that clear, friends, and let it relieve you of any undue burden to examine yourself and find some satisfaction in what you've examined.

Let me read that statement again. It's so simple:

“No one who claims holiness is really holy. Those who are registered as holy in the books of heaven are not aware of the fact, and they are the last ones to boast of their own goodness” *Ibid*.

And this is inherent and involved in our very first text. Salvation comes in looking where? Looking to Jesus. Can you look at Jesus and yourself at the same time? No. You know, there're some people within the sound of my voice that I can't see at all. Do you know why? I'm looking in another direction, and no matter what direction I look here this morning and see somebody, I miss seeing somebody else. Is that right?

You're in that same position, my friend. Salvation is this simple. You can be saved if you'll turn from yourself and other people and look to Jesus, and if you don't, you'll be lost. That's righteousness by faith. So any attempt to base your hope of salvation on what you feel and what you see working out in your own life, this is disappointing, my friends. Do you know what this leads to? It leads to two ditches, and the Devil doesn't care which one he gets you in. If you look at yourself, study your attainments, you'll come to one of two conclusions: you'll either, like the Pharisee, come to boastful claim that you've “got it,” you're “OK,” or else you'll become utterly discouraged, and you'll say, “I can't make it. I look worse to myself now than I did 10 years ago.” And the more you study yourself, the more discouraged you'll get. Do any of you know what I'm talking about?

My friends, let's turn away from looking at self or the faults and weaknesses of others, in the church or outside. Let's look away to Jesus. Where is He? He's in the Most Holy Place. Is He perfect? Yes. What's He doing? He's presenting His beautiful life as our substitute. He's our surety. He died for us upon the cross that He might make full atonement for sin, and the worst sinner can come to Jesus this morning and say, “In my hand no price I bring, simply to Thy cross I cling.”

And we need to keep coming again and again and again. What does this sense of need, this sense of lack, lead us to do day by day? To cry to God and to look to Him. God intends that our prayers shall not be so introspective that we spend all our time thinking about our needs, our weaknesses, our sins, our failures, and mourn before God over them. As the choir sang to us so beautifully a little while ago, we're to come out of the cave, my friends.

Arise, my soul, arise,
Shake off thy guilty fears,
The bleeding Sacrifice
In my behalf appears;
Before the throne my Savior stands:
My name is written on His hands.

He ever lives above,
For me to intercede;
With His all redeeming love,
His precious blood, to plead;
His blood was spilt for all our race,
And sprinkles now the throne of grace.

Friends, is it efficacious? Can it accomplish its work? Will Jesus finish what He started, or will He have to say when He comes and gets us, "There are some things I'm going to have done for you as I take you to Heaven?" Oh friends, the blessed work of transformation is to be done in *this* life. But remember: it won't be apparent to you and me so that we look at ourselves and say, "I'm righteous now. I'm holy. I'm sanctified. I'm sinless. I'm perfect." Nothing of the kind, my friends. My righteousness, this morning, is in Jesus Christ, but I've accepted Him, not merely to forgive my past but to give me power to live that life. I've accepted Him not merely for justification but for sanctification, and both are by faith and by faith alone, my brethren. There is no other way to get it, and there's no way to get it apart from Jesus Christ.

Now turn to Hebrews, the seventh chapter. And while you're turning, think of that wonderful promise in Hebrews 13:8:

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

He's the dying lamb who suffered for us, He's the risen Savior who lives for us, He's the priest who makes intercession for us. Hebrews 7:24–25 says:

"But this Man, because He continues ever, hath an...

What?

"...unchangeable priesthood" Hebrews 7:24.

You and I are weak, unworthy, but He is strong and worthy.

“Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever lives to make intercession for them” Hebrews 7:25.

Is He able? Able to do what, my brethren? “To save them...” how far? “To the uttermost”! Let’s not whittle it down because of our imperfection. Let’s let Him do what He died and rose again and lives to accomplish, what do you say? Let us have faith for ourselves and for His body, the church:

“That He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish” Ephesians 5:27.

Oh, I want a part in that washing, cleansing work, and I want to be washed white, not whitewashed. What do you say, friends? I want to be delivered not merely from death, which is the *penalty* for sin, but from sin, which is the *cause* of death. And really, friends, as I’ve thought about it, and I mean this, if I had to take my choice, I’d rather be delivered from sin and have to die and die forever, than to live forever, undelivered from sin. Yes, I would.

God’s salvation that ransoms us from *sin* is at least as important as His salvation that ransoms us from death. God is not in the business of making immortal sinners, neither in this world nor in the next. He is in the business, right now, in this world, the theater of His grace, of accomplishing the plan of salvation. This is the message of the Most Holy Place. This is the message of the third angel as he points to the mercy seat, as he points to the glory shining from the holy law through that open door of the temple, and as he points to the Savior standing with uplifted hands.

That verse once again, Hebrews 7:25, all together:

“Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever lives to make intercession for them” Hebrews 7:25.

Tell me that with all the investment of His blood, with all the mediation of His life, with all the intercession of His prayers, He can’t get the job done? Tell me that He’s going to have to come here and find a people that are breaking that law and transport them to Heaven in a spaceship as the only way to get them saved? God forbid, my friend!

“...I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth... Therein is

the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith” Romans 1:16–17.

Let our faith, then, not only believe but lay hold of these exceeding great and precious promises. Let us leave with God to keep our progress chart. Let’s not be forever taking our temperature, pulse, and respiration and thereby concluding that we’re hopeless. No, no, my friends! My hope is in Jesus, my righteousness is in Him, and when Satan tempts me to look at myself, my past failures and my present weaknesses, I will look to my Lord where my help lies. I’ll lift up my eyes unto the hills where Christ has gone to plead for all His saints, and day by day, at the sanctuary, I will gather hope for my poor heart and share it with others. What do you say?

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Is there somebody here this morning who has never accepted Jesus fully, but this morning as you hear the simple truths of salvation, you want to give yourself fully to Christ and accept His salvation through His blood? Would you stand? I’d like to pray for you.

Is there anybody here this morning that is not now a member of this church, but you believe that the seventh day is the Sabbath and that this is God’s church to get a people ready for the coming of Jesus, and although you’re not a member, you’d like to get ready to become a part of it? Would you stand and let us pray for you? Just remain standing, please. Oh, dear ones, you’re worth everything to Jesus. This is why the

third angel is flying in mid-heaven with the everlasting Gospel, for men and women just such as you. Aren't we glad?

I have another question. Is there some backslider here that once knew Christ and this message? Maybe you've stumbled over the faults of others. You haven't found much hope and help in other human beings; I don't blame you, friend. God lets them fail us sometimes so we learn to look where? Look to Him. But as you hear the simple story this morning, God touches your heart and somebody says, "Yes, I'm a backslider but with God helping me, I'm coming back this morning." Would you stand? God bless you, my brother. Is there somebody else? You're precious to Jesus. God bless you, my sister, God bless you. Be seated.

I have another question. Is there some backslider here that once knew Christ and this message? Maybe you've stumbled over the faults of others—you haven't found much hope and help in other human beings; I don't blame you, friend. God lets them fail us sometimes so we learn to look where? To look to Him. But as you hear the simple story this morning, God touches your heart. Somebody says, "Yes, I'm a backslider, but with God helping me, I'm coming back this morning," would you stand. God bless you, my brother. Is there somebody else? You're precious to Jesus. God bless you, my sister, God bless you. Be seated.

I have another question: Is there somebody here this morning, you may be a member of the church in good and regular standing, but you know that you and Jesus are not together. In this wonderful chapter in *The Great Controversy* on "Modern Revival," page 472—I commend it to you if you'd like to study further on what we've been studying this morning:

"The commission of a known sin silences the witnessing voice of the Spirit, and separates the soul from God" *The Great Controversy*, page 472.

Don't be fooled by these sophistries sifting in from Babylon that Jesus is so wonderful that He covers you even while you keep right on breaking His law. He doesn't do anything of the kind, my friends. I'm not talking about sins of ignorance. Naturally, He's covering our sins of ignorance, but this is talking about the willful commission of a known sin. It "silences the witnessing voice of the Spirit, and separates the soul from God." Don't get the tranquilizers of Babylon so you don't feel guilty. If you're breaking God's law, even though you're a member of the church, you're guilty. But there's a fountain filled with blood, and thank God, we can come again and again if we need to, and God knows we *do* need to.

And so, is there somebody here this morning who says, "Brother Frazee, there's sin on my soul. I know that I've been breaking God's law and doing it deliberately, and I'm sorry. I want to be washed in the fountain once again this morning," would you stand. Just remain standing. Let God be with you in soul. It may be Sabbath-breaking; it may be trouble in the home, animosity between husband and wife, unkindness

between parents and children. Children, have you been obedient to your parents, or have you been breaking their hearts by breaking God's law?

Thank God, you can be forgiven and not only forgiven but changed and cleansed. Dear children and youth, if you've been breaking that Fifth Commandment, stand up for Jesus this morning and give Him that disobedience. Has anybody here been robbing? Not robbing a bank, perhaps, but perhaps robbing God's tithe and offering? What does He say? Does He say, "Just come to Calvary and ask Me to forgive you and keep right on robbing the tithe"? Is that the Gospel? That is *not* the Gospel, my dear friends. He says, "Return unto Me and I will return unto you." Oh, is there somebody here this morning who will give up that robbing of God? Is there somebody that will covenant with God to restore the family altar in your home? Is there somebody here this morning who will give up the lustful thoughts and looks that have made your house—your spiritual house, your mind—a den of devils? Oh, how much lust is eating into the vitals of God's people today. I could go on with the list: appetite, pride, covetousness, gossip, criticism, faultfinding. Is there somebody else who God is talking to, that you know you need to make a decision to give up the thing that has stood between you and Jesus? Just stand up. God bless you, every one.

I'd like to ask this congregation, as we stand here like Hiram Edson on the morning of October 23, 1844, looking up into the Most Holy Place and seeing Jesus standing there before the Ark with upraised hands, shall we send Him the word that we're heart to heart with Him in getting rid of this sin business? Shall we send Him the word that our hope is in *Him*, not in ourselves—not yesterday, not today, and not tomorrow? We're just as helpless for tomorrow as we were yesterday, friends, but He's just as *strong* for tomorrow as He was yesterday.

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

And so this morning, would this congregation like to join me in saying, "Lord Jesus, we appreciate what You've done and are doing and will do for us, and we're sending You the word that we're heart to heart with You. Since You've put all *You* have into this, we're putting all *we* have into it, to accept You as Lord and Christ and to stick with You till the end, trusting in You to finish what You've begun." If you would, would you stand?

"Thou dying Lamb, Thy precious blood shall never lose its power till all the ransomed church of God be saved, to sin no more." We begin with the blood, we follow on with the blood, and it is the blood that carries us clear through to the kingdom of God.

[Elder Frazee sings, "There Is a Fountain Filled With Blood."]

Our precious Lord, with all our hearts, we thank Thee for the Gospel of Thy grace, shining clear and beautiful from the temple of God in Heaven.

We thank Thee for the sprinkled blood, the blood of His cross that our Savior presents at the mercy seat. We are trusting in His full atonement completely. We have nothing. Thou hast everything.

We thank Thee that Thou hast invited us to come. Bless these who have accepted Thee for the first time; bless these who have stood to enter into Thy remnant church; bless the backsliders and keep them close to Thy loving side, and bless all who have laid down definite idols at the foot of the cross this morning.

Together, oh, together, cleanse us afresh, anew, by the blood of Jesus and, together, keep us looking where the light is, where the hope is, away from the failures of our own lives and the faults of others, looking to Jesus, trusting His pledged word that He which hath begun a good work in us *will* finish it. We do trust Thee, Lord, and we thank Thee, in Thy own dear name, amen.

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