

# Living Sacrifice

#0170

Study Given by W. D. Frazee

“God is the LORD, which hath showed us light: bind the sacrifice with cords, even unto the horns of the altar”  
Psalm 118:27.

As you see the figure here is that of the ancient altar of burnt offering, the altar of sacrifice that's found in the court of the tabernacle. And of course, the altar was used for sacrifice centuries before the tabernacle was built.

That altar represented the cross. The cross where Jesus died was typified by the altar in the ancient dispensation. Here the animal of sacrifice was led. Here the sacrifice was slain. Here the sacrifice was consumed. This was true in type; it was true in antitype.

The apostle Paul, taking this symbol, makes an appeal to us:

“I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service” Romans 12:1.

Our text this evening suggests something very graphic. Bind the sacrifice with cords, even unto the horns of the altar. Tie it down. Why? It might get off. You remember that there came a time in the experience of Abraham when God said to that aged man, “Abraham, take your son, your only son Isaac that you love and take him up on the mountain, one I'll show you, and there offer him as a sacrifice.” Did Abraham obey? Yes. But it was not only Abraham's sacrifice, who else? Isaac. What kind of a sacrifice did Isaac become that day? A willing sacrifice. He could have rebelled. He could have resisted. But willingly, he allowed himself to be bound there on that altar. He was a voluntary sacrifice.

This is what God is calling each of us to be. Not to die, but to live—a living sacrifice. A dead sacrifice would have no problem in staying upon the altar, but a living sacrifice needs to be tied. “Bind the sacrifice with cords even unto the horns of the altar.”

I've been noting some comments in the inspired revelations that have come to this people on this matter of being on the altar, which is another way of saying “on the cross,” and of remaining there.

In *Counsel on Health*, page 381, I read:

“We must bind ourselves upon the altar with the strong

cords of faith and love, and let patients have a perfect work”  
*Counsels on Health*, page 381.

What cords are mentioned here? The strong cords of faith and love—faith to believe God, love to obey Him; love to surrender everything, faith to trust Him. These are the cords that tie us to the will of God.

In my last study with you, we were noting various ways in which we are tempted to choose and find our own way.

“...we like sheep have gone astray; we have turned every one to his own way...” Isaiah 53:6.

Whether that way be the way of deliberate and defiant rebellion or whether it be the way of evasion, choosing our way contrary to God’s will and excusing it, rationalizing. Or whether it be that way of doing the right thing for the wrong reason, doing what the law says, but doing it for selfish purposes. Whichever of those three roads we may go in choosing our own way, all of them made necessary the death of Jesus on the cross. And all of them make necessary a return on *our* part to the altar, there to find with Jesus the full and complete surrender of our way, and the choosing of God’s way.

Giving up our way is represented as going on the altar or going on the cross. So Paul says:

“I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me” Galatians 2:20.

Notice then, that the cross is central not only in what Jesus does for me on my behalf, in my stead, the cross also is central in my response to Christ’s invitation. Without the cross of Christ, He could not offer me salvation. And unless I accept the cross as the place where I meet with Him in sacrifice, I cannot accept that salvation. The cross is central in both—God’s part and my part.

Modernism has robbed the Christian church—those who’ve accepted modernism have been robbed of the cross and its meaning in the plan of salvation. Modernism leaves us with a Savior who is only human, and with a cross which at best is a martyrdom, not an atonement. But just as modernism has sought to rob us of the cross of Christ, its real meaning as the propitiation of our sins, so there is a lot of sentimental religion which robs the Christian, if he listens to it, of participating in the experience of the cross. There are plenty of people who are perfectly willing to assume that *Jesus* went to the altar, and they don’t need to. *Jesus* went to the cross, and they don’t need to. He bore it all for me, so there is no sacrifice that I need to make. This is very dangerous. Jesus is calling all of us to take the cross with Him. To come to the altar and place ourselves upon the altar and stay there. Bind the sacrifice with cords.

In this study tonight, I have in mind at least three classes of people. If there's somebody here tonight that has never given yourself to Christ in full surrender, then God is speaking to you of how to come to Him, how to join with Him. Second, I'm thinking of troubled saints who are having a struggle in their experience, trying to hang on to the world with one hand, and with Jesus and a Christian experience on the other. Or perhaps having made a full surrender, they are just on the point of leaving the altar where they have placed themselves. Oh, how God wants you, dear ones, to stay with the decision you have made, and keep making the sacrifice you've made. I have a third class that I want to study this subject with tonight: these are volunteers who want to be used by Christ in His service. You may be wondering just where you should serve, in what capacity or in what location. This study has a message for all of these.

"...bind the sacrifice with cords even unto the horns of the altar" Psalm 118:27.

I would like to share with you some selected statements from Volume 1 of the *Testimonies*. It's a wonderful thing to be a part of a movement that has had revelation from Heaven, dear friend. A wonderful thing. And so I'm going to read some things from this inspired source:

"Said the angel of God: 'Lay all upon the altar, a living, consuming sacrifice. Bind it with cords, if you cannot keep it there. Give yourself in prayer. Live at the altar'" *Testimonies for the Church, Volume 1*, page 169.

There are very definite and practical things we can do in helping ourselves to answer the prayers we ask God to do. For example, suppose my problem has been cigarettes, and I get down on my knees and I pray, "Lord, take this thing out of my life forever." What should I do with the package of cigarettes in my pocket? If I ask God to take it out of my life, should I take it out of my pocket? What do you think?

Now, you can think of a lot of things besides cigarettes that this applies to. The prophet is speaking here not of cigarettes, but of riches, worldly possessions, property, houses, lands, money, wealth of any kind.

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In some ways, it is a lot easier to give up cigarettes than it is to give up wealth and money. A man can see if he'll use his reason and intelligence, that tobacco is killing him. So for his own self-interest he ought to give it up.

Riches, wealth are not inherently bad. It's nothing about money that in itself is going to kill somebody. But do you remember that rich young man that came to

Jesus? Mark tells about him in the 10<sup>th</sup> chapter of his Gospel. Matthew writes it down in the 19<sup>th</sup> chapter of his book. What was it that Jesus invited that young man to do? Go home and sell all that he had and give to the poor, and he'd have treasure in Heaven. And he was to do what? Come and take up the cross and follow Jesus.

Did he do it? No. He wouldn't even go to the altar. Now, he'd doubtless been to the altar many times in the Jewish temple in its court and brought a lamb or a bullock—he'd gone through that. But Christ was trying to help him to see himself in that bullock, himself in that lamb. When the lamb is sacrificed, how much goes? All goes, his life is given. And Jesus was inviting this rich young man to make that sacrifice.

A sacrifice, in the meaning of our text tonight, is not simply some bad things like whiskey and tobacco that kill people that way; Jesus, when He left Heaven and came to the cross, didn't give up a lot of bad things so He could be saved. He gave up all the good things so others could be saved. And that's what's involved in giving the life to Christ, and in giving life in service. If you're going to be a volunteer for Jesus, if you're going to be a soul winner, it calls upon you not merely to give up the bad things that might kill you. God calls upon you to give up the good things, *everything*, all on the altar.

When that surrender is made, it makes a lot of things very simple. Notice this statement in *Messages to Young People*:

“The surrender of all our powers to God greatly simplifies the problem of life. It weakens and cuts short a thousand struggles with the passions of the natural heart”  
*Messages to Young People*, page 30.

What does it? The surrender of everything, the whole thing. You see that as long as we withhold something, we're wondering whether God's going to ask us for *that*. But if we surrender everything, then nothing God can ask for can be withheld; it's already His. We're just His stewards to distribute as He shall indicate. And this applies not only to wealth, but it also applies to our talents. The gifts that God has entrusted us with of speech, of singing, of music, of persuasion, of influence of any kind, all these are to be placed upon the altar. How much on the altar? All on the altar.

I remember when our little girl one evening, I was visiting her. She had been sick for a few days and was in the sanitarium. It was not long after she had come to us that we adopted her when she was eight years old. As I was visiting with her that evening, I said, “Would you like to have daddy tell you a secret?”

“Oh yes.”

“Well, I said, “I'm not sure whether this is going to happen or not, but Daddy might get a new car.”

“Oh,” and her eyes brightened. She said, “But wouldn’t that cost a lot of money?”

I said, “Yes, it would cost quite a bit.”

She said, “Daddy, if you’re going to do that, I’ll give you all my money.”

I thanked her. Several days later, as I was sitting in my room, she came in from her little room which joined ours up at Sunnyside, and she had a piece of brown paper. She handed it to me and stood there while I unwrapped it. Presently, there was a dollar bill. She reminded me of what she had said, and I thanked her.

Then she said, “Daddy, that isn’t all.”

So she went back to her room with the brown paper, and presently she came back. This time along with the dollar bill that she brought first, there was another dollar bill. After unwrapping that, she enjoyed watching my appreciation.

She said, “But Daddy, that isn’t all.”

So she went back and presently returned, and again we opened the brown paper, and there were the two dollar bills and some nickels and dimes and pennies. It added up to \$2. 43.

She said, “Daddy, that’s all.”

Oh, my friends, it’s a wonderful thing to give God all, what do you say? Even down to the pennies. What a shame to miss the blessing by holding on to anything, reserving anything. You know, there’s a song that we used to sing when missionaries left the home field for the foreign field:

I will go where you want me to go, Dear Lord,  
Over mountain or plain or sea.

That’s what it means to be on the altar, isn’t it? To go *anywhere*.

And somebody has added a stanza:

I will stay where you want me to stay.

It sometimes takes more love to stay on the altar where God has put us, than to be jumping here, there, and yonder.

May I be very frank with you? I’m concerned lest we think that every invitation to go somewhere in the work of God is a call from Heaven. I’m concerned lest our restless spirits see as signals of providence what might be the enemy seeking to make us more restless and more restless still by simply moving from place to place. I know there’s a danger the other way, and I can’t settle this for anybody else. But you’ll allow me to be very frank, won’t you, friends? Oh, that God may help us to

appreciate the glorious privilege we have of *staying* where God wants us as well as *going* where He wants us.

If God *is* calling you someplace else, He's doubtless calling you there to accomplish something that can only be accomplished by sticking with the job. Jesus says that any man who puts his hand to the plow and then looks back is not fit for the kingdom of God. Thank God, we can be fitted up if we'll be willing to be put under the tools of God—chiseling, planning. Lay all upon the altar a living, consuming sacrifice.

On this last point that I've been speaking of, I found something very interesting here again in *Volume 1*:

"The future usefulness of young preachers depends much upon the manner in which they enter upon their labors. Brethren who have the cause of God at heart are so anxious to see the truth advance that they are in danger of doing too much for ministers who have not been proved, by helping them liberally to means and giving them influence. Those who enter the gospel field should be left to earn themselves a reputation, even if it must be through trials and privations. They should first give full proof of their ministry" *Testimonies for the Church, Volume 1*, page 443.

Many of you've heard of Bill Dull and his pioneer work in West Virginia. But no committee, either conference committee or self-supporting committee, backed him with means when he went into a dark county surrounded by dark counties. He went in there with his two hands and a heart full of love, and he and his little wife started to give of themselves to the people of that community. It cost them hard work—it cost them privation, it cost them self-denial. But thank God, there's a beautiful church there in Spencer now, and a fully organized Seventh-day Adventist church witnessing to the truth all through those mountains.

There are young people here tonight that God will be calling to go out in pioneer work. Oh, I trust that somehow you'll be spared getting too much help. I hope if you are not spared it, I hope you'll know what to do with the temptation when it comes. I hope you'll see the call to pioneer work as the call of the cross; the invitation to put your life upon the altar, and to stick there. What were those cords that were to bind the sacrifice of ourselves to the altar? Faith and love. Faith that says, "I know God has called me to His work. I believe His promise that He'll take care of me." Love that says, "Lord, I'm willing to stick with this even if it kills me."

Did the cross kill Jesus? It can't do anything worse to you. It took Livingstone's life in Africa to open up that continent. It's taken the lives of many a missionary before and since. Oh, the closing work of this message, the triumph and close of this message will be made possible because men and women, old and young, put their lives upon the altar and *tie* them there.

You see, today society has gone literally crazy on this matter of security. Nobody wants to do anything unless everything is guaranteed, everything is

underwritten, not only in the present but on into the future. People 25 years old are talking about retirement benefits, looking ahead to those golden days.

“...bind the sacrifice with cords, even unto the horns of the altar” Psalm 118:27.

*Volume 1*, page 241: “Do not sit down in Satan’s easy chair.” What’s the prophet talking about? I’ll read it:

"In a divided, halfhearted life, you will find doubt and darkness. You cannot enjoy the consolations of religion, neither the peace which the world gives. Do not sit down in Satan’s easy chair of do-little, but arise, and aim to the elevated standard which it is to your privilege to attain. It is a blessed privilege to give up all for Christ” *Testimonies for the Church, Volume 1*, page 241.

Is it? Will you say that with me? “It is a blessed privilege to give up all for Christ.” Do you mean it? Again:

“It is a blessed privilege to give up all for Christ” *Ibid.*

How many want to say, “Yes Lord, I will”? Praise His name.

Now the Devil saw you raise your hand, and he’ll think up some way to put you to sleep on the matter. He’ll think of some way to give you a good excuse for coming down from that altar. He’ll think of some errands you need to do that’s not on the altar. Some ambition that you want to satisfy that isn’t on the altar. Some place you want to visit, some indulgence that you want to experience. Something not wicked, just something to please self that would take you from the altar.

What did everybody at Calvary suggest to Jesus that He do about the cross? Come down from the cross. Some did it in jest. Some did it in sarcasm. Some did it hoping that He would. The thieves hanging there on crosses by Him said, “If you are the Christ, save Yourself and us.” Many people would like to have Jesus and themselves lifted up from all suffering, sorrow, privation, discipline, and sacrifice. But my friends, if we’re to share the crown with Him *someday*, we must share the cross with Him *this day*.

Is Christ still on the cross; is He still on the altar? Is He? Do you remember that picture in Revelation 5? There in the midst of the throne and the angels and the living creatures and the elders, John saw a Lamb as it had been slain. Yes, Christ, in a sense, is still on the altar. In a sense, He is still on the cross (*Education*, page 263 makes that clear). And you and I are invited to share the sorrows and woes of those around us as Jesus shared and is sharing, the sorrows and woes of the whole human race.

In the book *Counsels on Stewardship*, page 30, we are told that the place to meet God is at the altar of sacrifice. The cross marks the place where Jesus came from Heaven to the lowest depths. He could give no more. He could do no more.

The cross is the place where He gets as near to sinful humanity as He could get. He came where we were. If we want to meet Him, we will meet Him at the cross. But that cross is not merely the place where we see what He has sacrificed for *us*. It's the place where we learn what we are to sacrifice for *Him*.

This is what Paul experienced on the Damascus road. From that hour, life for him had but one meaning. His position in the Jewish nation, his wealth, his education, his eloquence, all his abilities, and everything in this world he made a heap of, and turned away from it all. He did for Jesus what the rich young man failed to do. He accepted the invitation that the rich young ruler turned down. Perhaps he took the place that the rich young ruler could have had. Perhaps he did the work that young nobleman could have done.

I know this, friends: all the way through, he kept his eyes on that cross. All the way through, he kept himself on that altar. He summed it up in three words:

“...I die daily” 1 Corinthians 15:31.

And this is the echo of the words of Christ:

“...If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me” Luke 9:23.

Isn't it wonderful, friends, that we can share with Jesus? “Take up the cross daily and follow Me.”

You have longed for sweet peace, and for faith to increase,  
And have earnestly and fervently prayed;  
But you cannot find rest, or be perfectly blessed  
Until all on the altar is laid.

I base this on over 50 years' experience in trying to help other people find the Lord and know the Lord. Very few people ever make a full, complete, unreserved surrender. I don't mean they *can't*. I mean they *don't*. There is some little shelf behind the door where some idol god is hidden. And those who come and go may never see the little shelf. It is possible to fool ourselves and make ourselves think that we have made a full surrender when we haven't at all.

Notice this:

“Many have taken the sacrifice from God's altar” *Testimonies for the Church, Volume 1*, page 140.

“Those who have this covetousness in their hearts are not aware of it” *Ibid*.

I may be hanging on to things that God wants me to give up, but I may not be aware of what's going on. Only the searchlight of the Holy Spirit, shining into every chamber of the heart, can reveal the things that need to be surrendered—given up. Is your all on the altar of sacrifice laid?



“...bind the sacrifice with cords, even onto the horns of the altar” Psalm 118:27.

The cords are faith and love.

Is there somebody here tonight who believes that God brought you to this meeting to make a decision? It may be a decision to give yourself to Jesus fully, completely, unreservedly for the first time. It may be a decision to give up something that God is talking to your heart about tonight that you've been withholding from Him. It may be a decision to volunteer for a service, wherever God calls you, giving up your worldly ambitions, your human plans. Being willing to go wherever His providence assigns, and equally willing to stay where you're needed, even if the going is rough. Whatever the decision that God is talking to your heart about tonight.

I know that God has brought somebody here to listen to this message and to do something about it. And if you're somebody that God is calling right now, to make a decision on something you've heard tonight, something that God's Spirit has whispered to your heart tonight, I wish you'd just stand and with bowed head talk to Jesus. Just remain standing, and as you close your eyes, shut out all else. Meet the Master at the altar of sacrifice; meet Him at the cross. See Him giving everything for you. “Bind the sacrifice with cords, even onto the horns of the altar.”

I'm glad to see so many, both young and old, standing. We all have our struggles, friends. Sacrifice is not pleasing to the natural heart. But it's a wonderful thing to love somebody enough to want to suffer with them if they're suffering. Am I right? Jesus is so thankful to have us share with Him His sorrow and sacrifice for this work. Oh, I'm so glad for everyone.

[Audience joins Elder Frazee in singing “I'll Follow Thee My Savior.”]

Now I'd like to give an opportunity to any of you who are standing to come up here and bear your testimony. Just in a few words, express your commitment.

[Testimony service]

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