

His Cross and Mine

#0311

Study Given by W. D. Frazee—May 14, 1977

The text is Galatians the 6th chapter, the 14th verse. The man who penned these inspired words had been one of the greatest haters of Jesus Christ the world ever saw. But in the providence of God, something happened that changed his life. He met the Savior on the Damascus road, and life was never the same after that.

“But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom...” Galatians 6:14.

Or the margin says “whereby.”

“...the world is crucified unto me, and I unto the world”
Galatians 6:14.

To Paul, the one great object was the cross of Christ. He bore it all through Asia Minor, over into Europe, through Macedonia and Greece, and finally even into Rome. And he found converts among those of Caesar’s household. Through all his work, the power was the power of the preaching of the cross. We shall be studying this theme a million, million years from now. We shall never exhaust it.

Tonight there are two things about the cross that I would like to study especially. The first is Christ’s purpose in taking the cross that we might be forgiven and saved and find joy. When we look deeply into the purpose of God, we see that everything He plans is for man’s benefit. As a loving Father, He wants to make His children happy. He knows what will make us happy, for He made us.

Fish like water and God made plenty of it for them. I was noticing up in the lake this morning those fish just moving around in that lake just like they were made for it and it was made for them. And of course, that’s true. But you and I would find it hard to exist very long where they are. We’re made differently. If they were brought into our environment here, they’d say, “I can’t take it. Can’t stand it.” They’d soon die.

You and I are not fish. We’re men and women made in the image of God. My point is, God has created an environment, conditions for each form of life. And He’s made you and me in such a way that we can never be happy without Him. We can never be happy without obedience to His law. As the Scripture says in Proverbs 29:18:

“...He that keepeth the law, happy is he” Proverbs 29:18.

That’s another way of saying that the law was *designed* for our happiness. An infinite God could survey all possible ways of doing anything, and among a hundred

thousand different ways or methods, He selected the *one* which would bring the greatest happiness—that's His will, His law. That's what it's all about, to make us happy.

Jesus said to His disciples:

"These things have I spoken unto you... that your joy might be full" John 15:11.

And if our joy is full, then we're joyful, aren't we?

David sings:

"Thou wilt shew me the path of life: in Thy presence is fullness of joy; at Thy right hand there are pleasures for evermore" Psalms 16:11.

Now, since "sin is the transgression of the law" (1 John 3:4), it follows that sin results in unhappiness rather than happiness. It's true that Satan has a lot of make-believe fun, pleasure (call it what you will), with which he allures those that listen to him, but this is fictitious. As the pleasure of the drunkard is a fictitious pleasure, the euphoria he experiences is not real. It's imaginary. It's brought by putting to sleep some of the sensitive cells of the brain.

So it is with all kinds of sin:

"There is no peace, saith my God, to the wicked"
Isaiah 57:21.

But peace is made, Paul says in Colossians 1, by the blood of His cross. How does the blood of the cross bring us peace? By taking away the sin which spoils the peace. And how does it do this? By revealing to us how hateful sin is and how good God is.

When we come to Calvary, as we see the soldiers and the rabble, the scribes, the Pharisees, the passersby, all joining in ridiculing and abusing our Lord, when we remember that He was perfectly innocent, then we begin to discern the nature of the inspiration which possessed them, which was Satan himself. And we see that sin can bring only cruelty, suffering and death. Satan contrived and planned to make the death of Jesus as cruel as possible. This was true physically; it was true mentally.

But beyond all this, we must remember that the sins of all men were placed upon Him. It wasn't just what those men who chanced to be at Calvary did. It's what all men in all ages of sin have done.

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

Peter testifies:

“...Christ... suffered for sins, the Just for the unjust, that He might bring us to God...” 1 Peter 3:18.

So, the suffering that Jesus endured on the cross was far beyond the physical. And all of it is to help you and me to discern how bad sin is.

Among other lessons, we will reflect upon this fact as we look at the cross: that if sin did that to Jesus, it will do it to us if we stick with it. If it cruelly crushed out His life, it will cruelly crush out our lives. This is the nature of sin.

Who do you suppose it was that designed with careful planning the poisons of tobacco to produce lung cancer? Who do you suppose it was that planned the disarrangement of the normal diet so as to produce atherosclerosis and coronary attacks? Who do you suppose it was that designed the molecule of ethyl alcohol with its uncanny effects upon the forebrain, leaving the body of man to proceed with death-dealing experiences while his conscience is put to sleep?

No, dear friends, when we deal with sin, we are dealing with an intelligence, a cunning, demonic intelligence. And at the cross, we see Satan unmasked, his character exposed, his plans revealed.

And any intelligent person will say as he looks at it, “I don’t want any more of that. I don’t want to go that road. I don’t want that to happen to *me*. Neither do I want to continue to burden the heart of Christ with my sins. I want the object of the cross to be accomplished in separating sin from my life.”

And how can this be? Here we come to the mysterious and wonderful plan of God of substitution. God has arranged, and here is something far beyond the logic of human reason; it is rather, the revelation of divine love—God has arranged that as I come to Calvary, if I’m willing, the death of Christ can be substituted for my death. His bearing my sin can be substituted for my having to carry it and bear it. The death which would eventually fall upon me and *will* eventually fall upon me if I cling to sin, that death Jesus takes for me on the cross.

And so, it is written in Galatians 1:4 “[He] gave Himself for our sins...” And so, when I come to Christ and give Him my sins, His blood covers my transgressions. His death satisfies the penalty of the law. His righteousness covers my poor life. And as He takes my sins, I take His righteousness. As He takes my death, I take His life. Isn’t it a wonderful transfer, my dear friends, that takes place?

That happens by faith, that is, by believing God, by believing God. You know, if I were to make an offer here tonight (which of course I don’t have the money to make), but if I should make an offer here tonight that I would pay the debts of everybody here, I imagine I’d have several people waiting to see me after the meeting tonight. What do you think? Yes. Pay the debts.

There might be somebody here tonight who only owes \$50. It would be wonderful to have that paid, wouldn’t it? But suppose your debts are a thousand dollars. What a relief to go out of here tonight free of debt. There might be

somebody here tonight \$10,000 in debt. That would really be something, wouldn't it, to get it all paid.

Oh my friends, thank God at the cross an infinitely greater debt than any debt of money is provided for.

“There is a fountain filled with blood,
Drawn from Immanuel's veins;
And sinners plunged beneath that flood,
Lose all their guilty stains.”
Seventh-day Adventist Hymnal, #336, first stanza.

Someone has put it in verse like this:

“Rest, weary soul!
The penalty is born, the ransom paid,
for all thy sins full satisfaction made;
Strive not to do thyself what Christ has done,
claim the free gift and make the joy thine own;
No more by pangs of guilt and fear distressed,
Rest, sweetly rest!”
“Rest, Weary Soul! Rest” by Jane Laurie Borthwick.

The human heart so often thinks, “But oh, I want to do something. I ought to do something. I must do something.”

My dear friends, on the point we're studying, you can't do anything to pay the debt because the debt is death, and if you pay the debt, you die and never live again. If you pay the debt, you die, and that's it. I don't want to pay my debt. Do you? No, I don't. And Jesus laid down His infinite life for a finite period that my finite life might be joined with His for an infinite period, eternal life.

“...The gift of God is eternal life through Jesus Christ our Lord” Romans 6:23.

You cannot suffer enough for your sins to in any way make atonement for them. No consequence of transgression that you experience in any way expiates or atones for the iniquity. Not a bit of it, my friends, no.

You hear people say sometimes, “I think I've suffered enough.”

Suffered enough for what? Why my dear friend, your suffering can never pay the debt of sin, never, never. But there is One who has died *for* you and paid the debt.

“Jesus paid it all,
All to Him I owe;
Sin had left a crimson stain;
He washed it white as snow.”
Seventh-day Adventist Hymnal, #184, chorus.

“Rest, weary soul!
The penalty is borne, the ransom paid,
for all thy sins full satisfaction made;
Strive not to do thyself what Christ has done,
claim the free gift and make the joy thine own;
No more by pangs of guilt and fear distressed,
Rest, sweetly rest!”
“Rest, Weary Soul! Rest” by Jane Laurie Borthwick.

It's a wonderful thing to experience the freedom from guilt that trusting in Jesus brings. That which can never be attained through mere human effort is ours as a present, a gift, by accepting the finished work of Christ upon the cross. Oh, I'm thankful for that tonight. What do you say? My dear friends, it's yours if you'll receive it. It's yours if you'll receive it. Christ has died that you might have it.

But now, let's look a little further. All that we have studied so far tonight, I might sum up in these expressions as they might come from the lips of Christ. “I cannot make you happy unless I take the cross.”

You see, Jesus must die for me. He must take my sins upon Himself that those sins may be forgiven and that I may be relieved of that burden. Thank God, He's done it. So, my happiness depends upon His suffering. My pardon depends upon His cross. My life depends upon His death. Yes.

He says, “I cannot make you happy unless I take the cross.”

But now, listen: “I cannot make you happy unless *you* take the cross.”

Turn to Matthew the 16th chapter, verses 24–25. Let's hear Jesus talking. The background of this statement is an experience that Jesus had with His disciples several months before the last trip to Jerusalem. He opened up the future to them and foretold his approaching sufferings and death.

And as Christ told of the betrayal, the judgment hall, the scourging, the crucifixion, Peter took him and rebuked Him. He said, “Master, this will not be to You. Don't go that road. This should not happen to You. You're Lord and Master. You shouldn't be spit upon and beaten and nailed to a tree” [a paraphrase of Matthew 16:22].

But Jesus said:

“Get thee behind Me, Satan: thou art an offence unto Me: for
thou savourest not the things that be of God, but those that
be of men” Matthew 16:23.

Now, with this background, the 24th verse, will you read it with me:

“Then said Jesus unto His disciples, If any man will come after Me, let him deny himself, and take up his cross, and follow Me” Matthew 16:24.

You mean there’s a cross for me, too? Oh, yes. As the old hymn asks:

Must Jesus bear the cross alone,
And all the world go free?
No, there’s a cross for everyone,
And there’s a cross for me.
Seventh-day Adventist Hymnal, #328 first stanza.

That’s what He says here:

“...If any man will come after Me, let him deny himself, and take up his...” Matthew 16:24.

What? Not his rocking chair. No, no.

“...his cross, and follow Me” Matthew 16:24.

You know, dear friends, we think about the cross today; we think of it as an emblem of the Gospel. But the people that Jesus was talking to had no such idea. The cross to them illustrated the power of a heathen empire which through that cross exercised its cruel power in suffering and death to its worst criminals. The cross was the place where the worst of men met their death, a cruel death that occupied hours and days of torture.

And so Jesus says, “Do you really want to follow Me? I’m going to the cross. You’ve tried to turn Me back, but I’ll not be turned back for I know that not a one of you can be saved unless I go and take the cross” [a paraphrase of Matthew 16:24].

But He says, “There’s something else I must say. Not only must I go to the cross. *You* must come and go with Me. You must share My suffering, My death.”

Let me hasten, dear friends, to say, we in no sense in sharing Christ’s death make *our* acceptance of His cross an atonement. He provides the atonement solely, fully, by His merits. But unless we enter into the experience of death to sin that the cross represents, then for us, His death is in vain. His cross on which He suffers for us must bring us to *our* cross where *we* lay down our lives for *Him* and give up sin “that the body of sin might be destroyed” (Romans 6:6).

And as the cross on His part represented, manifested, displayed utter self-denial, so it must be with us. And so, He adds in verse 25:

“For whosoever will save his life shall lose it: and whosoever will lose his life for My sake shall find it” Matthew 16:25.

That’s the paradox of the Gospel. It seemed to those who were watching Calvary that Jesus was throwing His life away. It seemed to those who observed the

life of the apostle Paul that he was throwing *his* life away. Paul acknowledged that it looked that way. But in the words of our opening text, he said:

“God forbid that I should glory, save in the cross of our Lord Jesus Christ, whereby the world is crucified and is become dead to me, and I unto the world” Galatians 6:14
(marginal reading).

You know, if you look through certain kinds of glasses, the landscape looks entirely different. The Christian looks at this world with its sin and folly through the cross. And the cross, the instrument of death, shows this world as a dead life, not worth it. But equally true, the world looking at the Christian from the other side of that same cross says, “That man is throwing his life away. I don’t see what he sees in what he’s doing. It looks to me like a dead life.”

And you know, you can tell whether you’re really a Christian or not by this simple test. Test your vision. Have an eye test. If this world looks attractive to you, if, on the other hand, the Christian life looks rather dead, rather somber, rather gloomy, rather depressing, rather unsatisfying, you’re not converted. You haven’t been born again. You are of the world.

But oh, my friends, if you have come to Calvary and given your life to Jesus, if the drops of blood from His wounded hands and feet and side have dropped upon you, and you’ve accepted His death instead of yours, and then have given your life to Him that sin may be crucified in your life, then I say to you, this world looks dead. You don’t choose it anymore. And the life of Jesus, self-denying, sacrificial as it is, is that which you want more and more and more to enter into. That’s it.

May I say to you, friends, I’m alarmed as I see the tendency here in America today, both in the world and in what is called the church, to pile up money and the things that money can buy in the vain endeavor to satisfy human desires with material things. I say to you it is a futile, a futile thing. While never did so many people have so much of what’s called the good life, it is equally true that never were so many people dissatisfied, unsatisfied, unhappy, restless and downright miserable as at the present hour.

And the reason is very simple: God never made human beings to satisfy their longings by selfishness. We don’t tick that way. Some nerve endings can be tickled by the indulgence of appetite and passion. Some of the ambitions and lusts of the human mind may seem to be satisfied as the greed for gain or the ambition for fame or position is indulged. But my dear friends, there are deeper longings in the human heart, the longings for love, the longing to be loved, the longing to manifest love, to express love.

And may I tell you very simply, love is not selfishness. Love is not selfishness. And selfishness is not love. And whether selfishness manifests itself in the crude, low-down, beastly habits and practices of multitudes, or whether it exhibits itself in the more refined and sophisticated ways, it is contrary to the character of God, for God is love. And how does love manifest itself? Love manifests itself in the desire to please.

Someone has put together this little acrostic of how to be happy—where our love, our interest, should be: Jesus first, others second, yourself last, J-O-Y. See it? Jesus first, others next, yourself last. That's heaven's recipe for happiness. And it is accepting that which is represented by you and me going to the cross ourselves.

Paul says:

"I am crucified with Christ..." Galatians 2:20.

And so—don't miss this—as the heart of the Gospel is Christ crucified upon the cross, giving His life that others may be saved, as that's the heart of the Gospel, so the center and core of my acceptance of the Gospel is my embracing that cross and sharing with Jesus in sacrifice and self-denial.

Turn to John the 12th chapter 23rd verse. These words were spoken just a few hours before Christ hung upon the cross:

"And Jesus answered them, saying, The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of wheat..." John 12:23–24.

That is, a grain of wheat.

"...fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal" John 12:24.

As the only way grain can be perpetuated is for that wheat, that corn, that barley, to fall into the ground and die, and from that seed buried in the sod springs an abundant harvest, so Jesus knew that if you and I were to be redeemed, *He* must fall into the ground and die. Thank God, He did.

But He says in the 26th verse:

"If any man serve Me, let him follow Me..." John 16:26.

You and I, too, are called to fall into the ground and die.

"Jesus, I *my* cross have taken,
All to leave and follow Thee;
All things else I have forsaken;
Thou from hence my all shalt be."

Seventh-day Adventist Hymnal, #325, first stanza.

Oh, my friend, I pray that God may write this double lesson upon our hearts tonight.

In the *Review and Herald* of April 16, 1901, the messenger of the Lord writes:

“From the cross has gone forth the proclamation that no one who lives for self can be benefitted by the death of Christ” *Review and Herald*, April 16, 1901.

“From the cross has gone forth the proclamation that no one who lives for self can be benefitted by the death of Christ” *Ibid*.

This is not to say that we must become unselfish, self-denying before we can come to Jesus. Oh, no. It's the other way around. As we come to Jesus and see what He has given for us, love springs up in our hearts, and we desire to give ourselves to Him. Oh, let us do it, friends. Let us not—oh, let us not think of Calvary as a place where Jesus paid the debt for our sins so that we could keep right on with the program of selfishness. Let's not think of it that way at all because that isn't so.

What a shame it would be for Jesus to suffer so that we can keep right on doing the things that made Him suffer. I don't want any of that. Do you? That's a false Gospel. It's not the Gospel of the Son of God upon the cross. Rather, let us thank God for the privilege of giving up the thing that caused His suffering, that's sin, crucifying selfishness, and joining with Him.

Now, I'd like to have you think of this as it relates to medical missionary ministry. I hope every one of you here tonight either already is or will be a medical missionary. Let me define my terms. A medical missionary is somebody who gives his life to Jesus to help lift the load of the sorrow and sickness and pain and sin of this old world. He may do it as a minister. He may do it as a physician. He may do it as a nurse. He may do it as a teacher. He may do it as a farmer. It may be done in the home, in the community, in health education, in studying the Bible with people, in praying with people, at the sickbed, around the family altar, helping people with their problems.

Do you know anybody that has any problems? Do you know anybody that doesn't have some problems? Ah friend, the medical missionary is one who has dedicated his life with Jesus to lifting the load, solving the problems of the human heart.

Just very briefly, I would like to have you think at this time of two great things in the health work, the medical missionary program, which act to cut right across selfish inclination. Let's think of the matter of appetite. You know, appetite is one of the strongest powers in human life. People like to eat, don't they? Yes. They like to eat.

I remember one person that I heard years ago. I heard her say this. She was being told about what would happen if she kept on the way she was eating, and she was urged to go on a proper diet. Do you know what she said?

She said, “I'd just as soon die as starve to death.”

So that's what she did. She killed herself with diabetes and heart failure brought on by her habits of eating.

There are many ways in which Satan tempts to indulgence: liquor, tobacco, every drug habit which weakens the physical and the mental and the spiritual nature. All of these things are ways in which Satan tempts to the indulgence of appetite.

My point is the health message that God has committed to His people calls men to the cross. And as we see what Jesus has paid for the human family, we see that we are too valuable to waste our lives in indulgence. And that health message says, "Deny the unnatural appetites. Crucify the appetite for liquor, for tobacco, for tea and coffee. Crucify that inordinate appetite which leads to overeating and with its resultant harm to the human body. Crucify everything that weakens the body, and build a physique and a brain that will bring glory to God."

"Whether therefore ye eat, or drink, or whatsoever ye do,
do all to the glory of God" 1 Corinthians 10:31.

My point is, to accept that means that a man must accept the cross. In other words, he must say "No." He must say "No" to some things. Can you do it? With Jesus, you can. Looking at *His* cross, you can accept *your* cross. And as you accept the cross and lift the cross, you'll find it'll lift you out of every degrading, debasing habit, and make you a man, a woman, to reflect the glory of God.

But that's only half of it, friends. The health reform and medical missionary message is also a call to dedicate the life to sacrificial service for others. If there's anything that should call upon our sympathies, it is to see human beings in sickness, in pain, in misery, brought on by their wrong habits.

Is not that a challenge to every Christian heart to say, "Lord, take my hands, my feet, my voice, my mind; use me to help lift that load of misery off a human being." Do you see what I mean, friend?

If you were the Devil, what would you do about it? I'll tell you what he *has* done about it, friend. He's tried to take everything he can of the whole health program and turn it into one of the greatest mercenary, commercial things that has ever been seen. And thus, that which God intended to be a revelation of His mercy, His love, becomes just the opposite.

Oh, I pray that everyone here tonight may sense the joy of joining with Jesus in dedicating your life to one thing—the revelation of the love of Jesus in unselfish ministry, sacrificial service for others. And the paradox of it is that that's the way to be happy. And the reason is very simple. You were made to operate that way.

There's nothing that can satisfy a fish but water, friend. You can bring the most expensive liquid from the world's greatest laboratories and put the fish in it, and if there isn't water there, he'll die, he'll die. There's nothing that can satisfy your lungs but air, and there's no mixture that any scientist can invent or put together that will take the place of it, just good, pure air.

And the same God that made the fish for the water, and made you and me with our lungs for air, has made our heart, so there's nothing that can satisfy us but love. That's right, nothing but love. And love, I repeat, is not selfishness. Love is

self-denying, sacrificial in its nature, and it seeks for avenues to reveal itself in unselfish ministry. Instead of running *from* the opportunity to serve, it runs *to* it, it runs to it.

But listen, you and I can never reach that glorious goal merely by resolving to be more kind, more tender. The first step is *not* to love your neighbor as yourself. The first step is to love God with all the heart. And until you and I have been to Calvary and accepted the death of Jesus, the Just for the unjust, we are not prepared to accept His cross as the place where we give our lives to Him.

The sequence is plain. I come to Jesus and see Him dying for me. Then I give my life that I may die with Him. I see Him giving Himself as an offering for my transgressions. I give up the sin and accept His atonement. And then, I consecrate my life to Him that He may work through my hands, speak through my lips, and love through my heart.

“Jesus, I my cross have taken,
All to leave and follow Thee...”

Seventh-day Adventist Hymnal, #325, first stanza (partial).

Oh friends, I'm thankful tonight for the wonderful Gospel of the Son of God. What do you say?

Now, I want to give an invitation tonight, dear friends. I want you to think very carefully of what I'm about to say. The key to the response of every heart is the human will, the human choice. In your automobile, you have a little place where there's a slot, and you put a key in, and you turn it. And what happens? The motor starts. That key that starts this experience in your life is your will responding to the appeal of Jesus as He gives His life for you upon the cross.

Remember friends, that it takes more than a great sight to make a great impression. Remember, that right while Jesus was giving His life there upon the cross, there were multitudes who ridiculed him. But there was one man hanging there on a cross by His side whose heart responded. And he said, “Lord, remember me.” “Lord, remember me.” What did *he* get? He got salvation. You and I can get it too. You and I can get it too.

How many of us would like to send Jesus the word tonight that we choose to accept His gift of love and to share with Him? May I see your hands? Thank the Lord for everyone.

Now, I'd like to have us sing with new meaning number 276 [Old Adventist Hymnal (1941)]

“My Jesus, I Love Thee, I know Thou art mine;
For Thee all the follies of sin I resign;
My gracious Redeemer, my Savior art Thou;
If ever I loved Thee, my Jesus, 'tis now.”

Seventh-day Adventist Hymnal (1986), #321, first stanza.

And while we sing these sweet words of response, there's somebody here tonight that will want to come to Jesus maybe for the first time, maybe because you've lost the way and want to come back, maybe because even though you've been walking in the life with Jesus, you see tonight that there's something that's been keeping you from Him, something, some idol in your life that has hindered the work of Jesus. If there's a decision that Christ is calling you to make, come and kneel down here at the altar and pray for yourself, and we'll pray with you.

“My Jesus, I Love Thee, I know Thou art mine;
For Thee all the follies of sin I resign;
My gracious Redeemer, my Savior art Thou;
If ever I loved Thee, my Jesus, 'tis now.

I love Thee because Thou has first loved me,
And purchased my pardon on Calvary's tree;
I love Thee for wearing the thorns on Thy brow;
If ever I loved Thee, my Jesus, 'tis now.

I'll love Thee in life, I will love Thee 'til death,
And praise Thee as long as Thou lendest me breath;
And say when the death dew lies cold on my brow,
If ever I loved Thee, my Jesus, 'tis now.

In mansions of glory and endless delight,
I'll ever adore Thee in heaven so bright;
I'll sing with the glittering crown on my brow,
If ever I loved Thee, my Jesus, 'tis now.
Seventh-day Adventist Hymnal (1986), #321.

Now, we're going to have prayer for these, and is there someone in the audience that's having a special battle with the enemy, and you'd like our prayer as we close? Just raise your hand. All right, dear ones.

Now, after we have had this benediction prayer, I'm going to have a little after-meeting for these that have come forward. You, who are kneeling, just take the front seats. We'll have our little after-meeting. And any of you in the audience that would like to stay, just press your way up toward the front and join us. And the audience will please quietly withdraw so that we have a quiet place here for our little after-meeting, and God bless you all.

Let us kneel. Brother Cook will pray.

[Brother Cook] Heavenly Father, we thank you this evening for the message of the cross. We thank Thee for Jesus' sacrifice, and we choose this evening to give our lives in sacrifice for Him. We choose to hear the words, "...Son, be of good cheer; thy sins be forgiven thee" (Matthew 9:2). We choose to hear the words, "Go ye therefore, and teach..." and make disciples (Matthew 28:19).

. And we thank Thee this evening, Father, for the power of the cross and for its provision for *our* lives. We choose to give ourselves to Thee just now, and we thank Thee for accepting us in the worthy name of Jesus. Amen.

[Elder Frazee] Dear Lord, our hearts are agreed to these requests. We know that Thou art here by Thy good Spirit, ready and willing to help. We know Thou hast heard each trembling soul, and as we place our hands in the hand of Jesus, we believe that Thou dost forgive our sins, we believe that Thou dost place Thy righteousness to our credit, that we are accepted in the Beloved. We thank Thee in Jesus' name, amen.

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W. D. Frazee Sermons
435 Lifestyle Lane, Wildwood, GA 30757
1-800-WDF-1840 / 706-820-9755
www.WDFsermons.org
support@WDFsermons.org