

Two Things to Give Up

#0411

Study Given by W. D. Frazee—September 15, 1972

It is very important in the Christian life that the first steps be right. In 1 John the first chapter and the ninth verse, we have a wonderful promise that many of you can quote from memory. Perhaps, we might repeat it together just now:

“If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness” 1 John 1:9.

The promise of forgiveness is to those who do what? Confess. There is a condition. If we meet the condition, we have the promise.

There are many who have been Christians for many years, seeking to follow the Lord that have doubts at times as to their acceptance with the Master. Doubts are bad things. They can hold a person back. They can hold him down. They can depress him. It is our privilege, dear friends, if we meet the conditions, to have peace in our hearts because we know we’ve been accepted by Jesus.

As I’ve been thinking of it lately, I’ve been impressed with this fact. That there are two things that we need to give up, two things that we need to fully turn over to Jesus if we would have the peace and joy of knowing that we’re fully accepted.

The first we’ve covered in this opening text, 1 John 1:9. Turn to Titus the third chapter beginning with the fourth verse, and we’ll look at the other. And then, we’ll study these for a bit.

“But after that the kindness and love of God our Savior toward man appeared, Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost” Titus 3:4–5.

Now, you notice he says here that he saved us not by what? Not by works.

“Not by works of righteousness which we have done...” Titus 3:5.

Along with giving up our sins, we need to give up our righteousnesses.

“Well,” you say, “that sounds strange.”

Let me study it with you for a little. Do you know it’s harder for some people to give up their righteousnesses than it is for them to give up their sins? But both of these surrenders are involved in having the peace of Jesus in our hearts.

The prophet Isaiah tells us:

“But we are all as an unclean thing, and all our righteousnesses are as filthy rags...” Isaiah 64:6.

Our what are as filthy rags? Righteousnesses. Now, if he'd said, “All our *sins* are as filthy rags,” we would probably say, “Yes, I understand that.”

Sure. Sins are filthy things. But he says:

“...All our righteousnesses are as filthy rags...” Isaiah 64:6.

What does that mean? It means just what it says. The good things that we do, compared with God's perfect standard of righteousness, those things are as filthy rags.

You remember that the Scripture says that God wants to make our sins white as snow [a paraphrase of Isaiah 1:18]. I grew up in a part of the country where we never saw snow fall. But when I was 24 years old, I was called to a state for evangelistic work where there was plenty of snow.

I remember the October morning that I looked out my bedroom window and, for the first time, saw snow falling. And oh, what a beautiful white blanket it was covering everything.

Sometime during that winter, I remember going out and seeing the white sheets on the line, but they didn't look white against that white snow. Oh, how *unwhite* those white sheets looked even after they'd been laundered compared with that white snow.

And I want to tell you something, dear friend. After you and I have done our best to clean ourselves up and get ourselves in shape, all our righteousnesses are as filthy rags compared with the righteousness of Jesus. And we have no more hope of salvation through our righteousnesses than we would expect to have through our sins.

What's the answer? Well, the answer's Jesus. In the ancient sanctuary service, God sought to teach Israel this double lesson: fully surrender all sin; fully trust in the Substitute, the One whose life covers sin.

As given to us in Leviticus chapters four and five and six and seven, the repentant sinner brought to the door of the sanctuary his offering. It might be a lamb. It might be a bullock or a goat. You can read about the offerings there in Leviticus 4 and 5 and 6. But whatever the offering which he brought according to the specifications, he was to lay his hand upon the head of that offering and confess his sin. In this, he recognized that he himself had broken God's holy law, that law which is enshrined in the Holy of Holies; that law the transgression of which is sin. And having broken that law, he acknowledged that he deserved to die.

But by bringing this offering, this substitute, and placing his hand upon it, he also acknowledged his faith in the fact that God had provided a way that Somebody else would die for him, the sinner.

And so, as he placed his hand upon the head of that substitute and confessed his sin, he was in effect saying, "I acknowledge that I'm a sinner. I deserve to die. I've broken God's holy law. But oh, I believe that God wants to save me. That God wants to take my sin away. And so, He has provided a substitute, the coming Messiah, the One who will die in my behalf. And as a token of my faith, I bring this lamb, this bullock, this goat, I bring this offering that God has specified shall be brought. And I confess my sin upon its head. I transfer my sin to that substitute so that I may go free and that that substitute may bear the load of sin."

This is the Gospel preached through those hundreds of years before Christ appeared in the flesh. And so, Paul says in Galatians that the Gospel was preached to Abraham. Abraham, as he brought his offerings, looked forward to Christ. And so, in the wilderness, guided by the Savior in the cloud above the camp, Israel was taught the Gospel through this simple and wonderful means.

Now, notice what happened to that substitute when the sin was placed upon it. Read it there in Leviticus 4 and 5 and 6. In each case, when the sin had been placed upon the substitute, when the man had laid his hand upon that sacrifice and confessed his sin, then that substitute must be slain. And the man who had brought the sacrifice and confessed his sin, *he* was the one that slew the substitute. And what did this show?

Turn, please, to Zechariah the 12th chapter and the 10th verse, and I want you to see what it showed.

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

Notice, as we look at the One that is hanging for us, pierced for our sins, we discern that which leads us to what? To mourn. Mourn for whom? For Him. Why? Because we've killed Him because we have pierced Him.

This is the lesson that God was seeking to teach Israel as they brought their offerings to this sanctuary. He was seeking to teach them as they should take the knife and slay the sacrifice. He was seeking to teach them that sin is so terrible that it means the death of the one who carries it. It would mean the death of the sinner if he continued with it.

But now, that sin put upon the substitute brings death. And he, the man that did it, the man that committed the sin, he must now slay the one who has taken his sins. This is to teach us that our sins killed the Son of God; that it was for us personally that He hung upon the cross.

Now, do you see, dear friends, that that man as he stands there or kneels by that substitute, confesses his sin, transfers the transgression, slays the sacrifice, He is certainly giving up his sins?

But notice, what is it that he presents as the basis for his forgiveness? It is that blood that is shed. And I'll tell you, my dear friends, there is nothing about that that suggests any merit of ours. If Jesus died for me, and it's my sins that killed Him, I have nothing to boast about. Do you agree with me? No, I have nothing to boast about in myself.

As I look at that cross, I have to admit that *I'm* the one that killed Him. That's certainly nothing to boast about, is it? Well, what is there to boast about in the cross? Oh, the thing to boast about is the wonderful love and mercy of God; that God was willing in Christ to die for me, to take my sins and take them all away.

I want to read you something interesting here. The Lord's messenger wrote it back in 1897. Listen to these wonderful words:

"The Lord made a full and complete sacrifice upon the cross, the shameful cross, that men might be complete in the great and precious gift of His righteousness. We have God's pledge that He will bind men closely to His great heart of infinite love in the bonds of the new covenant of grace" *SDA Bible Commentary*, Volume 7A, page 468.

Now, watch:

"All who will give up their hope of paying for their salvation, or earning it, and will come to Jesus just as they are, unworthy, sinful, and fall upon His merits, holding in their plea the pledged word of God to pardon the transgressor of His law, confessing their sins and seeking pardon, will find full and free salvation" *Ibid.*

Oh, I want everybody here tonight to have that to the uttermost. Jesus has made it possible. My dear friends, there are just two things, either one of which or both can keep you from enjoying the fullness of that salvation. One is if there's any sin you're hanging onto tonight if there's any transgression of God's law that you love more than you love Jesus. If there's any one of God's commandments that you are willfully breaking, oh, I beseech you in Jesus' name, give that sin to Jesus. Bring it like the man did when he brought the lamb to the sanctuary. Bring that sin and place it on the Lamb. And Who is the Lamb?

John 1:29:

"...Behold the Lamb of God, which taketh away the sin of the world" John 1:29.

He's the Sin-bearer. Is He carrying your sin? He is if you've given it to Him. But He'll never snatch it from you. He'll never make you give it up. Ah, friend, how wonderful it is to make a full surrender to Jesus.

But now, listen. Besides giving up our sins, we need to give up our righteousnesses. That's right. We need to give up all thought of merit in ourselves. We need to give up the idea that it's something that we have done that catches the ear of God, or that entitles us to any of the blessings of the covenant of grace.

What did we read there in Titus 3:4?

"Not by works of righteousness which we have done, but according to His mercy He saved us..." Titus 3:4.

Now, just today, as I've been studying this, God impressed my heart with something that I believe is for somebody here tonight. Listen, it just might be you. You know, every coin has two sides. I think I can find a quarter here. Yes, there it is. There's the heads, and there's the tails. All right.

Now, I'll tell you something interesting. In this lesson we're on right now about giving up our righteousnesses, there are many people who recognize one side of the coin and say, "Oh no, I'm not trusting in my righteousness. I know I'm not righteous."

But they are, but they're looking at the other side of the coin and don't recognize it.

You say, "How's that, Brother Frazee?"

I'll explain it. Did you ever hear somebody say, "Oh, I don't know. I don't know whether God can pardon me because I'm such a sinner."

"Well," you say, "that person is certainly not trusting in his righteousness."

Yes, he is. He's just on the backside of the coin. That's all.

"Well," you say, "how do you figure out?"

Listen, you'll see it clear as can be.

Here's the man that says, "I don't know whether I can be forgiven because I'm such a great sinner."

Do you know what he's saying? He's saying, whether he realizes it or not, that one of the things that enters into not being received is how bad a sinner you are. And that whole idea is foreign to the Gospel.

Proof? Let's read it here in Paul's letter to Timothy, 1 Timothy the 1st chapter and the 15th verse:

“This is a faithful saying, and worthy of all acceptance,
that Christ Jesus came into the world to save sinners...”
1 Timothy 1:15.

And does Paul say, “I’m glad I’m not such a bad sinner because I can get in”?

What does he add?

“...of whom I am...” 1 Timothy 1:15.

What?

“...chief” 1 Timothy 1:15.

“You mean, Paul, you’re the chief of sinners?”

Paul says, “Yes, that’s what I am. That’s the way it looks to me.”

And he says, “I’m so thankful that that’s the one that Jesus came to save.”

As the old hymn says:

“Come ye sinners, poor and needy,
Weak and wounded, sick and sore;
Jesus ready stands to pardon,
Full of mercy, love, and power.

He is able, He is able,
He is willing, doubt no more.

Let not conscience make you linger,
Nor of fitness fondly dream;
All the fitness He requireth,
Is to feel your need of Him.”

“Come Ye Sinners” by Joseph Hart.

It was sinners that Jesus came to save. And the man—don’t miss it—the man that stays away from Jesus because he feels he’s too bad to come, he’s just looking at the other side of the same coin as the man that comes like the Pharisee boasting of his righteousness and thinking he has enough good points to come. Same coin—just a different side of it.

Listen, friend, no matter how bad you are, your hope can never be in your getting better. It’s coming just as you are. And no matter how good you think you are, all your righteousnesses are as filthy rags, filthy rags.

Oh, friend, why not come with all our sins, all our righteousnesses and lay everything down at the feet of Jesus, and let *Him* be our substitute and surety. Let Him be our Savior. He wants to be a complete Savior, a whole Savior. He wants to save us entirely.

“...He is able also to save them to the uttermost that come unto God by him...” Hebrews 7:25.

“By Him.” That’s what He wants to do.

And so, I repeat, if there’s somebody here tonight that’s been hanging onto some sin, and that’s been robbing you of peace, why not give it to Jesus tonight and accept Him as your Substitute and go free? Why not put the sin on the Lamb, and let Him die the death that you deserve?

But oh, if there’s somebody that’s been trying to roll up a credit list, if there’s somebody that’s been trying to find peace with God by doing a little better, being a little more faithful in this point, or that point, or the other point, and using *that* as the means of feeling secure, friends, I invite you to bring that just the way the sinner brings his sins.

“...All our righteousnesses are as filthy rags...” Isaiah 64:6.

Let’s put down every suggestion of finding in ourselves, our attainments, our records, any basis of hope, or confidence, or courage. Let us find *all* our hope in Jesus. That way, we do not have to evaluate how bad we are because if we were a hundred times worse Jesus is still able to save us. And if we were only half as bad as we think we are, we would still need Jesus to save us, to wash us, to cleanse us.

“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.

What did we read here?

“All who will give up their hope of paying for their salvation, or earning it, and will come to Jesus just as they are, unworthy, sinful, and fall upon His merits... will find full and free salvation” *SDA Bible Commentary*, Volume 7A, page 468.

I think that’s wonderful, don’t you?

Let me share something beautiful with you here tonight from an article that the Lord’s messenger wrote in the *Signs of the Times* of July 4, 1892:

“Jesus is the pledge of our acceptance with God. We stand in favor before God, not because of any merit in ourselves, but because of our faith in the Lord, our righteousness”
Signs of the Times, July 4, 1892.

Are you in favor with God?

If you say to me, “Well yes, I think I am. We have family worship in our home. I study my lesson every day. I pay my tithe. I keep the Sabbath. I’m doing missionary work.”

Listen, friend, you don’t understand the Gospel if that’s the basis of your acceptance. Now, don’t misunderstand me. Naturally, if we’re giving our sins to Jesus and He’s living in our hearts, He’s going to want us to live, and He’ll give us the strength to live in harmony with His law, won’t He?

He says:

“If ye love Me, keep My commandments” John 14:15.

And so, I’m deliberately rebelling against His law and choosing to transgress, that shows friends that what I need to do is to be converted. I need to bring those sins to the sanctuary and give them up to Jesus.

But my point is this. After I’ve made the week, or a month, or a year on that program, I do not bring any of those experiences to God and say, “Now Lord, I’ve been doing this and this and this and this for so long. I’m so glad that now I know I’m Your child.”

No, no. If the thief on the cross had followed that program, he would have died hopeless. Wouldn’t he? But hanging there on the very brink of death, already nailed, already his life ebbing away, his soul went out in a plea to that other Man on the cross, the Man Christ Jesus. And that helpless, dying soul threw himself upon the mercy of a dying Savior.

And he said:

“...Lord, remember me when Thou comest into Thy kingdom” Luke 23:42.

And quickly the answer came, “Truly, I tell you this very day,” Jesus responded, “you will be with Me in paradise” [a paraphrase of Luke 23:43].

And Jesus didn’t give him a list of things that he must do. There was nothing he *could* do, helpless there with hands and feet nailed to the wooden bars. Oh, thank God, friends, I can get in the same way the thief got in. In fact, there’s no other way to get in.

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

Seventh-day Adventist Hymnal (1985), #336, second stanza.

I’m glad, friends, that God has made it so simple. If you have a credit list that you’ve been building up, just put it away. Give it to Jesus. Listen, His righteousness is so much better than yours. There’s no comparison. Like those sheets I was

telling you about, hanging there on the line. How grey they looked against that pure white snow.

Jesus wants to save you, friends:

“Not by works of righteousness which we have done, but according to his mercy he saved us...” Titus 3:5.

Returning now to this excerpt from that wonderful article I was just quoting from:

“Jesus stands in the holy of holies, now to appear in the presence of God for us. There He ceases not to present His people moment by moment, complete in Himself” *Signs of the Times*, July 4, 1892.

You see, friends, back there, when the animal had died out here in the court, then the priest appeared and ministered that blood at the altar and within the sanctuary. What does that represent? It represents Jesus, not only as the One who died for us upon the cross but as the One who tonight stands in God’s presence to represent us, to pray for us, to take our names upon His lips, to take our prayers and present them to the Father as His own desire.

And when I pray tonight, do I know that my prayer is heard? Oh, yes. Why? Because Jesus is standing in my behalf, not by something I have done.

You know, sometimes I’ve heard people say to some minister, “Pray for me because I think God will hear you, but I don’t know whether He hears me or not.”

Ah, my brother, my sister, my friend, listen. The only way that God can hear my prayers, the only way God can hear your prayers, is for us to come in Jesus’ name. You can’t get a better name than that. And that’s for *you*. For *sinners*, Jesus came. Come with your sins, come with your righteousnesses, lay them down at the feet of Jesus, and trust fully in Him as the One who takes you as you are and makes you what He wants you to be.

“Perfection through our own good works we can never attain. The soul who sees Jesus by faith repudiates his own righteousness” *Ibid*.

Notice, we’re to repudiate not merely our sins but our what? Our righteousnesses. That means that we’re trusting not in what we have done, not in what we can *ever* do. We’re trusting in what *He* has done.

Will that make us careless about obeying God’s commandments? Not a bit, friends. Just the opposite.

“The soul who sees Jesus by faith repudiates his own righteousness. He sees himself as incomplete, his repentance insufficient, his strongest faith but feebleness,

his most costly sacrifice as meager, and he stands in humility at the foot of the cross. But a voice speaks to him for the oracles of God word. In amazement he hears the voice, the message, 'Ye are complete in Him.' Now all is at rest in the soul. No longer must he strive to find some worthiness in himself. Beholding the Lamb of God he finds peace, for pardon is written against his name, and he accepts the word of God, 'Ye are complete in Him'" *Ibid.*

So, dear ones, tonight I invite you, every soul, to find the peace of heaven in Jesus as your substitute and surety. If you've never done it in all your life, God offers you that experience tonight. If you've done it in the past, let me tell you there is a deeper work. For step by step, as we come closer to God's glorious ideal, we see more of transgression in our lives that we need to give up, and we see more and more of the tendency to trust in our own righteousness, which we need to acknowledge and surrender.

Every time we come to the sanctuary, every time we lay our sins and our righteousnesses at Jesus' feet and accept Him fully as our Savior, He draws us closer and still closer to God's glorious ideal.

Is there somebody here tonight that has never found the peace of Christ fully? Never surrendered your sin, your righteousnesses fully to Christ? And tonight you see that God promises you, if you will bring yourself, all you have and are, with all your sins and failures to Jesus, that He will accept you and you want Him to do that for you tonight, if there's somebody like that, would you just stand where you are tonight and make that full surrender to Jesus?

He loves you. If you've never known Him before, you can know Him tonight. If you've never made a full surrender before, you can tonight. You are precious to the Lord.

Is there somebody that says, "Yes, God is calling me to make that full surrender. God is speaking to my heart, and I want that blessing. I know I'm a sinner and I see that there's nothing I have done or can do to save myself, but I'll just come and cast myself upon His mercy."

Is there one?

If there's somebody here tonight that once knew the Master's love and peace, but some sin has come between you and the Master, or some trusting in your own merits has kept you from that peace, will you once more put your hand in the hand of Jesus tonight? If so, will you just stand where you are? Just remain standing a moment.

And as you stand there, dear ones, forget all about this congregation, forget the speaker. Close your eyes; just think of Jesus. Have a precious communion with Him right now. Tell Him how much you need Him and tell Him how glad you are that you don't have to make up a credit list of what you've done. Just tell Him in your own does.

Number 222, may we all stand and sing this beautiful hymn of response. And as we sing these words of full surrender, any of you who have just stood that would like to come up here and kneel at God's altar and seek God in a special way, we invite you to come.

And if there are others all through the congregation that God's Spirit speaks to, if the Holy Spirit impresses you that there's some idol in your life that you need to make a full surrender of tonight, come up and kneel at God's altar.

And if there's somebody that, while as far as you know you've made a full surrender of your sins, you see that you've been trusting in your righteousness, even if it be faintly, either by letting it encourage you when you make a good record or by letting it make you utterly discouraged because you haven't reached your own standard, if you see that God is calling you tonight to trust in Him and Him alone for salvation, come and behold the Savior and let Him do that work of grace in your heart.

“Just as I am, without one plea,
But that Thy blood was shed for me,
And that Thou bid'st me come to Thee,
O Lamb of God, I come, I come.

Just as I am and waiting not
To rid my soul of one dark blot,
To Thee whose blood can cleanse each spot,
O Lamb of God, I come, I come.

Just as I am, though tossed about
With many a conflict, many a doubt;
'Fightings within, and fears without,'
O Lamb of God, I come, I come.”
Seventh-day Adventist Hymnal, #314, stanzas 1–3.

Now, dear ones, there's somebody here that's struggling with some habit. It may be the tobacco habit, it may be the alcohol habit, it may be an angry temper, it may be some other problem. You may have tried again and again to break that habit, and you may have come to the place where you feel that it's just about impossible to do.

Listen, friends, salvation is not what you do for God; it's what God does for you. It's a miracle, it's a miracle, like healing a man from leprosy or cancer. Like saving Peter when he's about to drown in those angry waters, Jesus lifts him up.

Let me tell you something, my friend. You can be victorious over tobacco. You can be delivered from the whiskey habit. You can be saved from that angry temper that turns you into a beast at times. God has laid help on One that's mighty. Jesus is able to save.

But it won't be by your just trying to do better. It'll be by making a full surrender to Christ of your sins and of your righteousnesses, and rolling yourself fully upon Him, knowing that unless He works for you, you're lost, but knowing that because He works for you, you cannot be lost.

Come in your weakness, venture all. Come as we sing this next stanza, "Just as I am, poor wretched, blind."

"Just as I am, poor, wretched, blind;
Sight, riches, healing of the mind,
Yea, all I need, in Thee I find,
O Lamb of God, I come, I come.

Just as I am, Thou wilt receive,
Wilt welcome, pardon, cleanse, relieve;
Because Thy promise I believe,
O Lamb of God, I come, I come."
Ibid., stanzas 4–5.

Now, we're going to sing the last stanza. And friends, remember, God loves every one of these seeking ones. And if where you stand there in the pew, you know that you and the Master are hand in hand, pray for any who still may be hesitating. He loves you, dear hesitating one.

If there's just one left in this audience that hasn't made that full surrender and sought for that blessing, won't you come as we sing this last stanza?

"Just as I am, Thy love I own
Has broken every barrier down,
Now to be Thine, and Thine alone,
O Lamb of God, I come, I come."
Ibid., stanza 6.

Now, we're going to have a closing prayer, and we'll invite the congregation to kneel with us as we seek the Lord in behalf of these who are seeking. Then, we're going to have a little after meeting for these that have come up. And if any of the rest of you would like to tarry with us, you're welcome.

As soon as we've had this prayer of benediction, if the audience will quickly and quietly withdraw so that we can go right into our after meeting. Remember the beautiful baptismal service here tomorrow at six o'clock.

Shall we seek God now?

Heavenly Father, we're so glad for the drawing power of the uplifted Christ. We're so glad that we don't have to roll up any list of merits, that we don't have to wait till we're better, that we don't have to slink away and hide in some dog house because of all the failures that we're conscious of tonight.

We come, Lord, to the clinic where there's help for the sick, the wounded, the sore. We come to the Great Physician that we may be cured of the leprosy of sin. We come with our needs and we're so thankful that help has been laid on One that is mighty.

Just now, as the man at the sanctuary, we place our hands upon the Lamb. Just now, we confess that we are unrighteous, unworthy and sinful. And we give up these sins the best we know how just now. Just now, Lord, we trust fully, completely, wholly in the merits of that One who dies for us. We're so thankful for Him.

Now, as we go into this after meeting, bless each seeking one. And now, dismiss this congregation with Thy peace, and oh, my Father, may each one who goes go as an ambassador of love and mercy and salvation. Teach us how to involve others in the wonderful plan of salvation through the merits of Jesus. We ask it in His name. Amen

God bless you all.

Take the front seats here, those who are staying for the after meeting.

[After meeting followed.]

Now, dear ones, in this little time we're together in this after meeting, let's be sure that we've settled these two things that we've been studying about. The first, I'm sure must be very simple to all of us, is just in giving up our sins. Let's repeat that text that we had first in our study tonight, 1 John 1:9.

All together:

"If we confess our sins, He is faithful and just to forgive
us our sins, and to cleanse us from all unrighteousness"
1 John 1:9.

Now, the Devil is always around being very helpful in his way, and one of his ways of being helpful is to say, "Yes, but how do you know that you've confessed all your sin?"

Well, my dear friends, the only sins you can confess are the ones that you're conscious of. That's all. If there are some sins in your life that God hasn't brought to your mind yet, don't worry about that. He'll bring them at the right time.

Let me illustrate it for you. Years ago, in a city where I was holding an evangelistic meeting, there was a young man of 17 that was baptized in our meeting. And at the time he was baptized, I asked him if, as far as he knew, everything was right between him and God and his fellow men, and he said it was. And it was as far as he knew.

A number of weeks after his baptism, he came to me, and he said, "Brother Frazee, I have something I need to talk with you about."

So, we sat down, and he said, "You know, the Lord has been bringing some things to my mind. A number of years ago, when I was just getting into my teens, I was running with a bunch of boys, and we stole a number of chickens, and we stole a number of other things."

And so, he was talking with me about what to do about it. Well, we found what the Bible says: to confess, and if we have robbed to restore. He got help, and he did it.

My point is, why didn't God bring that to his mind before he was baptized? He wasn't ready for it yet. Could he confess it then? No. Why? Well, he wasn't thinking about it. But at the right time, God brought it to his mind, and he confessed it.

Don't let what you don't know worry you. Don't let the Devil out general you on that. God's superintending your life. He's the One that's saving you. You're not your own Savior. You don't know the way home, and if you did, you're not strong enough to travel the road. You're putting your hand in the hand of Jesus and trusting Him to *know* the road and to *go* the road, and to take you with Him. Know what it means to just fall into His arms and rejoice that He has guaranteed your salvation.

Now, to deliberately hold onto conscious sin, this blocks the way. This is like coming to a doctor because a splinter is hurting your finger, and yet you hold onto the splinter and won't let the doctor have it. Well, he can't do much unless he ties you down, and God won't do that, see. So, tonight, if there's any sin that's been holding you back, just give it to Jesus.

Now, a word on that because sometimes people need help on that point.

They say, "I'd like to surrender, but I don't know how."

Well, friend, it's very simple, very simple. Let's see. Any of you fellas got a penny? All right. Would you stand up here a minute, please?

Daniel's got a penny, he says. Whose penny is it?

[Daniel] Mine.

[Elder Frazee] It's yours. Now, can he give it to me? How many of you think he could give it to me. May I see your hands?

Will you give it to me?

[Daniel] Yes.

[Elder Frazee] Okay. Now, whose is it? It's mine.

Thank you, you may be seated. He'll never see it again. No, I mean it, friends, seriously, seriously. And that's the way to give your sin to Jesus, whether

it's liquor, or tobacco, or an angry temper, or lust, or folly, or love of the world, or anything else that's been dragging you down. Give it to Jesus exactly the way he gave that penny to me.

You say, "Yes, but the trouble is I can't—I can't see my sin the way he saw that penny and I can't see Jesus the way he saw you."

Well, my dear friends, are you going to let the fact that you can't see it with these eyes rob you of the blessing? What a folly, to limit yourself to that which you can see with your eyes. You don't do it in other things. You all believe in air, and you believe this room has it, but there's not a one of you has seen it. Am I correct? Yes.

You all believe that this room is filled with sounds, that if we take the right instrument, we can get music, or preaching, or whatever that's being broadcast. You all believe it. and yet you don't see those vibrations.

Listen, if we can believe in these things of the natural world that we can't see, why not believe in the realities of the spiritual world. What do you say?

Jesus says, "Give me your sin."

Give it to Him.

You say, "But I don't feel like it."

Bless your heart, friend, I don't know whether Daniel felt like giving me the penny or not, but it has nothing remotely to do with whether I got it or not. He gave it to me. He gave it to me. I've got it. And whether he felt like it, or not is entirely beside the point.

And you don't have to wait tonight about giving up this, or that, or the other thing until you feel like it, not at all. It's by an act of the will, your choice, your decision. And so, by that simple act of your will, give that sin to Jesus just as he gave me the penny. And of course, the rest is to believe He takes it, believe He takes it.

"...Him that cometh to me I will in no wise cast out"
John 6:37.

"...What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" Mark 11:24.

And so, tonight, turning from all of our own righteousness, we're just giving ourselves to Jesus, and we believe that He keeps His word, that He takes the penalty, he takes us, He takes us just as we are.

Any questions anybody has?

[Question asked.]

Thank you, brother. He says that we've just talked now about how to give our sins to Jesus. How do we give Him our righteousnesses? Sometimes that's harder to do than to give up the sins. Sometimes that's harder to do, but I'll tell you how we do it. We do it by an act of the will, just like we give up our sins.

You remember I read that word "repudiate." We repudiate our righteousness.

Let me tell you a little experience I had a number of years ago. My wife and I were up in Washington, D. C., on an errand up there, and while we were there, we had a couple of hours one morning that was free in our program. and we went down and saw our Congressman.

And while we were at the Congressman's office, the secretary asked us if we would like a card to visit the White House.

And so, we said, "Yes, we'd like to go over to the White House."

And so, we got the Congressman's card, and we went over there. Now, there was at that time part of the White House that anybody could enter on a guided tour, and we went through that. And finally, after we'd spent a little while at that, the guide there in the White House said, "Now, this finishes the tour, except for those who have cards from the Congressmen or Senators. And those who do may come through this door over here."

Now, up to that point, we'd been going under our own name. I mean, we were admitted just because we had come. But now, when we went through that door, we had to do what? We had to show the Congressman's card. By whose grace, whose favor, whose recommendation were we going now? By his.

And this is the point, friends. When we come to God, we're not to say, "Dear Lord, I did this and that and the other thing you told me to do. Now, because of that, I want you to hear my prayer, and I'd like this and that."

No. We are to say, "Dear Lord:

"...I know that in me (that is, in my flesh,) dwelleth no good thing..." Romans 7:18.

"And Lord, I admit it. And Lord, if there *has* anything been done good the last week, you did it. It wasn't me. It wasn't me."

Perhaps, I can illustrate it this way in another little parable. Do you remember that last Sunday that Jesus was in Jerusalem before He died? You remember He had the disciples go and get that colt and its mother, and He rode the colt into Jerusalem? Do you remember that? And do you remember how the people came out and they just waved the palm branches and sang and shouted and had a wonderful time?

Listen, suppose that colt had gotten the idea that all those people waving the palm branches were doing it about him, about the colt.

You say, "Wouldn't that have been a foolish thing?"

That's just how foolish *you* are whenever you get to thinking that you've done something wonderful. Listen, if there *was* anything wonderful done, it's the One you're carrying, not you that accomplished it. You're just that colt carrying Jesus. That's all.

[Recording ended in progress]

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