

# Perfection

#0564

Study Given by W. D. Frazee—June 22, 1968

I have a very interesting and important subject to study with you this morning. It's the subject of perfection. We hear quite a bit about it these days, and that's good.

In thinking of this, I've been reminded of an old story of two knights in the Middle Ages who fell into a battle over the question of a certain shield they were looking at—whether it was silver or gold. And they battled furiously for some time. After a while, taking a few moments to catch their breath, one observed that it was silver on one side and gold on the other. They were both right.

And this subject of perfection, as we study it, we shall see that the Scripture presents two great facts concerning perfection. One is God requires perfection. He always has required perfection. He always will. A perfect God couldn't require anything else. Not only that, it is the purpose of the plan of salvation to produce a perfected people who demonstrate in this world the fullness of the divine perfection. That's the first great fact—God requires perfection, and He will produce it in His people.

But the second great fact is this. That never in this world will we see ourselves as perfect.

Never in this world will we, looking at ourselves, say, "Well, I guess I've arrived. I guess I'm perfect. I guess I'm sinless."

Much less, will we say, "I know I've arrived. I know I'm perfect. I know I'm sinless"?

Well, one may say, "How could both these be true? If one is true, the other is not."

No, they're both true, and this we shall see from the Scripture. Let us turn to the 16<sup>th</sup> chapter of Leviticus, where we shall find in the type both of these facts.

The 16<sup>th</sup> of Leviticus, you remember, is devoted to the great Day of Atonement. Throughout the year, the sacrifices had been slain here in the court, and blood had been carried into the Holy Place, representing the transfer of sin from the repentant sinner to the sanctuary, and representing the covering of that sin, its forgiveness, pardon.

But on the Day of Atonement, the high priest taking an offering and slaying it presented its blood on the mercy seat in full and final atonement.

Now, I want to read Leviticus the 16<sup>th</sup> chapter beginning with the 29<sup>th</sup> verse:

“And this shall be a statute for ever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you: For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the LORD” Leviticus 16:29–30.

The work of the Day of Atonement was to produce what kind of people? What kind? Well, what does it say here? A clean people. Clean from what? Clean from sin. How much sin? What does it say? All, all.

I like that word “all.” 1 John 1:9:

“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.

1 John 1:7:

“...The blood of Jesus Christ His Son...” 1 John 1:7.

Does what?

“...cleanseth us from *all* sin” 1 John 1:7.

Thank God for this “all.”

Now, here in the type on the Day of Atonement, we have it clearly presented to us that the people were to experience a cleansing:

“...On that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the LORD” Leviticus 16:29–30.

Notice however, it was the priest that made this atonement. The people did not make it.

“...On that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the LORD” Leviticus 16:29–30.

Who went into the sanctuary? The priest. Who made the atonement? The priest. The atonement, of course, is the bringing together of God and man; the reconciliation of man to God so that there is no longer anything in between.

As the song says, “Nothing between my soul and the Savior.” If there *is* anything between, then we’re not at one. Therefore, the atonement has not been

completed. If the atonement is completed, then God and I are one, at-one-ment, atonement. And the work of the priest is to accomplish this, to effect it.

“...On that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the LORD” Leviticus 16:29–30.

So I repeat, the work of the Day of Atonement is to present a people who are at one with God, a people who are cleansed, that they may be clean from all their sins. That’s what this says. Is that clear?

And of course, what was done in type in the ancient service is to be done in reality in the antitype, in the reality, in the Heavenly Sanctuary. So, down here today, we must expect that Jesus, in finishing His work in the Heavenly Sanctuary, will present a people who are at one with Him. And this is borne out by many other Scriptures.

But now, notice the other side of this. What did we read there in the 29<sup>th</sup> verse?

“And this shall be a statute for ever unto you: that in the seventh month, on the tenth day of the month, ye shall...” Leviticus 16:29.

What?

“...ye shall afflict your souls... For on that day shall the priest make an atonement for you...” Leviticus 16:29–30.

“...ye shall afflict your souls...” Leviticus 16:29.

Why, I would think this ought to be a happy day, a joyous day, a day of exhilaration. If this is the day when the priest makes the atonement for us to cleanse us that we may be clean from all our sins before the Lord, what place does the affliction of soul have in this experience? What indeed? This is what we need to study.

These are not two unrelated facts. They are two sides of the same coin, or they are the gold side and the silver side of the shield that the knights were fighting about. It is the same shield. It is only as we afflict our souls that the atonement can be accomplished for us by the priest. And it is by looking at the price of the atonement that we afflict our souls—that we come to feel afflicted.

What does it mean to afflict the soul? It means to sorrow over sin. It means to repent of our transgressions. It means to be sorry over our weakness and degeneracy of soul. It means to weep over our transgressions of the law of God and over the sinful disposition that caused it. This is our part on the Day of Atonement. It is the priest’s part to make the atonement for us. It is our part, as we gather in the court and around the sanctuary, to enter into sorrow of soul over our sins.

Now, there are those who are willing to do this for a brief moment, or a brief hour. But they think—I suppose they think—they take for granted that ought to be enough. But keep in mind that these people who gathered on the Day of Atonement to afflict their souls were the same people that through the year had brought the sin offering to cover those transgressions.

This, you see, indicates that the sorrow for sin *does not stop* when we confess the sin. May I repeat that? The sorrow for sin does not stop, it must not stop, it cannot stop when we confess the sin.

Don't misunderstand me. I don't mean that God wants us to go around with a feeling of guiltiness hanging our heads and feeling condemned. I mean that the feeling of sorrow over sin must, instead of wearing away, it must deepen.

Consider the experience of the apostle Peter. You remember that Jesus warned him concerning certain weaknesses in his life and urged him to watch and pray lest he enter into temptation. But Peter, assured of his own steadfastness, went right into temptation, right into danger and fell.

And then, he experienced a real repentance. Moved by that sorrowing, loving look of Jesus and by a sense of his own utter failure, he ran out in the darkness from that courtyard where he had denied his Lord and went to Gethsemane. And there where Jesus had wept and where the bloody drops were still on the ground, Peter fell on his face and cried his heart away. He had a real conversion.

But my dear friends, we are told by inspiration that although Jesus freely forgave Peter, Peter never forgave himself. Now, this is interesting. And it doesn't mean that Peter was so dejected that he would never after that do anything for God. On the contrary, we see him with holy boldness witnessing before the Sanhedrin.

But the sense of Peter's failure kept him humble. It kept him where he ought to be, with a sense of the fact that in himself, he had no righteousness, no strength, that he was a poor, weak man.

But mark you, Peter never denied his Lord after that. He never cursed and swore after that. Not once. In all his life, that life demonstrated that Jesus was living in him the righteousness of the law.

But not once did Peter make boastful claims. Oh, no. Peter never forgave himself. He was afflicting his soul. And it was that sorrow for sin that Jesus used to keep him from going back to it, don't you see? If we're sorry enough about a thing, we won't do it again, will we? Why no. We won't do it again.

You know, there's many a man who falls under the temptation to indulge in alcoholic liquors. And oh, after he has gotten drunk and made a fool of himself, he feels so cheap. And oh, he vows to God and man that he'll never touch it again. And sometimes those who are around him feel so sorry for him. They try to comfort him and all that. But unless he receives unusual help from the Spirit of God, do you know what happens to those human resolutions? Well, they last until the next great

temptation. And then, what happens? Well then, he takes the bottle again. Why? Because my friends, the sorrow did not go deep enough.

If sin causes us sufficient pain, we won't touch it. But may I tell you something? Merely waking up the morning after and feeling bad over getting drunk is never in itself enough sorrow to keep a man from going back to it. And that's true of all sins. There is not in sin itself that which hurts us enough to lead us to quit it.

But when we see what sin did to Jesus, when we behold the Lamb of God bearing our sins led away to Calvary and there suffering the just for the unjust, when we begin to get some idea of the fearful cost of transgression as it breaks the heart of the Son of God, we cry out, "Oh Lord, is this the nature of sin? If this is it, I don't want anything more to do with it."

And mark you, no matter how deep our repentance is when we give up the sin, we must have a further work of repentance ever deepening day by day, and this must continue as long as time shall last.

On the Day of Atonement (and remember that's the last day of the sanctuary year), there came a great climax of repentance as the people did what? Afflicted their souls.

They weren't going around on that day and saying, "Look at me, how holy I am."

They weren't coming there with a report card with a lot of good marks and saying, "We're all right, or at least we're pretty close to it."

On that day, they wore sackcloth and ashes in token of humiliation. On that day, they fasted in sorrow for sin. On that day, my friends, they reached the bottom, as it were, in deep sorrow for transgression. And that was going on in the court and out in the camp while the priest was in the Most Holy Place making the atonement.

Where is our High Priest? He's in the Most Holy Place. What's He doing? He's making the atonement. Where are we? Ah friends, we're in the court. What are we doing? I trust we're doing just what we're supposed to be doing, and that's afflicting our souls. And that means that we don't look good to ourselves. We look bad to ourselves.

"Ah, but," somebody says, "how can that be if we must be perfect when Jesus comes?"

I think, my dear friends, we shall have to leave that part of the work to the One whose work it is to perfect us, and that's Jesus. He says He's going to get it done. And He says that one of the means, one of the important means, the vital means in accomplishing that perfection is that you and I shall afflict our souls and see how weak and unworthy we are.

I was about to say we had better get used to it. We had better not think that that means we're off the track. That's the strait road through to glory, friend. Feeling

weak, unworthy, unrighteous in ourselves—this is the path that the saints of God have trod these 6,000 years. And this is the path that the remnant tread.

But oh, with that sense of our weakness must go the realization of His strength. With that sense of our sinfulness must go the realization of His righteousness. With that sense of our failure must go the realization of His victory and the claiming it as our own.

Now, I turn to my text, Colossians the 2<sup>nd</sup> chapter and the 10<sup>th</sup> verse. We've been looking at these verses in Leviticus, but my text for this study is Colossians the 2<sup>nd</sup> chapter and the 9<sup>th</sup> and 10<sup>th</sup> verses:

“For in Him...” Colossians 2:9.

That's Jesus.

“For in Him dwelleth all the fullness of the Godhead bodily.  
And ye are complete in Him...” Colossians 2:9–10.

You're what? You're complete. That's another word for perfect. You're complete, but where? In Him.

Now, I want to read you a wonderful comment on this whole matter from an article by the Lord's messenger in the *Signs of the Times* of July 4, 1892. Listen carefully as I read these wonderful words:

“Jesus is the pledge of our acceptance with God. We stand in favor with God, not because of any merit in ourselves, but because of our faith in the Lord our righteousness. 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.

How does He present us? Complete. Complete in what? In Him, in Himself.

“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. But because we are thus represented before the Father, we are not to imagine that we are to presume upon His mercy and become careless and indifferent and self-indulgent. Christ is not the minister of sin. We are complete in Him, accepted in the beloved, only as we abide in Him by faith. Perfection through our own good works we can never attain. The soul who sees Jesus by faith repudiates his own righteousness. He sees himself as incomplete...” *Ibid.*

How do we see ourselves if we're where we ought to be? We see ourselves as what? Incomplete. Is that the way you look to yourself? Well, you are, in yourself and of yourself. You were yesterday, you are today, and you will be tomorrow.

"Perfection through our own good works we can never attain. 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 sinks in humility at the foot of the cross. But a voice speaks to him from the oracles of God's word. In amazement he hears the message, 'Ye are complete in Him'" *Ibid.*

Who hears that? Ah, the man that sinks in humiliation at the foot of the cross, recognizing that his righteousness is not enough, his repentance is not deep enough, his faith is not strong enough. Bowing in humiliation at the foot of the cross, afflicting his soul, he hears the Word of God declare, "Ye are complete in Him."

Why my dear friends, why do we have a priest in the sanctuary? Why indeed? We need Him. He's appearing for us in the presence of God.

May I read this again and then come on to the climax?

"Perfection through our own good works we can never attain. 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 sinks in humility at the foot of the cross. But a voice speaks to him from the oracles of God's word. In amazement he hears the message, 'Ye are complete in Him.' Now all is at rest in his soul. No longer must he strive in order to find some worthiness in himself, some meritorious deed by which to gain the favor of God" *Ibid.*

You see, dear ones, we're not to look around all through our lives to see if we can't find something good to encourage us.

"I am weakness, full of weakness;  
At Thy sacred feet I bow."

*Seventh-day Adventist Hymnal* (1985), #260, third stanza (partial).

"Nothing in my hand I bring,  
Simply to Thy cross I cling."

*Church Hymnal* (1941), #474, third stanza (partial).

And that's not simply the way we *begin* the Christian life. That's the way we keep on. And as long as we're in this world, we'll need to be hanging our helpless souls on Jesus. I repeat, let's get used to it. What do you say?

Now, I read on:

“Beholding the Lamb of God which taketh away the sin of the world, he finds the peace of Christ; for pardon is written against his name, and he accepts the word of God, ‘Ye are complete in Him’” *Signs of the Times*, July 4, 1892.

What does our text say? Look at it?

“...Ye are...” Colossians 2:10.

What?

“...complete in Him...” Colossians 2:10.

I say, “But Lord, I don’t look complete. I can’t see that I am.”

Jesus doesn’t say, “Well, patch yourself up a bit and maybe you’ll pass.”

Oh, no.

“...Ye are complete in *Him*...” Colossians 2:10.

That’s the way we start; that’s the way we carry on. And Jesus is not only the Author but the what?

“...Finisher of our faith...” Hebrews 12:2.

Now, lest someone should misunderstand, suppose we ask this question. Does that mean that as long as we’re in this world, we’re going to keep right on breaking this law over and over and over again? No, my friends! By no means does it mean that. We need to distinguish in our thinking between sin and sins. Each sin we commit is a transgression of God’s law, but the thing that’s back of the act that we do is our sinful natures. And if we confess our sins, what does God do with them? He forgives them.

But ah, my friends remember Peter’s experience. Although he had confessed his sins and knew that God forgave them (Peter’s thrice-repeated denial of the Savior), he knew that deep in his heart, the same weakness still was there. Do you see?

And therefore, he couldn’t go confidently down the street, saying, “Oh well, I don’t need to worry now. I know I’ll never curse and swear again. I’m finished with that.”

Was he finished with it? Yes. He was as far as his choice was concerned. But he knew that his only hope of keeping the way he wanted to be was to keep looking away from himself to where? To Jesus. Do you see what I mean, friends?



So, in what we're studying this morning, I do not mean to suggest that we can just go on breaking the law and feeling Jesus will forgive us, and break the law and feel He'll forgive us, and keep that up until we see the cloud coming. Oh, no. I don't mean that at all.

On *this* day, the priest in the sanctuary is to make an atonement for us that we may be clean from all our sins before the Lord [a paraphrase of Leviticus 16:30]. But don't forget, while He's doing it and as a part of the work, you and I are to do what? Afflict our souls. We're to be sorry and ever sorrier. And the two things, I repeat, go together. They're not separate.

So, day by day, we shall experience a deeper sorrow for sin, a greater dissatisfaction with ourselves. That expresses the thought that I want to get before us—an ever-deepening dissatisfaction with ourselves.

*But* if we linger on that all the while, it will utterly discourage us. Therefore, our hope is in looking to our great High Priest in the sanctuary. And that's why this text says:

"And ye are..." Colossians 2:10.

What?

"...ye are complete..." Colossians 2:10.

What are the next two words?

"...in Him..." Colossians 2:10.

If you leave off the "in Him," it isn't so.

"Beholding the Lamb of God, which taketh away the sin of the world, he finds the peace of Christ; for pardon is written against his name, and he accepts the word of God, 'Ye are complete in him.' How hard is it for humanity, long accustomed to cherish doubt, to grasp this great truth! But what peace it brings to the soul, what vital life! In looking to ourselves for righteousness, by which to find acceptance with God, we look to the wrong place, 'for all have sinned, and come short of the glory of God.' We are to look to Jesus; 'for we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory.' You are to find your completeness by beholding the Lamb of God, which taketh away the sin of the world" *Signs of the Times*, July 4, 1892.

Now, in order that we may catch the impact of this great truth in all its fullness, I want to take you forward past the sanctuary service on through the time of trouble. And in your imagination, I want you to join with me in that group that will welcome the

Savior when He comes. There we see that little cloud in the distance. At first dark, and then as it draws nearer the earth, all glorious. We finally discern Jesus.

Do you know what we're going to say? In that first vision that the Lord gave His messenger back in December 1844, we have the picture. She writes that there was a period of awful silence, that all faces gathered paleness. She's talking about the righteous. Read it there in *Early Writings* 15–16.

And that the saints said, "Who shall be able to stand? Is my robe spotless?"

Somebody might say, "Well, why do you talk *that* way? Weren't your sins all blotted out in the Most Holy Place?"

Yes.

"Hasn't God helped you to stand through the time of trouble without a mediator?"

Yes.

"Haven't you been delivered from the mobs, and haven't you been glorified so that you now have glorified bodies?"

Yes.

"Is all that true?"

Yes.

"And yet you stand here and say, 'Who shall be able to stand?' And with trembling cry, 'Is my robe spotless?' Of course, it's spotless. Why do you say that?"

No. That's exactly what you and I are going to say if we're fortunate enough to be in that wonderful group, my friends. And I want to tell you something. It's no staged play. It's no actor's recitation. It is a sense of the weakness and inadequacy and incompleteness of humanity.

And if the remnant who have been sealed and who have witnessed for God through Jacob's trouble and have been delivered and glorified, if they talk that way *then* friends, surely something similar in the way of humiliation would be appropriate for you and me today. What do you say?

Therefore, all claims to be sinless and holy reveal a woeful lack of perception.

"...Ye are complete in Him..." Colossians 2:10.

Because, back now to the scene when the cloud draws near, and there's Jesus, and He lets us stand there and trembling. I don't know just how long. It says "a period." Even if it's only moments, I'm sure it'll seem like ages. But we need that, or He wouldn't let us have it. We need that final sense of weakness, humiliation,

sorrow of soul over our own human inadequacy. But you know what He's going to say?

"...My grace is sufficient..." 2 Corinthians 12:9.

"...My grace is sufficient..." 2 Corinthians 12:9.

And then the faces of the righteous will light up, and in a moment we'll be given the final touch of immortality and be caught up in the cloud to meet Him, and never, never, never, never again, friends, will we have those feelings of inadequacy.

Oh, I long for that glorious hour, don't you? But until then, let's settle down to the fact that repentance and humiliation of soul is part of the program. But let us never get the idea that it's *all* the program. The deeper our repentance, the higher our trust must reach. Look here. Remember that we must be united to Him, and the deeper our sense of humiliation, the further as we look at ourselves we see ourselves beneath the standard, the higher our trust must reach to lay hold of the fact that we are accepted in the beloved, and we are accounted complete in Him.

Never go to a season of prayer, my friends, without coming forth from your closet knowing that you are accepted in the beloved, knowing that you are complete in Him.

The trouble with that Pharisee that prayed in the temple was this. He was reciting his own good deeds. And however accurate his count was of outward performances, he had no idea at all of the weakness and unworthiness and sinfulness of his own heart.

But the publican coming up there to the temple, he sensed his great need, and he cried out what?

"...God be merciful to me a sinner" Luke 18:13.

And Jesus says:

"...This man went down to his house justified..." Luke 18:14.

Now, don't forget. He went down to his house justified. He went back home accepted. He went back home counted righteous.

Oh, I trust that every one of you as you go from this sanctuary today will go like the publican—justified, accepted, knowing that you're righteous. But I tell you, if you *go* like him, you must first *come* like him. If you come like the Pharisee to recite your good deeds, you will go like the Pharisee with nothing but human works, human righteousness, and that will never meet the judgment.

But if like the publican, you come recognizing your weakness, your unworthiness, afflicting your soul, then:

“...On that day shall the priest make an atonement for you...” Leviticus 16:30.

With His precious blood.

“...to cleanse you, that ye may be clean from all your sins before the LORD” Leviticus 16:30.

As the song has it:

“Nothing can for sin atone,  
Nothing but the blood of Jesus.  
Nothing good that I have done,  
Nothing but the blood of Jesus.”  
*Christ in Song, #93, third stanza (partial).*

And the truth is, friends, the more good we do, the less good we’ll see in ourselves. That’s a paradox, but it’s the truth. And never forget it. The nearer we get to Jesus, the less we will see in ourselves.

Let me share this little piece of poetry with you. I love it:

“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!”  
Anonymous.

May I tell you, friends, that even in our earnest endeavors to be like Jesus, and we should make earnest endeavors, there is danger that we get our minds too much on forming habits and doing things and hoping thereby to climb up. We need to rest, simply rest, sweetly rest in the love of Jesus.

I’m sure there are many things that I must learn yet both in fact and in habit. But my hope is not in my ability to get through the list. My hope is in a Lamb Who died for me and a Priest Who lives for me. I know that He’s begun a work in my heart, and I’m confident of this very thing that He which hath begun a good work in me will perform it and will finish it until the day of Jesus Christ [a paraphrase of Philippians 1:6].

Now, turn please to Hebrews the 13<sup>th</sup> chapter verses 20–21. And before I read that, I want to read something here from the *Signs of the Times* of March 23, 1888:

“As we have clearer views of Christ’s spotless and infinite purity we shall feel as did Daniel when he beheld the glory of

the Lord and said, 'my comeliness was turned into corruption'" *Signs of the Times*, March 23, 1888.

Now, listen carefully:

"We cannot say 'I am sinless' till this vile body is changed and fashioned like unto His glorious body" *Ibid.*

Will the remnant then ever say, "We're sinless?"

No. But God will say it about us.

And it isn't (please get this clear), it isn't that I say, "Well, of course, I know down inside I *am* good, but then I mustn't say anything about it because that would be proud."

Oh, no, nothing like that. I actually see myself as weak, inadequate, incomplete. But when I listen to what Jesus says, when I see Him dying for me and see Him pleading for me, I have to—watch the point—, I have to accept what He says instead of what I see. I have to accept *His* statement that I'm accepted instead of my feeling that I'm *not* good enough. That's faith. That's righteousness by faith. And I also accept by faith what seems impossible, and that is He's going to make me like that.

If I should look back over the years of the past and see what I've accomplished, or what's been accomplished *in* me by His grace, and project that on into the future, I'd say a hundred years wouldn't be long enough to get me ready.

Well, what makes me think I'm going to *be* ready? He says so. But I'll never get any courage looking at myself and charting my progress. Oh, no.

"We cannot say 'I am sinless' till this vile body is changed and fashioned like unto His glorious body. But if we constantly seek to follow Jesus, the blessed hope is ours of standing before the throne of God without spot, or wrinkle, or any such thing; complete in Christ, robed in His righteousness and perfection" *Ibid.*

Now, our closing text, and I want you to read it with me, Hebrews the 13<sup>th</sup> chapter verses 20–21. All together:

"Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, Make you perfect in every good work to do His will, working in you that which is wellpleasing in His sight, through Jesus Christ; to Whom be glory for ever and ever. Amen" Hebrews 13:20–21.

What is your response this morning? Will you stand and witness for your Lord? Don't tell us how bad you are. Tell us how good He is.

[Testimony meeting follows]

[Comments by Elder Frazee during testimony meeting.]

That's very good, sister. You see, this is the undoing of what Lucifer did. Lucifer's basic sin was in turning away from God to look at himself. We must be cured of that for eternity, or else we wouldn't be safe anywhere.

...You see, dear ones, unless we get this clear, what we've studied this morning, we're either going to be trying to pull the standard down to where we are, or to make believe that we're better than we see ourselves in order to try to get up there close to it.

What we want to see this morning is the fact that the deeper our humiliation and sense of need, the higher we can reach the hand of faith that Jesus is our substitute and surety, that He takes us as we are, accepts us through His blood, and will work in our hearts to perfect us and make us like Him.

So, we don't have to pull the standard down to where we're reaching. And thank God, we don't have to build ourselves up in self-righteousness or in a record of our attainments to reach what we think is the standard. We don't have to twist either direction. We accept the fact that we're down at the bottom. We accept the fact that His standard is at the top and that His life is our life and we are complete. What does our text say?

"...Ye are complete in Him..." Colossians 2:10.

...You know, looking at the law will make us look cheap, and that's the way it ought to. Looking at Jesus and His precious blood will make us feel happy, knowing that His life covers our life. Let's keep looking at the law to realize how weak we are. Let's keep looking at the sprinkled blood to realize how completely we're covered and cleansed. What do you say?

"I hear the Savior say,  
'thy strength indeed is small;  
Child of weakness, watch and pray,  
Find in Me thine all in all.'

Refrain:

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, first stanza.*

As we sing this morning, if there's somebody here who would like to seek the Lord for cleansing from sin, you come and kneel. I leave it with His Holy Spirit to convict hearts. If there's some sin burdening your conscience this morning and you'd like to leave this sanctuary in peace as the publican left the temple, come and let your prayers and our prayers and Jesus' prayers ascend together to the mercy seat.

“I hear the Savior say,  
‘thy strength indeed is small;  
Child of weakness, watch and pray,  
Find in Me thine all in all.’

Refrain:  
Jesus paid it all, all to Him I owe;  
Sin had left a crimson stain;  
He washed it white as snow.

Lord, now indeed I find  
Thy power, and Thine alone,  
Can change the leper’s spots,  
And melt the heart of stone.  
Refrain.

Since nothing good have I  
Whereby Thy grace to claim,  
I’ll wash my garment white  
In the blood of Calvary’s Lamb.  
Refrain.

And when before the throne  
I stand in Him complete,  
I’ll lay my trophies down,  
All down at Jesus’ feet.  
Refrain.”  
*Ibid.*

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