

Escape from Temptation

#0651

Study Given by W. D. Frazee—July 18, 1959

Let us turn in the Word of God to 1 Corinthians, the 10th chapter, and the 13th verse. This is our text for the morning study, 1 Corinthians 10:13. It is one of those exceeding great and precious promises by which we become partakers of the divine nature. And I'm sure that what we desire this morning is to enter into fellowship with Christ and become like Him, so let us feed on this promise. Perhaps you would like to read it with me. Let us join together:

“There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it” 1 Corinthians 10:13.

Now there are several things in this text that we'll want to notice. Let us look at that first expression: “There hath no temptation taken you but such as is common to man.” You know, there's something about our selfish hearts that we like to feel that we're having some very *peculiar* experience. If we've had surgery, our appendix was “very much inflamed, the worst the doctor ever saw.” And if we're involved in an accident, it really was “a very unusual thing.” (I'm talking about our human dispositions; we recognize it in other people, don't we? I suppose other people recognize it in us sometimes.)

Well, now when it comes to this matter of temptation—test, trial, going through experiences that test our metal—temptations, whether they are of the character that invite us to sin or to discouragement (and I suppose that's a form of sin too), this text says that all those temptations are what? They're “common to man.”

You know if that weren't so, friends, God wouldn't be able to put in the Bible experiences of other people in past ages that would do *us* any good. I hear people sometimes talk as if this generation had experiences with the Devil and the world all together unprecedented. Well, I grant that there are certain inventions that get man over the earth faster than he used to go, but after all, dear friends, the *basic* temptations of life are the same as they were in Noah's day, else there would be no point to the statement of Jesus:

“But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage,

until the day that Noe entered into the Ark, And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be” Matthew 24:37–39.

My point is that the temptations in Noah's day find their parallel in temptations today. Of course, it's doubtless true that the Devil has become more skillful, more wise, more subtle, and, shall I say, more “devilish” as time has gone on. But I repeat: the basic temptations are summed up by the apostle John in the second chapter of his first epistle:

“For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world” 1 John 2:16.

Those are the three great temptations: the temptation to indulgence, the temptation to show off, (and the presumption that would lead us *to* that showing off), and the desire to acquire, to “get” (the spirit of covetousness and selfish ambition)—those are the great leading temptations, and you remember that those were the three that our Lord was tempted on in the wilderness. He succeeded where Adam and Eve had failed. And the Bible says that He was tempted in *all* points like as we are (Hebrews 4:15). So let us not be deceived by this oft-repeated statement that in this age there is something new, something unprecedented, something that is an excuse for waywardness among youth, something that is an alibi for failure, something that is designed to take the edge off the message of reproof and warning.

No friends! Our text says, “there hath no temptation taken you but such as is common to man...” And to accept that fact is one of the first steps in gaining the victory, in knowing what to do with temptation. For after all, friends, if the temptation the Devil has launched against me is some *new* missile that there's no antimissile for, if it's some *new* invention in the armory of hell and there's no weapon to contend with it, then I'm lost to start with, am I not? But oh, when I recognize that it's the same old Devil with the same old temptations, no matter how many new dresses or masks he puts on, well then, I can go out to meet him with confidence, knowing that the sword of the Spirit and the shield of faith are *just* as effective now as they were in Bible times. Thank God, “there hath no temptation taken you but such as is common to man.”

Now let's look a little further. “...But God is faithful, who will not suffer you to be tempted above that ye are able...” That brings us to the next important fact—that God has something to do with temptations. Unless He *does*, this statement is altogether out of order. It couldn't be true. “God is faithful, who will not suffer you to be tempted above that ye are able.” Does God have something to do with *how much* temptation you get? Yes. Does He have something to do with the strength, the severity, of those temptations? Yes. Now, don't misunderstand me. God is not in the business of tempting people. The first chapter of James tells us plainly: “...neither tempteth He any man” James 1:13.

No, God is not tempting people. Who tempts people? The Devil tempts people. Well then, how does God have anything to do with it? Ah, this: God does not allow the Devil to tempt you and me beyond a certain point. And what is that certain point? Well, the text tells us: “above that ye are able.”

So when somebody says, “Oh, it was just more than I could stand,” they’re telling a lie. They’re contradicting God. They’re talking back to Scripture. Am I correct? That’s what this says: “There hath no temptation taken you but such as is common to man: but God is faithful, Who will not suffer you to be tempted above that ye are able...”

Now that’s very humiliating to our human nature to admit that, just like it’s humiliating to us to admit the first thing, to frankly face the fact that the temptations that I am meeting are like everybody else has to meet, and that they are *not* bigger than I *ought* to be able to meet and *can* meet in the strength of God. I say both of those humiliate me because they show (watch it!) that *every* failure that I’ve ever committed was not because it was something peculiar and strange and unknown before that was urged upon me (so I can’t have *that* alibi). Neither was it because somehow Satan slipped up and brought a temptation that was too great for me, too hard for me, too difficult, too strong. No, neither one of those.

Now, in the last expression, God cuts the last ground from under the feet of those who would justify failure and excuse defeat. Listen: “...but will with the temptation also make a way to escape that ye may be able to bear it.” There has never been a temptation—from the first approach of the serpent in Eden right up to this minute—but what *with* the temptation God also brought a what? “A way to escape.”

Now I’d like to study that way to escape with you this morning (that’s my subject: the way to escape temptation), but lest we should misunderstand the wording, he adds, “that ye may be able to bear it.” And, of course, the poor selfish heart that loves ease rather than battle says, “I don’t see much escape out of *that* if I’ve got to bear it.”

Let’s go with David as he leaves his father’s flocks and goes down where the army of Israel is encamped across the valley from the Philistines. Let’s listen to the taunts and challenges of that giant as he hurls his defiance against God and the armies of Israel. Is there any escape? Yes, there’s a way to escape. What is it? Well, it’s God and David working together.

Now, is the way to escape for David to run home to his sheep? No. Is the way to escape for God to smite the giant with lightning, so he falls in his tracks? No. What is the way to escape? The way to escape is to *attack*, is that right? That’s the way the army of Israel escaped that day: David went out and *attacked* the giant. He put one of those five smooth stones in his sling, and he threw it at the giant. The giant fell down dead. David made sure that the thing was finished by taking the giant’s own sword and cutting off his head. That was the way to escape.

And that's the way to escape temptation. Why comes temptation but for man to *meet* and conquer? That's what temptation comes for. So the way to escape that's spoken of here is not God saying to the Devil, "Oh, no. You had in mind to tempt this poor fellow, but he's so weak, and he feels so bad that you can't tempt him any today."

I wouldn't say that God never does that, but that isn't what this text is talking about. No, this is talking about the time when God lets the Devil through the fence, and he comes right over where you are, and he begins to tempt you. He begins to invite you to evil.

He begins to tell you that you might just as well yield because he tells you, "Well, you *want* to, don't you?"

"Yes."

"Well," he says, "It's as bad to *want to* as to *do* it, and you've already wanted to, so you'd just as well *do* it."

That's all the Devil talking, you understand. And right then is the time to *attack*, not yield; to *attack*, not run; *to attack*, not be fearful. "...*Resist* the Devil, and he will flee from you." That's the Scripture. I don't want you to lose this text for we're not through with it, but you can hold your finger in that text and turn over to the fourth chapter of James. Here we have the way to escape that Paul is talking about. James 4:7:

"Submit yourselves therefore to God. Resist the Devil, and he will flee from you" James 4:7.

The Devil *flee*? Yes. Flee from *you*? Yes. Would the Devil actually flee from *you*? Sure, he will, if you do what this text says: submit to God and resist the Devil. That's what God wants us to learn is this way to escape, "the way to escape that ye may be able to bear it."

You know, it's a wonderful thing, dear friends, to learn by experience that the strongest temptation is no excuse for sin, no reason for sin. We don't *have to* sin just because we're tempted. Not at all. We can be strong in the Lord and in the power of His might.

But now I'd like to go back to this text and read it once more:

"There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" 1 Corinthians 10:13.

Notice that the way to escape comes *with* the temptation, so you don't need to run from it. The way of escape is right there. What is it? Ah, my dear friends, it is not something beyond the sea that you must send over for. It is not something way up in heaven that you must wait until help arrives. God has placed in your heart His good Spirit, by your side His holy angels, and He has given you (watch this point!) a will, a decision, a power of choice. And if you'll put that will, that decision, that choice, on the side of obedience, calling on God for His help, all the powers of hell cannot make you sin.

I think our problem many times is that we fear to have a conflict. We either do not understand that we *must* resist, or we're *weary* of resisting. Let us turn to Hebrews, the 12th chapter, and I want you to notice the exhortation of the apostle telling us how we can overcome, how we can be victorious, and how we can gather the strength to resist. Hebrews 12:2–4:

“Looking unto Jesus the author and finisher of our faith; who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin” Hebrews 12:2–4.

Now let us notice that last verse first. What's he talking about here, “Ye have not yet resisted unto blood, striving against sin”? Did anybody ever “resist unto blood”? Who did? Jesus did. Where? In the garden of Gethsemane. Before the scourge ever cut into His back, before the fist of man ever smote Him in the face, we see Him lying there on the cold ground with the bloody sweat running down His face. What's the matter? Oh, my dear friends, He is engaged in a tremendous resistance against the powers of darkness. What's the battle over? The battle is whether He will go ahead with the plan and redeem man, or whether He will yield to the natural tendencies of humanity and give up the struggle.

As the moments go by, hour after hour, again and again, we hear that prayer, “Oh, My Father, if it be possible, let this cup pass from Me...” (Matthew 26:39). And again and again, His choice comes back to that decision, “...Nevertheless not My will, but Thine, be done” (Luke 22:42). “...Nevertheless, not as I will, but as Thou wilt” (Matthew 26:39). “...If this cup may not pass away from Me, except I drink it, Thy will be done” (Matthew 26:42).

Was Jesus' willpower in the battle? Every bit of it, my friends, *every* bit of it. And I want to tell you something: while your willpower is not very strong, in God's plan for victory, He includes whatever amount of willpower you have. And that willpower is like muscle—it grows by exercise. Jesus says, “Your weakened will, I will strengthen.” When you give yourself to Jesus, He energizes your will. Then He expects you to use it *every* chance you get, every chance you get. And every time you're tempted is a good chance.

Now there are two ways to use the willpower: one is to say “yes,” and the other is to say “no.” Every time you say “yes,” you use your willpower. Every time you say “no” you use your willpower. It just depends on who you’re saying ‘yes’ to, whether that’s a good exercise of willpower or a bad one. And it depends on who you’re saying “no” to, as to whether it’s a good exercise or a bad one.

Let’s go back to James 4 again, the seventh verse: “Submit yourselves therefore to God. Resist the Devil, and he will flee from you.” What’s the “yes” word in this text? “Submit.” What’s the “no” word? “Resist.” That’s right. Now let’s paraphrase it. “Say “yes” to God; say “no” to the Devil.” That’s it. God says something, and I say what? “Yes.”

God says, “Thou shalt have no other gods before Me.”

I say, “All right, Lord, I agree with you on that. I’ll do that.”

He says, “Don’t make any graven images.”

And I say, “All right, Lord. We’ll work together on that.”

He says, “Thou shalt not take the name of the Lord Thy God in vain.”

I say, “All right, Lord. By Thy grace, I’ll keep my tongue from evil and my lips from speaking guile.” (See Psalm 34:13.)

God says, “Remember the Sabbath day to keep it holy.”

My heart responds, my will says, “Yes, Lord, I’ll keep Thy holy Sabbath. I will.”

God says, “Honor thy father and thy mother.”

I say, “Yes, Lord, I will be obedient to my parents. I’ll say “yes.” I’ll say “yes.” God says “yes”; I’ll say “yes.” Father and Mother say “yes”; I’ll say “yes.”

“Thou shalt not kill.”

“All right, Lord, I’ll work with you on that. I’ll keep from harming anybody else, and by Thy grace, I’ll keep from harming my own body. I’ll not kill others, and I won’t kill myself. I won’t be a suicide, either all at once or on the installment plan.”

“Thou shalt not commit adultery.”

“Lord, I’ll work with You on that. I’ll not only keep my *hands* where they belong, from those that are not mine, but I’ll keep my *eyes* where they belong from those that

are not mine. I'll keep my heart with all diligence, knowing that out of it are the issues of life. (See Proverbs 4:23.) I'll say 'yes' to You, Lord, on that."

"Thou shalt not steal."

"Lord, I'll work with you on that. I'll say 'yes.' I'll keep my hands from what belongs to my neighbors. I'll not take the money of man nor the money of God. I'll be honest."

"Thou shalt not bear false witness."

"Lord, I'll say 'yes' to You on that. I will speak the truth."

"Thou shalt not covet anything that is thy neighbors."

"Thank the Lord! Yes, Lord, I'm working with You on that. I'll not only keep my hands off my neighbor's property—his house, his wife, and everything that he has—I'll keep my *thoughts* off. I'll not allow myself to be thinking, 'Oh, I want this or that or the other thing that doesn't belong to me.' I'll say 'yes' to God."

Now on *all* those points, the Devil is trying to get us to disobey. Take that Fifth Commandment. Doesn't he come to every child and try to tempt that child to disobedience? Doesn't he try to say to the boys and girls, "Oh, Father and Mother aren't looking; why don't you do this that you'd like to do?"

What is the child to do under those circumstances? What's he to do to the Devil? Say what? "No! No! No!" And that "no" must be said in a way that doesn't mean "maybe," "perhaps," "I'll think about it." No. "No" means "No!"

Take the Sixth Commandment, "Thou shalt not kill." Is the Devil trying to get people to kill others? Oh, yes. He organizes wars which kill millions of people. But do you know the most successful method that the Devil has found of getting people killed is getting them to do the job themselves? That's the most successful method. Most of the people who die are suicides, killed not with a gun but killed on the installment plan, not with *one* cup of poison, but perhaps with *10,000* cups of poison. You know, every now and then somebody gets tired of life and goes into a room and shuts all the doors and windows and turns on the gas, poison gas, so they die. Newspapers say, "He died a suicide." But there are tens of millions of people in America today who are taking poison gas from 10 to 60 times a day—usually not enough to kill them at once, but every year more men are dying from cancer of the lung that came from taking what kind of gas? Poison gas, cigarette poison.

Dr. Ochsner, the celebrated surgeon of New Orleans, says that every man who is smoking cigarettes will die of lung cancer unless he dies of something else first, for the lungs are not the only place where the cigarette poison hits. Every year more men are

dying of coronaries, heart trouble, heart attacks. It's been proven that cigarette poisons are one of the reasons.

And cigarettes aren't the *only* thing Satan is using to get people to commit suicide: liquor, tea and coffee, overeating—all sorts of things—this fast pace of modern life that men are driving and driving and driving, trying to get rich. (They can't take any of it with them to the cemetery.) Whatever method Satan suggests to you to commit suicide with, what are you to do? Resist and say what? "No. No, I am God's property. Jesus made me in His image, and I cannot defile that image. Jesus bought me on the cross. I *cannot* destroy the purchase of His blood. I am Jesus." I'll say "yes" to Him. I am His. I'll say "no" to the Devil. I'll not take any poisons into my body."

Ah, but suppose I have the cravings, suppose through long habit. The thing is a real temptation to me. Can I still be victorious? Yes, my friend. What does this text say? "Submit yourselves therefore to God. Resist the Devil, and he will flee from you."

"Ah, but I'm so weak."

Notice what the previous verse says, the sixth verse: ""But He giveth more grace..." James 4:6. The weaker you are, the more grace He puts in.

Suppose we illustrate it with money. This is a poor illustration, but it will illustrate. Suppose that there's a place you want to go downtown. They have something you'd like to see or hear. It's proper and it costs a dollar to get in. Well, you look in your purse and say, "Well, my, I'd like to go in, but after all, I've only got a dime."

Can you get in? No. But suppose that as you're standing there, some friend comes along and says, "Did you want to go in here?"

"Yes, I did, but I've only got a dime."

"Oh, very well," he says, "here's 90 cents."

Can you go in now? You've got the 10 cents you had and the 90 cents he gives you and together, that'll get you in, right?

But suppose there's another friend. He's standing there, and *he'd* like to go in, but he's only got a nickel. Suppose this same friend that's a friend of yours is a friend of his too. He opens up his purse, and he gives out 95 cents. Can he go in? Oh, yes. Can he go in just as well as you can?

Oh, but he was so much poorer than you were! Yes, he only had *half* as much. Can he get in? Yes, yes. The same ticket seller that gives you a ticket gives him one.

Suppose there's another person there who only has a penny. But this same friend comes and opens up his purse and turns over 99 cents. Can *he* get in? Oh, yes. The penny he had and the 99 cents that's given to him, together, they add up to a dollar.

Do you see what I'm getting at, friends? Now I say, in some ways, that's a poor illustration because in the thing we're studying about, God's part and man's part are joined and blended so closely together that you can't say, "Here's the one penny and here are the 99 cents." But with due understanding of that point, the illustration brings out a *very* important truth, friends, and that's this: if you put into this battle against temptation all the willpower you have, meanwhile calling on God for help and submitting to Him, you will be victorious, whether you've got a dime's worth of willpower, a nickel's worth of willpower, or only a penny's worth of willpower.

Somebody is ready to ask me the question, so I'll ask it for you: "What about the poor fellow who hasn't even got a penny's worth of willpower?" My dear friends, there's nobody like that. There's nobody like that. I say to you that God has given every human soul the opportunity of choosing whom he will serve. That's right. Though your willpower may have been weakened by *years* of indulgence in those things which poison the blood and defile the mind, though habits of impurity may have destroyed the will to resist, though habits of indulgence may lessen the desire, if you give to God what little willpower there is left, however small it may be, and call on God for help, there's not enough strength in the powers of hell to batter down the resistance that you and God together can put up.

"Ah," but somebody says, "I just wish God would do it for me!" May I tell you there's a popular idea about modern religion today that God *will* do it all for you. Sometimes it's expressed in those oft-repeated words that you'll never find in the Bible or any other inspired revelation, "Let go and let God." In other words, all you have to do is relax and let go—lie back, quit fighting, quit struggling, quit any effort of any kind, just lie back there—and God's going to do it if you relax enough.

The Bible doesn't teach that, my friends. What did I read here in James 4? You have it open before you. Let's read it again. You read it with me, James 4:7:

"Submit yourselves therefore to God. Resist the devil,
and he will flee from you" James 4:7.

Listen: there are two parts to that. "Submit to God" (that's the part that men like to quote), but "resist the Devil," that's the part that the Devil would like to have us forget. For the Devil knows that if all we do is try to submit to God and then leave it all with God to do, without our having any part in it, we will be lost.

I'm going to read you something interesting here from the book *Prophets and Kings*, page 487. The text is quoted (Philippians 2:13) about God working in us to will and to do of His good pleasure, so we're to work out our own salvation:

“Herein is revealed the outworking of the divine principle of cooperation, without which no true success can be attained. Human effort avails nothing without divine power...” *Prophets and Kings*, page 487.

Suppose you take the last part of this verse and leave out the first part that we read in James. Suppose you go out and try to resist the Devil without submitting to God and getting God’s power. What’ll happen? You’ll get whipped, that’s right. You’ll get whipped.

Do you remember some people tried that at Ai? The army of Israel went up there, and they were so sure they were going to get the victory that they said, “Well, we had an easy time at Jericho. We don’t need the whole army for *this* tiny little town. Let’s just take a few men up there.” They went up there confident. And you remember the armies of Ai came out and chased them and killed a number of them. What was the matter? They went without God.

If any of you go without God, your human effort is not enough. Human effort avails *nothing* without divine power, so merely *wanting* to quit and merely *trying* to quit, in your own effort, these sinful things is not enough. But now notice the rest of the sentence:

“...And without human endeavor, divine effort is with many of no avail. To make God’s grace our own, we must act our part. His grace is given to work in us to will and to do, but never as a substitute for our effort” *Ibid*.

There you have it. So the grace of God that is given us is not a *substitute* for our effort. It comes to *combine with* our effort. Man can accomplish nothing without God. God has arranged *His* plans so as to accomplish nothing in the restoration of the human race without the cooperation of the human with the divine. Let’s paraphrase that. Man *can’t* do anything without God, and God *will not* do anything without man’s cooperation. The part man is required to sustain is immeasurably small, yet in the plan of God, it is *just that force* that is needed to make the work a success.

Oh, do you see, friends? From the standpoint of the *size* of it, the part you act is so small that it’s immeasurable, and yet since God’s part is there all the time just waiting, *everything* hangs on whose part? *Your* part. It all hangs on that. If He’s standing there with the 99 cents, the question of whether you open your purse and pull out the penny is the deciding point. That’s the deciding point.

Will you put your little will, that tiny bit of willpower, into the battle against sin? How much of it? It’ll take every bit of it. Take all you have, and with it, God will put all *He* has, and all that man has, and all that God has together will whip the Devil, and *you* will be a free man, a free woman. Oh, that we may be willing to meet that battle again and again and again, and meet it in the same way. Submit to God; resist the Devil.

“Yes” to Jesus; “no” to Satan. That’s the program. And we are told that it will take, at times, every particle of willpower that you possess.

Years ago, I had a young man leading singing for me in an evangelistic series. This young man had been in the army before he knew the Lord. Like many, he was a cigarette smoker, and he just smoked one after the other, just one pack after the other. Well, when he heard this message and came face to face with Calvary, and he saw that Jesus had made His body and that Jesus had died to redeem him, he saw that God didn’t want him to keep defiling his body with those poison cigarettes, and so he made up his mind to give them up.

But oh, he told us what a battle he had, what a struggle! He said there were times that the struggle was so intense that his mind wasn’t able to contemplate the idea of even going *one day* without a cigarette or even an hour. He had to clench his fists, and looking to Jesus for strength, he had to say, “For one minute I’ll not smoke.” Of course, when *that* minute was over, he had another minute to go through. But thank God, friends, with that continued battle, he came to the place where there was no more temptation to him in that. He fought his way through hour after hour, day after day, looking to God in prayer, and putting all his willpower into it. Did he conquer? Yes, thank God.

You know, the problem of some of us here this morning isn’t cigarettes at all. It’s something else. Suppose it’s losing our temper. We lose our temper; we say some angry words, and we feel sorry about it. Perhaps we apologize. We hope we’ll never feel that way again. But tomorrow or next week, something happens, and we *feel* the same way again. The Devil is tempting us. What are we going to do about it?

Are we going to say, “Oh, I guess I’ve got all this to go through again.”

No. Stop right there, my friend, *right* there! We are told that those angry words must be stopped on your *lips*. If the spirit inside is to say those words, do you have to say them? You’ll please the Devil if you do. You’ll make Jesus sad if you do. What can you do? Ah, claim the promise we read this morning: “there’s is a way to escape that ye may be able to bear it.” Submit to God; resist the Devil.

Say, “Jesus, I know You don’t want me to say angry words. Give me the strength, oh give me the grace, to keep my mouth closed.” Then, my dear friend, it is our privilege (if we need to do it literally) to clench our fists and, shall I say, grind our teeth together to hold that tongue inside.

“Ah,” you say, “that’s no way to victory.” Yes, I know what some people would like. They’d like some fairy stories like this: “I used to have an angry temper. One day I heard about religion. I went to the altar and sought God, and I’ve *never* had one angry, selfish feeling from that day to this.”

You can read about some of those things in storybooks. And I wouldn't say it never happened, friends. But for one saint that gets to Heaven *that* way, there are going to be a *thousand* who say, "I have fought a good fight. I've resisted the Devil. I've had conflict after conflict when it seemed to me that everything in this world was pulling me down. But oh, I looked to Jesus, and I thought of what He endured for me. I said 'yes' to Him and asked for His help, and I said 'no' to the Devil, and God took me through."

Will you do it, men and women? Will you do it, boys and girls? Oh, that God may make it so.

Now, back again to Hebrews 12. (Aren't these wonderful verses, friends, what we've read in 1 Corinthians 10:13 this morning and James 4:7 and Hebrews 12:2–4?) There's the recipe. Mix them all together, friends, mix them all together in the laboratory of your lives, and you'll have the divine recipe for success.

"Looking unto Jesus the author and finisher of our faith; who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin" Hebrews 12:2–4.

Where are we to look? *Who* are we to look to? Look to Jesus and look at Him in this bloody conflict, this awful struggle. Ah, let me share with you again these beautiful verses in prayer:

Ever when tempted, make me see,
Beneath the olive's moon-pierced shade,
My God, alone, outstretched, and bruised,
And bleeding, on the earth He made.

And make me feel it was my sin,
As though no other sins there were,
That was to Him who bears the world
A load that He could scarcely bear!

(*Hymns*, by Frederick W. Faber)

Looking to Jesus, we find the will to submit to God. Looking to Jesus, we find the will to resist the Devil. Looking unto Jesus, we are saved.

And when we might be wearied and faint in our minds, one view of our blessed Lord in Gethsemane beneath those olives trees wrestling in prayer, one full view of that face with the bloody sweat issuing from those pores, will nerve those weakened wills again and will cause us to say, "Oh Jesus, not what I will, but what Thou dost will, and

will enable us to say with meaning to Satan, "Get thee hence. I shall not parley; I shall not temporize or rationalize; I shall not argue nor compromise. Go!" Submit to God; resist the Devil.

Ever when tempted, make me see,
Beneath the olive's moon-pierced shade,
My God, alone, outstretched, and bruised,
And bleeding, on the earth He made.

And make me feel it was my sin,
As though no other sins there were,
That was to Him who bears the world
A load that He could scarcely bear!

(*Hymns*, by Frederick W. Faber)

I do not wish to open the meeting for general testimonies this morning, but I *would* like to give an opportunity for somebody that has in this service this morning seen how you can be victorious, and your heart is settled that you're going to take hold of what you've heard this morning, and by God's grace, you're going to say "yes" to God and "no" to Satan. I want to give you the opportunity to express that. It only takes a sentence. You can choose the words for that sentence. But if you've received light and help this morning on how to win the victory and by God's grace, you're going to take hold and do it, stand up and say so in a sentence. We can have several standing at once. See, here is the opportunity to use that willpower we've been studying about.

[Testimony service]

Is there anybody here this morning that needs to submit to Jesus? Is there somebody here this morning that came up these stairs *unsundered*, but you're going down these steps surrendered to Jesus? It's just that simple, just that simple. Is there anybody here this morning that when you came into this chapel this morning, you were not surrendered to Jesus, but right now, you're going to say, "Yes, Jesus, I submit to You," would you just stand where you are, and we'll pray for you, anybody who is facing that decision this morning and will make it right now for Jesus. Oh, I want to see *somebody* that the Spirit is talking to. Jesus is knocking at the door of your heart. I want to see that full surrender made for Christ this morning. Make it with your will.

Maybe somebody here this morning will make it for the first time, or it may be that somebody has made it before, but you've slipped out of gear. This morning, by God's grace, you're putting your will *back* on the side of Jesus. Would you just stand where you are? Oh, for that decision! Just remain standing, Sister, just a minute. Is there another that says, "Yes, Jesus has spoken to my heart. There's something that needs to come out. It's a decision I need to make." God bless you. Just remain standing there a moment. Somebody else that Jesus is talking to that says, "I will. Jesus has

given everything for me... That's right, Sister. Jesus has given everything for me, and I'll give everything for Him."

Oh, wonderful Jesus! Wonderful Jesus! Is there one more that says, "Yes, Christ is calling me, and I'll answer. He's knocking at the door of my heart, and I'll open it. I'll submit to Him. I'll surrender all. I'll let Him be the king of my heart."

Would you bow your heads with me?

Dear Jesus, Bless these who are standing before Thee. Accept the consecration of their lives. As they open the door to Jesus, oh, do Thou come in! Cast out all the idols. Destroy sin. Give them the power to resist temptation. Do it for every soul of us here in Thy divine presence this morning. Keep us looking to Jesus, in Gethsemane and on the cross, till sin is spoiled, and love and righteousness alone look attractive. We thank Thee in our Lord's name, amen.

Would you all stand?

[Congregation joins Elder Frazee in singing *My Jesus, I Love Thee*.]

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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