

God's Prophetic Telescope 5 of 16

Happiness for Those Who Believe

#0770

Study Given by W. D. Frazee—March 10, 1967

Over in the country that we now call Greece, in the city of Philippi, one midnight in a jail, the man that had charge of the prisoners asked this question of Paul and Silas:

“...Sirs, what must I do to be saved” Acts 16:30.

And the answer is given in the next verse:

“And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house” Acts 16:31.

I'd like to study this a bit tonight—what it means to believe—what it means to do what Paul was talking about here. If we'll do it, this says we'll be saved—saved from a lot of trouble in this world, saved from eternal death, saved for all eternity.

Now, that way of salvation, as we've been studying, is revealed in the sanctuary. In Psalm 77:13, the Bible says that God's way is in the sanctuary. In order that we might understand what's going on in the Heavenly Sanctuary, God had Moses make a copy of it at the foot of Mt. Sinai. We have this replica of it.

In this miniature model, we're studying something of what went on in that tabernacle at the foot of the mountain, a copy of things in the heavens. But let us never forget that the whole purpose of it was to bring salvation—salvation from sin.

“...what must I do to be saved... Believe on the Lord Jesus Christ, and thou shalt be saved...” Acts 16:30–31.

But now, turn a few pages to your right to the book of Romans, the 10th chapter. This same man that told the Philippian jailer that if he believed on the Lord Jesus Christ, he would be saved, in the 10th chapter of Romans, and the 14th verse, in the middle of the verse, asks you and me a question:

“...how shall they believe in Him of whom they have not heard...” Romans 10:14.

How can anybody believe in something or somebody that they haven't heard? So, he concludes in the 17th verse:

“So then faith cometh by...” Romans 10:17.

What?

“...hearing, and hearing by the Word of God” Romans 10:17.

To believe, then, in Jesus Christ, we must first hear Him. We must listen to His Word, we must notice what He says, and if we'll do that, faith comes. That's what this verse says:

“...faith cometh by hearing, and hearing by the Word of God”
Romans 10:17.

Do you want to believe in Jesus? Do you want more faith? Then, listen to this word:

“So then faith cometh by hearing, and hearing by the Word of God” Romans 10:17.

There are a thousand voices in the world today listening to which will never bring us faith at all. It'll only bring us doubt, confusion. But listening to God's Word, paying attention to God's law—this will bring us a message that develops faith.

Now, the heart of the Word of God is found in the heart of the sanctuary. You will remember that in these two places—the first is called the Holy Place and the second the Most Holy Place—and in the Most Holy Place, the one article of furniture is the Ark, and in that Ark is found the Ten Commandments, the holy law of God.

This law was spoken by God from the top of Mt. Sinai. The words that He spoke are recorded in Exodus, the 20th chapter. Notice that before having the sanctuary built, God spoke His law to the people. Before we can see the need for a sanctuary, we need to come face to face with this holy law, for as we listen to it, we will learn our condition as sinners.

Turn to Romans, the seventh chapter, and the seventh verse, and notice what the apostle says concerning this point. In the middle of the seventh verse:

“...Nay, I had not known sin, but by the law...” Romans 7:7.

That is, I wouldn't have known what sin is if it hadn't been for the law of God.

Somebody might say, Why everybody knows what sin is. Everybody ought to know that this is wrong or that is wrong or the other thing is wrong, but my dear friends, if you'll just start comparing notes with your neighbors, you will find that there's quite a difference of opinion about just what's right and what's wrong.

God has set up an unerring standard—His own will, His own law. You and I do not decide what sin is. God decides that. And so, if we look into the law, we find out what is right and what is wrong, and we are convicted of the law as transgressors.

Romans, the third chapter, and the 19th verse makes this clear:

“Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God” Romans 3:19.

How many are guilty? All the world. But what is it that convinces us of that? Listening to that law. So, to believe that we need a Savior, we need to believe that we are sinners. To believe that we are sinners, we need to listen to that law that defines sin, for:

“...sin is the transgression of the law” 1 John 3:4.

And if we will look into that law and listen to that law, we will be convicted of our great need of a Savior. Ah friends, think how many things are going on in the world around us, troubling us and our neighbors that wouldn't be here if it weren't for the violation of this law.

Think of the crime. I was noting in our county paper that here four nights in a row somebody lost an automobile—stolen. Well, there's a commandment here that deals with that—the Eighth Commandment:

“Thou shalt not steal” Exodus 20:15.

We all wish everybody would keep that commandment, don't we? Yes. We could go on with every one of these Ten Commandments and note the advantage of keeping the law, but friends, anybody who on his knees will study these Ten Commandments somewhere will come to something that the Spirit of God will convince him that *he* has broken that law.

We may not have stolen an automobile from a man, but I wonder if we've stolen any of God's money. We may not have taken any property that belongs to our neighbor, but I wonder if we've taken any of God's time. That's what the Fourth Commandment deals with. Children and young people—I wonder if we've all kept that Fifth Commandment that says:

“Honour thy father and thy mother...” Exodus 20:12.

You know, that Sixth Commandment that says:

“Thou shalt not kill” Exodus 20:13.

Most people would say, Well, there's one, at least, I keep. But as we listen to these health studies from week to week, we learn how to avoid the things that people are killing themselves with by the million. Suicide on the installment plan is the popular thing today.

And to keep that commandment:

“Thou shalt not kill” Exodus 20:13.

...means to learn and follow the laws of life and health. You see, don't you? So, if I've been doing things that weaken my body or that *will* weaken it—if I've been doing things that shorten my life or *will* shorten it—what about that commandment? Am I a commandment keeper or a commandment breaker?

Well, we could go on with all these commandments. My point is, friends, somewhere along the line if we're looking to find out God's will and our condition, we discern just what our text here in Romans 3:19 that we've read says—that we are guilty before God—and so we need a Savior, and thank God, that Savior is revealed in the sanctuary.

Let's turn back to Leviticus, the fourth chapter—Genesis, Exodus, Leviticus—the third book of this wonderful Bible—Genesis, Exodus, Leviticus—the third book and the fourth chapter of this book. Notice what those are to do who find that they have sinned. The 28th verse:

“Or if his sin, which he hath sinned, come to his knowledge:
then he shall bring his offering...” Leviticus 4:28.

Has *your* sin come to *your* knowledge? Have you found something in God's law that shows that you're a transgressor? God says, Bring your offering. Notice in the 32nd verse:

“And if he bring a lamb for a sin offering...” Leviticus 4:32.

What kind of an offering was it? A sin offering. So, he comes to the sanctuary. Here he comes from out here in the camp, comes through the veil at the opening of the court. He comes here by this altar, but what's he got with him? He's got a lamb or a goat, a bullock—some substitute—some animal sacrifice.

Why has he brought that? Because he's sinned. He's been listening to that law. He's been looking into those commandments. He sees that he's a sinner and deserves to die, but he wants to be forgiven. He wants to find the way of salvation, so he brings an offering.

Thank God, friends, for the sanctuary where people can find forgiven. What do you say? Now, he was not only to bring this offering, but he was to bring something with the offering. He was to bring his sins. You notice in the 33rd verse that he was to lay his hand upon the head of the sin offering. Do you all see that?

“...he shall lay his hand upon the head of the sin offering...”
Leviticus 4:33.

Now, what was the purpose of that? My dear friends, it was in that act he was transferring the sin from himself to that lamb, that goat, that bullock, that substitute. Now, in doing that, he must confess his sin. Notice the next chapter—the fifth chapter of Leviticus and the fifth verse:

“...it shall be, when he shall be guilty in one of these things,
that he shall confess that he hath sinned in that thing”
Leviticus 5:5.

Please note that. He was, finding himself guilty, to bring his offering, lay his hand upon the head of it, and do what? Confess what?

“...that he hath sinned in that thing” Leviticus 5:5.

Now, he wasn't confessing to the human priest back there. He was confessing to God. My point is, though, that when he stood there and put his hand upon the head of that lamb, he must confess his sin, he must transfer his sin, and he must be very specific. You notice the language of the Bible—he must:

“...confess that he hath sinned *in that thing*” Leviticus 5:5.

Did you ever hear a confession something like this—Lord, forgive all my sins that I've ever committed. Well, that's all right as far as it goes, but it doesn't go far enough. “Well,” somebody says, “That covers everything.”

Oh, does it? What does this verse say?

“...he shall confess that he hath sinned *in that thing*”
Leviticus 5:5.

If I'd stolen \$10 from Brother Felt here, it wouldn't do for me to come and bring him a bouquet of flowers and say, Brother Felt, if I've ever done anything wrong to you, I want you to forgive me. No. I'd have to come right to the point, wouldn't I. I'd have to say, Brother Felt, I'm very sorry and ashamed to tell you, I took \$10 that doesn't belong to me. It belongs to you. Then, I'd be getting down to business, and that one confession would be worth a whole world of general confessions. Is that right?

Here's a man that's gone off to work in the morning in a huff—lost his temper—said some mean words to his wife—but during the day, he gets to thinking about it. He feels ashamed. So he goes and buys her a box of candy, and when he comes home, he just gives her that box of candy. Will that take care of it? No. What does our verse say?

“...it shall be, when he shall be guilty in one of these things,
that he shall confess that he hath sinned *in that thing*”
Leviticus 5:5.

Somebody says, “Brother Frazee, you're making it awfully hard.” No, I'm not making it hard, friends. I'm just reading it out of the book, and the book isn't making it hard. Do you know what makes it hard? It's the *sin* that makes it hard. If the man hadn't lost his temper, he could come home with a smile without the candy. Couldn't he? Sure.

But it's hard to come home and say, "Darling, forgive me for that mean way I talked to you this morning." And it ought to be hard. I'd hate to see a man get to the place where it's just easy to come in and say, "Well, darling, for the 150th time, forgive me." Wouldn't that be too bad, friends? It ought to be hard. It ought to be hard enough that we think twice before we fail again on that point. Don't you think so?

But now, watch. Be sure we don't misunderstand something here. Confession doesn't make things right. Oh, you say, I thought that's what we were talking about here. Oh, no. Confession doesn't make things right.

When the man came with his offering here and confessed his sin on the lamb, that didn't end it. That didn't pay for the sin. His confession didn't pay the bill. It didn't atone for the sin. It merely transferred the sin from himself to that substitute.

Then, what happened? Well, let's see what happened. Look at that fourth chapter again, 33rd verse:

"...he shall lay his hand upon the head of the sin offering, and slay it for a sin offering..." Leviticus 4:33.

Think of it. Oh, sin requires an offering, then—sin requires the life of the transgressor.

"...the wages of sin is death..." Romans 6:23.

And so, since the man has transferred his sin to the Lamb, now, who must die? The lamb must die. And who must slay the lamb? The man that committed the sin. That's what we've read there. And that's the way, friends, that God has provided to teach us what an expensive thing sin is.

Now, let's go, please, to John, the first chapter—John, the first chapter, and the 29th verse. Last Friday night, I studied with you the ministry of blood in the sanctuary service—the work that Jesus performs as our Lamb and our Priest. Tonight I'm studying with you your part and mine in this ministry, and while God's part is infinitely great and ours is infinitely small, remember this, friends. There's no question about His part. The only question is our part.

It took thousands, I suppose millions of dollars, to supply the electric system that brings us these lights tonight. One flick of the switch, and we get the full benefit of that. Think of all that water dammed up over there at Chickamauga—think of the vast generating system, the vast transmission system. The cost, as I say, runs in the millions of dollars, but with a flick of the switch, you and I can either have that light or refuse that light. Is that right? That's what happens every time we turn a light on or turn it off. We either make use of that great investment or we say, "Well, I've had enough."

There's a time to turn off these electric lights, friends, but God forbid that we should ever turn off the precious light that shines from this word. God forbid that we

should ever turn away from the precious blood of Jesus, which has been provided at such infinite cost.

And just as the turning of that switch is a tiny act and yet it gives us the benefit of all that great investment, so the things that I'm studying with you tonight are tiny things, but it is as we do these things that that infinite salvation is made available for us.

Now, the first thing we read was to believe, and we found that to believe we have to what? Hear—we have to listen to the Word of God—listen to God's law. Then, we found that we must bring our offering, and that offering is Jesus. We found that, along with our offering, we must bring our sins and place them on His dear head. Now, we found that as we place those sins on Jesus, He takes them.

John, the first chapter, and the 29th verse:

"The next day John seeth Jesus coming unto him, and saith,
Behold the Lamb of God, which..." John 1:29.

Does what?

"...which taketh away the sin of the world" John 1:29.

Oh, I'm so glad that when I put my sins on Him, He takes those sins away. Aren't you, friends? But now, John tells us here to *do* something. What is it? What? Behold. I wonder why He wants us to behold.

Will you just down put down in your notes—we won't turn to it right now—but 2 Corinthians 3:18 says that it's as we behold that we become changed, and we want not only that our sins shall be forgiven but that our sinful hearts shall be changed.

We desire not only to be forgiven because we stole God's money or God's time, or whatever, we desire our nature to be so changed that we won't go and do that thing again. Is that right? And it's as we behold that we become changed.

And that's why God had the man who brought the lamb here stay there long enough not only to transfer his sin on the head of the sacrifice, but he must linger there and slay the sacrifice.

And so, part of entering into the plan of salvation is for you and me to come in our imagination to Calvary and there see Jesus dying for our sins. Turn, please, to Isaiah, the 53rd chapter—Isaiah 53, verses 5 and 6. Notice in the sixth verse, the last part:

"...the Lord hath laid on him the iniquity of us all" Isaiah 53:6.

Our sin is transferred to Jesus, you see, just as they were to the lamb back there. But now, what happens—the fifth verse:

“He was...” Isaiah 53:5.

What?

“...wounded for...” Isaiah 53:5.

What?

“...our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him...” Isaiah 53:5.

That is, He was scourged—He was whipped—for us.

“...and with His stripes we are...” Isaiah 53:5.

What?

“...healed” Isaiah 53:5.

Oh, yes. And so, as we behold Jesus dying upon the cross, we see, friends, that sin is a terrible thing, it's an expensive thing, and we believe that that death was for us. But now, going back, please, to Leviticus, the fourth chapter, I want you to notice something that was done back there for the sinner that you and I must understand today—Leviticus, the fourth chapter, verses 16 to 20. We'll not read all that, but just let me call your attention to certain statements there.

Here is where the bullock was slain with the sins upon him—here at the brazen altar—and now, it says the priest in this service was to take some of the blood and take it into the tabernacle of the congregation and sprinkle with his finger before this veil and upon the horns of this golden altar.

We noted this last Friday night in the ministry of blood in the sanctuary. My point is that that blood, which was ministered by the priest in the sanctuary, must be slain by the repentant sinner out in the court. The only blood that the priest can sprinkle in the sanctuary is the blood that is shed out there in the court. It is only as we confess our sins to Jesus and see that He is dying for our sins that those sins can be covered by his blood in the sanctuary.

Now, I wish you would turn, please, to Hebrews, the ninth chapter, and notice that what the priests did back there in taking the blood into the sanctuary Jesus does with His own blood in the Heavenly Sanctuary—Hebrews, the ninth chapter, verses 11 and 12. Here, you will notice that Christ is our High Priest and that He has come, the 12th verse says, not:

“...by the blood of goats and calves, but by his own blood he entered in once into the Holy Place...” Hebrews 9:12.

The priest did it back there with the blood of the bull or goat. Jesus does it with His own blood. That is the offering for sin, and that offering of blood is sprinkled in the Holy Place to cover our sin.

Notice that in the 13th and 14th verses, He compares (or, rather, contrasts) the offering of blood made from those animals with the blood of Jesus (the 14th verse) and He says this will—the last two lines:

“...purge your conscience from dead works to serve the living God” Hebrews 9:14.

That word “purge” means cleanse. You remember in 1 John 1:9, the scripture says that:

“If we confess our sins, He is faithful and just to...” 1 John 1:9.

Do what?

“...forgive us our sins, and to cleanse us from all unrighteousness” 1 John 1:9.

He desires not only to pardon our sins but to purify us. And as we come and place our sins upon His head, turning loose of those sins, giving them up, then we see that He died for us upon the cross, that He ministers for us in the sanctuary above that precious blood (shall I put it this way, friends?) that it loosens the hold of sin in our lives. That’s the way to be delivered from sin.

But now, there is an important part that you and I have in this, without which, friends, we’ll miss the blessing. You remember our opening text said, in answer to the question, What must I do to be saved, what’s the first word in the answer? Believe.

“...Believe on the Lord Jesus Christ, and thou shalt be saved...” Acts 16:31.

Without faith, none of what we’ve studied tonight is of effect in our lives. When we come and bring our offering, we must *believe* that that’s for us. When we confess our sins, we must *believe* that Jesus takes them. As we see Him die for us, we must *believe* that it is indeed our sin offering, and as by faith we see Him in the sanctuary above, we must *believe* that our sins have been covered by His blood in the records of Heaven.

Turn, please, to Romans, the fourth chapter, and I want you to notice how the apostle emphasizes this point of believing. When we have met the conditions, when we have confessed our sins and given them to Jesus, when we believe, then, friends, something happens. Romans, the fourth chapter, verses 7 and 8:

“Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin” Romans 4:7–8.

Now, notice this is for those who believe. That’s made clear in the fifth verse. The one that believes has this experience. As an example of this, in the third verse,

Paul speaks of Abraham—way back there, long before Jesus was born, the Gospel was preached to Abraham—and this third verse says:

“...Abraham believed God, and it was counted unto him for righteousness” Romans 4:3.

What did Abraham do? He believed God. He didn’t just believe *about* God or believe *in* God. He believed God—he believed what God said—and God counted that to him for righteousness.

And so, Paul goes on to show that if you and I will believe God, God will accept our faith, and He will put the righteousness of Jesus to our credit. Notice that seventh and eighth verse again, speaking of those that believe:

“Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin” Romans 4:7–8.

I’d like to read that eighth verse to you the way it’s translated in the New English Bible, a modern translation:

“Happy is the man whose sins the Lord does not count against him” Romans 4:8 (*New English Bible*).

Now, that’s exactly what this text is telling us:

“Happy is the man whose sins the Lord does not count against him” Romans 4:8 (*New English Bible*).

And so, when the Devil comes to bother us with our sins, if we believe, we can answer the way Martin Luther did. Martin Luther tells us that one time, as he was sitting at his desk studying, that the Devil came to him and bothered him about his sins.

And as Martin Luther described it, he put it this way—he said the Devil said to him, Martin Luther, are you a Christian? Do you claim to be a Christian? Yes. And there was a piece of paper lying there, and the Devil took the pen and wrote a sin down that Martin Luther had committed. Does the Devil know our sins? Oh, yes. He’s been there every time we’ve sinned. He tempted us.

So, Martin Luther saw that sin written down there, and the Devil said to him, Did you do that? Martin Luther had to say, Yes, I did it. Then he wrote another one, and he asked him about that, and pretty soon, he had a long list on the piece of paper.

And the Devil looked at him and said, Martin Luther, you admit you did all that, and still you claim to be a Christian? Martin Luther said, Give me that piece of paper, and he took that paper, and he wrote across it:

“...the blood of Jesus Christ his Son cleanseth us from all sin” 1 John 1:7.

Now, he said, you can have that, if you want it. He turned loose of it. And my dear friends, that’s what you and I need to do with our sins—we need to turn loose of them, give them to Jesus, put them on the Lamb, believe that He dies for them and that He covers them with His blood in the sanctuary above.

Then, when the Devil comes around, tries to bother us with things that we did 10 years ago or yesterday, we can say, Yes, I did that, but thank God, I’ve given it up, I’ve confessed it to Jesus, and He’s forgiven me. I know it because He says so, and He cannot lie.

And somebody here will say, Oh, I wish I could know that. Ah, my dear friend, I come now to the real point of this whole thing because if you miss this, all the rest is like these millions of dollars invested in the electrical installation. Will you put your will on the side of faith—of believing. Will you not only say, I will give up my sins, but I will believe that Jesus forgives me. I believe that He will take my sins. I believe He has taken them. I’ve given them to Him.

And thank God, friends, we don’t have to prove to Him, we don’t have to be on probation for a while. He accepts us the moment we come to Him. He accepted the thief there on the cross. Think of it, he’d been breaking the commandment all his life that says:

“Thou shalt not steal” Exodus 20:15.

He was a robber and a murderer, but Jesus forgave him as he hung there on the cross—the dying Savior forgave the dying sinner. He’ll forgive you and me tonight if we give our sins to Him and believe:

“...Believe on the Lord Jesus Christ, and thou shalt be saved...” Acts 16:31.

Now, there’s one more thing God wants us to believe, friends. Turn to Philippians, the first chapter, and the sixth verse. This I love. One of my favorite texts in all the Bible. You’ll hear me use it again and again—Philippians 1:6. This tells us in plain language that He’s going to finish what He started.

Back there, when the man brought his offering, and the lamb or the bullock or the goat had been slain, and its blood ministered, that didn’t finish it all, friends. That put the sin in the sanctuary, but on the last day of that sanctuary service, in the fall the year, the high priest took an offering and sprinkled the blood on the mercy seat here in the Most Holy Place. We mentioned that last Friday night. We’re going to study it more fully some other evening.

My point is this, friends. Taking the sin in didn’t finish the work. It began the work. When you and I come to Jesus with our sins—when we confess our sins and ask Him to forgive us—that doesn’t make us perfect. He counts us perfect—you remember we read there:

“Happy is the man whose sins the Lord does not count against him” Romans 4:8 (*New English Bible*).

But ah, you and I know that we’re weak and unworthy and imperfect, don’t we? But He’s *counting* us accepted all the time, and more than that, He’s doing something in your life and mine every day, if we let Him, that will eventually finish the work, and that’s what this text says, and that’s what that offering of blood in the Most Holy was designed to teach the people.

Philippians 1:6:

“Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ” Philippians 1:6.

The margin says He’ll finish it. Some of you ladies know how to make really good bread. Some of you know how to make a good cake. But I want to ask you something, friends. All you ladies that know how to bake bread or bake cake, when you put that bread or cake in the oven? What are you looking for? What are you expecting to take out by and by? Something that’s what? What? Oh, what’s the word you use? Done, of course. That’s it—done.

My dear friends, when Jesus takes you and me, as we accept Him, He’s looking for a finished work. He wants to bring us to the place where He can say, It’s done—it’s done. Won’t it be wonderful when Jesus can—as it were—take us out of the oven and present us to His Father and say, They’re done. They’re finished. They’re all right. They’re just like Me. They’ll be safe anywhere.

Then, Jesus is going to take us on a space trip, a long way past the moon, dear friends, and we won’t have to have any oxygen tanks or any special suits. It’ll be a safe trip, and it’ll be for those that are done—done with sin, perfectly safe. Oh, I want to take that trip, don’t you?

Now, let’s review what we’ve studied tonight, and if you’d like to have a little thing that will help you remember it, I have given you seven B’s tonight—seven B’s. Three of the B’s are, believe, two of them are, bring, and two of them are, behold.

The first one is:

“...Believe on the Lord Jesus Christ, and thou shalt be saved...” Acts 16:31.

We read that, didn’t we? But we found that to believe, we must what? Hear. We must listen. We must look into the law. And we found that as we did that, we discovered that we are what? Sinners. All right. Believe.

Then, the second thing we found was that we are to bring—bring what? Bring an offering. And the third thing, we’re to bring what? Our sin. All right.

And when we have done that, then we are to behold the Lamb of God as He does what? Dies for us. Then, we're to behold Him as He sprinkles the blood for us in the sanctuary covering our sins, and as we do that, we are to believe that we are forgiven. And last, we are to believe that He will finish what He started, and He'll stay with us till we're done.

So, believe, bring, bring, behold, behold, believe, believe. That's the program, friends. Believe what Jesus says, see that you're a sinner, bring your offering, your Lamb, which is Jesus, bring your sins and put them on His head, behold Him as He dies for you on the cross, behold Him as He sprinkles the blood to cover your sins, believe that that means your sins are forgiven, and believe that it means that eventually, He'll finish the work in your life and:

“...present you faultless before the presence of his glory with exceeding joy” Jude 1:24.

How many of us would like to send Him the word tonight that we're thankful that He was willing to give His life to make this possible? How many of us would like to send Him the word we appreciate it? Thank God, friends—thank God.

Let's sing My Jesus, I Love Thee.

[Singing, “My Jesus, I Love Thee.”]

Now friends, I want to invite you—any of you who would like to get some special personal help in this matter of knowing for sure that you're accepted by Jesus—tarry with us, whether there's one or a dozen or more that would like to get some special help, just come right up here in front afterward. We'll be glad to talk with you and help you be certain about this thing.

Why friends, if most of us or all of us here tonight were in debt a hundred dollars, a thousand dollars, ten thousand dollars, and I should tell you there's a way that you can go out of this door free of debt, I know there'd be some people very much interested. Am I right?

But oh, the debt of sin is worse than any financial debt, and thank God, our sins can be forgiven. If there's guilt on your heart, if there's worry in your soul about something that you know has stood between you and the Master, oh, I invite you, in Jesus' name, make certain before you leave here that that sin is lodged with Jesus in the sanctuary above.

You don't have to tell me or any human being what the sin is, but some of us sometimes can help to point you to the Word of God and help you find the answer of your problem so that you know without any question that you're accepted in Jesus. The Lord grant it for every one of you.

As we have our closing prayer, is there someone that would like to be remembered especially that God will give you a blessing that you know you need tonight? If so, would you raise your hand? Oh, yes. So glad for each one.

Shall we stand and look to the Lord. Remember, next Friday night, we're going right on with these important studies—finding God's way in the sanctuary to solve every human problem.

If there are any of you that are not on our mailing list for the little digest which will give you the texts that we've used tonight, if you'll just give your name to the usher—he has a card—and as you pass out, if you'll just write your mailing address on that, free of charge, this will come to you in the mail. And remember, we're glad to meet you personally, here at the close.

Heavenly Father, we thank Thee with all our hearts tonight that we can have a little part with Thee in Thy great plan. We thank Thee for the great part Thou hast in giving Thy precious life. Tonight we choose to bring our little lives to Thee, to bring our sins and lay them on Thy dear head, and we believe that the precious blood of Jesus covers and cleanses and that Thou wilt finish the work Thou hast begun.

Bless each one who is feeling and sensing his need tonight. Bless each one whose hand has been lifted heavenward, and we pray that as we go home tonight, we shall feel the sweet Spirit of Jesus comforting our hearts with the assurance of pardon, for Jesus' sake, amen.

God bless you.

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