

# Worship the Lord in the Beauty of Holiness

#0971

Study given by W.D. Frazee—February 26, 1966

Brother A: We come before Thee on this Thy day to honor Thee and to seek Thy face at this time—at this appointed time—that Thou hast made for Thy children in these last days. Our Father, we thank Thee for the privilege which is ours to come on the Sabbath day and to know this wonderful message that Thou hast shared with the children of men.

And Father, we pray that this message shall have its intended effect upon our lives. Help each one of us to so completely surrender to it in obedience and faith that we may be transformed into the very likeness of Jesus, and so hasten Thy coming.

Our Father, we know that time is short and that a tremendous work is to be done in not only our own hearts but in the hearts of all those around us. Help us, Father, to help this work to be forwarded and to be finished.

Now Father, we approach Thy throne of grace and we pray, Lord, that Thou wilt use our brother, as Thou hast used him before many times. Bless him and us, Father, with words from on high, and we thank Thee in Jesus' name, amen.

Elder Frazee: Twenty-ninth Psalm. A beautiful call to a beautiful worship—the 29<sup>th</sup> Psalm, beginning with the 1<sup>st</sup> verse:

“...Give unto the LORD, O ye mighty, give unto the LORD glory and strength. Give unto the LORD the glory due unto his name; worship the LORD in the beauty of holiness”  
Psalm 29:1-2.

God desires us to worship Him in a beautiful way. The margin is to be noted—worship the Lord in His glorious sanctuary. By faith, we're joining with the angels up there this morning in their worship, and are there some earthly representatives up there—some from the human family? Who's up there worshipping God in the sanctuary this Sabbath morning? Enoch, Moses, Elijah, and a multitude that were raised when Jesus came from the grave.

Oh, isn't it nice to think, friends, that the church in heaven and the church on earth are one. That's the truth. And we're told that all heaven is keeping the Sabbath.

Now, there are some minds that are so constituted that they begin to wonder just which longitude heaven is keeping the Sabbath with. Yes. That doesn't worry

me at all, dear friends. I'm just simple-minded enough to believe and to know and to feel that all heaven is keeping the Sabbath with you and me right here, and if the people over in India or down in Australia get a similar blessing, praise the Lord. I think it's true for them, too. What do you say? Yes. All heaven is keeping the Sabbath.

And it's because we have a representative up there that our worship *can* be beautiful. Now, I've been meditating on this. How can you and I, poor little worms of the dust, poor human beings at our best awkward and bungling and a lot of selfishness mixed in with the bungling—how can we bring to God any worship that would be beautiful? But that's what He tells us to do. And remember, God has never given a command but what He made provision that that command could be carried out.

Now, turn over to the book of Revelation. This book that reveals many things reveals how you and I can offer to God beautiful worship. The eighth chapter of the book of Revelation, verses 3 and 4. Here's the secret. Here's a view of the heavenly sanctuary, and dear friends, it's a real building, a real sanctuary. There's a real temple up there and a real priest, offering up the incense of His righteousness—Revelation 8:3 and 4:

“And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand” Revelation 8:3-4.

Now, you notice that in that worship in the temple, incense is offered and it comes *with* the prayers of the saints. What a shame if the incense is offered and there are no prayers coming from down here in this world to go with the incense, but what a pity it would be if our prayers had to go up without the incense. Thank God, we don't have to worry about that. Heaven is doing its part.

In this little book, *Early Writings*, page 252, is another beautiful description of this scene:

“Between the cherubim was a golden censer, and as the prayers of the saints, offered in faith, came up to Jesus, and He presented them to His father, a cloud of fragrance arose from the incense, looking like smoke of most beautiful colors” *Early Writings*, page 252.

Isn't that nice? The incense not only gives a lovely fragrance. It ascends in smoke of most beautiful colors. And that's going up with our prayers, and that's what makes it possible for you and me to worship God this morning in the beauty of holiness.

Jesus, by the incense, covers our defects, our bungling, our awkwardness, our inadequacy. Isn't that wonderful. Yes. God is in the business of making up our deficiencies.

Let me give you a little example of that. Now and then, heaven reveals itself here on earth that we may catch a little glimpse of what's going on all the time invisible and inaudible.

Several years ago, down in the island of Cuba, which is now going through such serious and tragic experiences, our people in a church there were worshipping God from Wednesday night to Wednesday night in their prayer meeting service, and one evening they were commenting on the fact that they wished that they had somebody to play the organ because they felt that the singing they were doing wasn't worthy of the Lord, and they wished that they had somebody to play the organ. They had just a simple little cottage organ there, but nobody to play it, and so they were doing the best they could just with their human voices.

But, as I say, this particular evening, they were expressing the thought, Oh, we wish we had somebody so that we could sing to the Lord better. And after they had mentioned this and they started to sing again, they heard the organ playing. This is a fact—they heard the organ playing, and unseen hands played that organ all during the time that they sang to the Lord.

Ah, friends, more than we realize, angels are joining us here on earth and up in heaven in the effort to bring to God an acceptable offering, and in this, Jesus Himself joins and adds the incense of His merits.

Oh, let me read this again in *Early Writings*:

“Between the cherubim was a golden censer, and as the prayers of the saints, offered in faith, came up to Jesus, and He presented them to His father, a cloud of fragrance arose from the incense, looking like smoke of most beautiful colors” *Early Writings*, page 252.

Why, friends, thank God, the incense is smoking, the beautiful colors are ascending there to God, and my prayers can be enveloped in that beautiful incense. Isn't that good? My songs can be, as it were, submerged in the praise of the angel choir.

Let me read on:

“As the incense ascended to the Father, the excellent glory came from the throne to Jesus, and from Him it was shed upon those whose prayers had come up like sweet incense” *Early Writings*, page 252.

This is a two-way experience. While we're sending up the prayers, He's sending down the blessing.

“Light poured upon Jesus in rich abundance and overshadowed the mercy seat, and the train of glory filled the temple. I could not long look upon the surpassing brightness. No language can describe it” *Early Writings*, page 252.

So, in the words of our text:

“...worship the Lord in His glorious sanctuary” Psalm 29:2 (margin).

“...worship the LORD in the beauty of holiness” Psalm 29:2.

By faith, we’re transported this morning to that glorious temple. By faith, we see the censer smoke. By faith, we see all the angels and the saints, from Enoch right on down through, kneeling and praying to the Father and the Son, and light from the Father comes, in answer to those prayers and intercessions, and is shed down upon us here this morning as we join in it. Isn’t it wonderful, friends?

Now, in the book, *Selected Messages*, there is a wonderful statement on the vital character of this intercession of Jesus. *Book 1 of Selected Messages*, 344:

“The religious services, the prayers, the praise, the penitent confession of sin ascend from true believers as incense to the heavenly sanctuary, but passing through the corrupt channels of humanity, they are so defiled that unless purified by blood, they can never be of value with God. They ascend not in spotless purity...” *Selected Messages, Book 1*, page 344.

As someone has said, Our very prayers need cleansing and our tears need washing. But now, notice what Jesus is doing:

“All incense from earthly tabernacles must be moist with the cleansing drops of the blood of Christ. He holds before the Father the censer of His own merits, in which there is no taint of earthly corruption. He gathers into this censer the prayers, the praise, and the confessions of His people, and with these He puts His own spotless righteousness. Then, perfumed with the merits of Christ’s propitiation, the incense comes up before God wholly and entirely acceptable. Then gracious answers are returned” *Selected Messages, Book 1*, page 344.

I think that’s wonderful. What do you say, friends? Think of it. You know, you’ve perhaps heard somebody that felt they were poor and unworthy and wretched and all that, say to somebody, Oh, I wish you’d pray for me. I don’t know whether God hears me or not but I believe He’d hear you. Did you ever hear somebody talk like that?

Well, friends, thank God, we can talk to Jesus that way, and He's the one to talk to that way. You and I may know and realize, and it's the truth, that our prayers aren't worthy to be placed up there in the heavenly sanctuary, but we can say to Jesus, Jesus, your prayers are worthy. Pray for me. Your life is worthy. Plead for me. And Jesus just loves to gather up these poor, bungling, awkward offerings that you and I have to present, and, shall I say, fix them up—fix them up. And as He presents them, with His own righteousness, they are perfectly acceptable.

So, let's keep this glorious vision of Revelation 8 in mind. Let's see the golden altar, the golden ark, the mercy seat, the angels, and let's see that censer smoke as the cloud of beautiful incense ascends and we join in that offering.

Now, you remember that in our last Sabbath morning study on this matter of worship, we were looking at the law of God as the great teacher of reverence, respect, worship for God, and we noted these first four commandments as the basis of worship:

“Thou shalt have no other gods before me” Exodus 20:3.

How many are we to worship? Just one. We don't worship Jupiter or Mars. We don't worship Baal or Molech. No. I hope we don't worship mammon. Who do we worship? God, the Creator, the One who made us.

“...Thou shalt worship the Lord thy God, and him only shalt thou serve” Matthew 4:10.

That's the First Commandment. Do you know why it's the first? It's the basis of all worship. Before we worship, we must settle who we're going to worship. God says, If you're going to worship me, then nobody else. He can't accept divided loyalty—divided worship.

And the Second Commandment, of course, forbids us to worship gods, false or true, by a visible representation. We're not to make graven images, either of Baal or of human concepts of Jehovah, and kneel down before them. No. Our concepts of God—the true God—are ever changing as our imagination catches more vivid and more accurate views of His character, His personality, Himself.

The Third Commandment, we're not to take His name in vain. We are to reverence His name:

“...holy and reverend is his name” Psalm 111:9.

The angels when they speak His name—what do they do? Veil their faces. So, how carefully we should take that name upon our lips—in a spirit of worship, always.

And then, the Fourth Commandment gives us preeminently the sign of worship and the day of worship:

“Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the LORD thy God...” Exodus 20:8-10.

The Sabbath is the day of rest, of worship. In a sense, we're to worship God every day. One way we may worship Him on the weekdays is by work, for Jesus says:

“...My Father worketh hitherto, and I work” John 5:17.

If we're working in partnership with God, our fellowship with Him in labor, either practical or spiritual, can be an act of worship, but on the Sabbath, we're to enter into His rest, His blessed rest, His hallowed rest, and on the *day* of worship, we come to the *house* of worship for the *service* of worship, and it is for that, that we have come here this morning.

Now, this morning, I want to go for a little while to the Fifth Commandment, and see what we learn in this regarding worship. The Fifth Commandment, of course, passes from our duties primarily to God to our duties connected with our fellow men, but I want you to see the intimate connection of this Fifth Commandment with the experience of worship and reverence.

The Fifth Commandment—you all know it, of course. Let's repeat it together:

“Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth Thee” Exodus 20:12.

Now, what has this to do with worship? It has a great deal to do with it, my dear friends. First, let me call your attention to this. As the First Commandment is at the beginning of the first table, the Fifth Commandment is at the beginning of the second table, and there's a reason for that.

The First Commandment settles, first of all, the authority of the lawgiver. That's why it's basic. That's why it has to come first. No use for God giving us any orders on any subject unless it's first settled that He has the right to, and we accept that.

Now, as the First Commandment lays down the foundation stone of divine authority, the Fifth Commandment lays down the foundation of all human authority, and that, my dear friends, is not in government set up by men. It is in the primary government set up by heaven on earth, and that is the home—the home. The authority of parents is first of all and it's basic.

Now, in a Christian society, that is recognized. To whom do the children belong? They belong to the parents. Of course, a communistic or similar regimented state may say, Oh, no. The children belong to the state, and we're going to take them away any time we want to.

But in a Christian society, the only time human government steps in between the parent and the child is when the parent has proved himself to be entirely incompetent and unfit. Otherwise, the state says to the parent, That's your child, but we hold you responsible for that child. And that's what God says—that's what God says.

And reverence, which we're studying in this matter of worship—reverence includes more than merely reverencing God. Here's a very nice statement in the book *Education*, page 244:

“Reverence should be shown for God's representatives—for ministers, teachers, and parents who are called to speak and act in His stead. In the respect shown to them He is honored” *Education*, page 244.

Now, where is the basis for all that in the ten commandments? It's in the fifth. That's the thing. And when it says, Honor your father and your mother, involved in that is respect for all human authority, but remember, God has selected in the law the *basic* authority here on earth, and that's the authority of the home, but it includes the respect and reverence that is to be shown to ministers and teachers, and ministers and teachers in the church and in the school, are filling the place in those institutions that the parents fill in the home.

You know, dear friends, one of the things that I'm looking forward to under the latter rain and the loud cry is to see a church that is so fully in harmony with heaven's plans that right here on earth there will be a beautiful demonstration of recognition of authority and loving it. Yes. In the home and in the church.

Just think of a church made up of homes in which all the children respect the parents, and all the parents respect the church and its leadership. Wouldn't that be a wonderful place to be? Well, why not have it. Why not have it right now. It's very simple, friends, and the Fifth Commandment, as I'm showing you this morning, is the basis of it all. That's it.

Now, I want to read a statement on this that at first we may have to think about it a little. This is in *Patriarchs and Prophets*, page 308:

“God...has ordained that during the earlier years of life, parents shall stand in the place of God to their children”  
*Patriarchs and Prophets*, page 308.

Well, at once, I suppose, some of us think, Well, my, some poor children have a mighty poor representation. Yes, that's true, and you marvel—you marvel that God would allow poor, little innocent children to be placed in the hands of such miserable representatives as most parents are today. You marvel at it, don't you. But there's a purpose in it all, dear friends. It's the only way some parents ever awake to their responsibility either to God or to others.

But now, watch this statement:

“God...has ordained that during the earlier years of life, parents shall stand in the place of God to their children”  
*Patriarchs and Prophets*, page 308.

All right. Then, the parents are to reveal who to the children? God. Is God a God of love? Then they're to reveal what? Love. Is He a God of authority? Is He? Are they to reveal authority? Do the ten commandments say, Now here are some suggestions. It might be well if you'd carry them out. Is that the way the ten commandments are worded? Oh, no. All the way through, the ten commandments are, Thou shalt and Thou shalt not, and there's nothing wishy-washy or loose about it. It's that way.

And is that the revelation of a God of love? Oh, yes. And parents are to reveal in mercy but in firmness the love and authority of God.

But now, watch, from the children's standpoint. Are they to respect and reverence the parents as the parents respect and reverence God? That's right—that's right. This says:

“And he who rejects the rightful authority of his parents is rejecting the authority of God” *Patriarchs and Prophets*, page 308.

Now, there's something very significant about this, dear friends. It's not only that the child, whatever his age and size, who rejects the rightful authority of his parents is rejecting the authority of God. He is, in that very experience, preparing himself to deal directly with God in the same spirit and attitude.

Now, catch this thought. *Patriarchs and Prophets*, same book, 337:

“Contempt for parental authority will soon lead to contempt for the authority of God” *Patriarchs and Prophets*, page 337.

Well, how many of the children growing up today have respect for parental authority? Not very many—not very many. And if they continue that program, it will lead to contempt for what? The authority of God. That's the thing. And so this Fifth Commandment, you see, is vital.

Which—think this one through. Which does the child learn to obey first—the parent or God? Does he? Well, did your child learn it? Did *you* learn it? May I tell you that one reason so many people have a hard job getting integrated in the church today—they have such a hard time knowing how to relate themselves to church authority—is that they never learned how to relate themselves to parental authority. That's the problem. And if you could take them in a spaceship to heaven, they'd have the same problem up there.

Ah, dear parents, what a training ground we're on—what a training school we're in. And we, who are parents—we're between God, on the one hand, and the child, on the other, so we have a chance to learn it both ways, you see.

Now, the children—they have the opportunity to learn to obey, honor, respect, and it says even reverence, father and mother, and thus, they are training to learn to respect and honor and obey and reverence the Father in heaven. That's it.

But don't forget this statement:

“Contempt for parental authority will soon lead to contempt for the authority of God” *Patriarchs and Prophets*, page 337.

Now, in *Volume 5*, is a statement that is very thought-provoking and very significant—323, *Volume 5*. Here is a word to the parents:

“...if you fail to teach them to respect you, their father and mother, and to yield to your authority, you are educating them to dishonor God” *Testimonies for the Church, Volume 5*, page 323.

Oh, think of it, dear parents. If we fail to teach our children to yield to our authority, we're educating them to dishonor God. Who do you think of in the Bible when you hear this? Who? Sampson. All right. Who? Absalom. All right. Eli. I was thinking of Eli. These others are good examples, too.

Was Eli a good man? Yes, in a sense. He must have been a very loving man, as people call love—meek and gentle. Samuel loved him. Apparently, he did a good job with Samuel because Samuel was tractable. Samuel wanted help. Did you ever wish you had a boy like Samuel? But Eli had two boys like Hophni and Phinehas.

Now, did Eli teach them to do wrong? No. Did he approve of what they did when they did wrong? Did he reprove them? Yes, he did—oh, yes. It says he did. Read it here in the Bible. Let's go back there. I want you to see this, friends, for we're dealing with a vital subject—1 Samuel, the 2<sup>nd</sup> chapter and the 24<sup>th</sup> verse. Eli would be right in fashion, if he should suddenly return from the dead now. 1 Samuel 2:23:

“And he said unto them, Why do ye such things? for I hear of your evil dealings by all this people. Nay, my sons; for it is no good report that I hear: ye make the LORD's people to transgress” 2 Samuel 2:23-24.

Did he talk with them? Did he reprove them? Did he let them know that he didn't like it? Well, what more could he do? That's what *he* thought. But notice the last part of the 25<sup>th</sup> verse:

“...Notwithstanding they hearkened not unto the voice of their father...” 2 Samuel 2:25.

Oh, no, friends. It takes more than that. I was reading not long ago about the royal family over in England—the present royal family. There's the queen, Elizabeth, and her consort, and I understand that they had an agreement or understanding

when they were married that, while she was to be queen of the country—they couldn't make any change in that—he was to be the leader in the home, which of course, is the Bible plan.

Now, the queen and her husband, of course, are very busy people over there in England. They have all kinds of things to do, and you might wonder how they get any time to deal with their children, but they do—they do. I'll read you something here. This is from the Reader's Digest of March of this year:

"The family circle means much to Philip" Reader's Digest, March, 1966.

Philip was the prince consort.

"He is a casual but faithful and devoted husband. His unpredictable compliments and endearments still make the queen's eyes shine with pleasure. He takes pride in their four children. Charles is 17 now, Anne is 15, Andrew 6, and Edward is almost 2..." Reader's Digest, March, 1966.

Now, listen to the next:

"...and he lets nothing interfere with the time set aside daily for their companionship. He delights in teaching them to ride, groom their own horses, swim, sail and bird watch" Reader's Digest, March, 1966.

We could give him a chance to do some of those things around here, couldn't we. Now, listen to the next:

"Both parents are old-fashioned disciplinarians. Spankings, though rare, have followed out-of-line behavior" Reader's Digest, March, 1966.

I was thinking about it. That would be a royal spanking, wouldn't it. Yes. Received by a royal prince or princess and administered by a royal parent.

"Politeness and obedience are required at all times" Reader's Digest, March, 1966.

Of course, those are special children. If you had a royal child, training him for the throne, you'd expect to do something special to bring him up to grace that throne someday, if he or she were called to it, wouldn't you.

Ah, my dear friends, thank God, our children are called to a destiny greater than that of crowned kings or crowned queens:

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne" Revelation 3:21.

But it's only those who overcome that will wear the crown. It is only those who become masters of themselves that can fill that throne, my friends. It is only those who have learned to obey that are fitted to command.

God help us to bring, then, to the church from Sabbath to Sabbath a family of parents and children who, in the little church of the home, have learned the basic foundation of all worship, and that is respect for authority.

Now, I want to leave plenty of time this morning for us to discuss this matter because I think it needs discussion. I think we need to talk it over. We've studied several things this morning, but the two big things we've studied are, first of all, that beautiful worship is made possible by bringing the best we have and Jesus adding the beautiful incense of His own merits. That's number one.

And number two, that the Fifth Commandment is the basis for all respect and authority and respect to authority here in this world, and that's basic to worship, and that as parents teach their children to respect and reverence them, they are teaching them to respect and reverence God, and thus, our children are being trained for the throne—trained as princes and princesses to be kings and queens through all the eternity of the future.

Now, we're opening the service for your word of testimony, your response, and let the Spirit of God have free **course** to our hearts, dear friends. Let's join in praise to God for His beautiful truth, and let us express our thanksgiving for these principles. We'd love to hear from children as well as parents, and youth, older ones, all are welcome to participate.

[Testimony meeting.]

Brother A: There's a special symbol that God has placed for us in these last days, who are entering the most holy place, and have a definite bearing on what we're studying this morning. Can anybody suggest what that is? The rod—Aaron's rod.

That rod was put in the most holy place for you and for me. I've had this experience in dealing with people, and having people work with me. The persons that are in rebellion against authority on the job are the ones that have never been taught authority in the home. Isn't that right?

You look at anybody and you examine their life, and you ask them if they're the type of person that has always given the boss a hard time, and you'll find out that they were cursed because they weren't taught discipline in their homes.

Now, I'd like you turn in the Bible with me to Malachi, the fourth chapter, and the sixth verse. You know, the Lord's words are a blessing, and what else are they? A curse. They're a curse when we don't follow them. It says in the sixth verse here—he gives us a wonderful promise:

“And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers...” Malachi 4:6.

But little do we realize, as parents, what this means. And as our brother brought this message to us, it means that we have a responsibility first, as parents, don't we, to teach this, and as we teach this to our children, is it going to drive them away?

Why do we usually refuse to admonish our children? Why? Yes, because we feel it would make them angry. Isn't that right? And it will drive them away from us. Now, this is the reason back in your mind and heart, if you'll examine your heart, as to often why you don't say something to your child when he does something wrong.

But that's not what the Bible said. We had our brother last night, as he brought us the sermon—he said, Thy rod and Thy staff do what? All right. Then maybe the method of discipline that we're using is wrong. Is that right—the method of discipline.

We're told over in Isaiah, also, in the 49<sup>th</sup> chapter, and the 25<sup>th</sup> verse, the Lord says:

“...for I will contend with him that contendeth with thee, and I will save thy children” Isaiah 49:25.

This is right on the point, as far as I'm concerned, and this is a very definite promise from God that we will receive help from Him in saving our children.

Now, we have a wealth of understanding, above any other people on this earth, in the books, *Child Guidance* and *The Adventist Home*, haven't we. If we apply these principles, and if we dig deeply into them, we won't have the wrath of our children and we will learn how to discipline them so that they will love discipline and love authority.

I'm sorry. I wish I could say that I'd learned that lesson, but I've far from learned it, but I know it exists there, and I want to use it in the rearing of my children, to the honor and to God's glory.

There's one place where I think this ought to start, Elder, and we've recently decided we're going to have some rules in our home. The first one that my wife and I decided on was that we would reverence God in our worships, and that we would have reverend worships.

And I think that this is a good place for any family to start, and I'd suggest you study it in reference if you've having this problem like we are in our home. May God bless you and us in it. Thank you.

[Comments made by Elder Frazee during testimony meeting.]

Elder Frazee: Here I was thinking about Balaam—how he tried to change God's mind—and I wonder if probably Balaam's father and mother hadn't been of a

kind of a wishy-washy disposition, and Balaam more than once had succeeded in getting them to change their command, and he thought he could do with God the same way. What a pity.

...Precious, sister. And humbly and respectfully, I would suggest, just take them with you into the things that you're so busy about. Don't wait until you get through all you're busy about to be companions with them because they'll have to wait too long...Well, it takes that sometimes. God bless you in it. I know He is blessing you. We appreciate these children.

Who else? Yes, Brother Jacobsen.

Brother Jacobsen: Sometimes I begin to wonder why the Lord has given us such a wonderful opportunity to recognize that Christ is the Messiah. So many people hear about Him. So many people have the same opportunities, but somehow so few have responded to Him. [unintelligible]

Elder Frazee: God bless you, brother. The Prince of the house of Judah. Thank the Lord.

Elder Tindall??: In the loud cry in *Early Writings*, 271, we find the parents with children [unintelligible]. Well, the question arises in my mind, should a child obey a parent if the parent does not obey God, and should a woman yield to her husband if her husband apostatizes and tries to get her to go with him. What do you think?

Sister A: We should obey God rather than men.

Elder Tindall??: [unintelligible]. There's one more thought I'd like to express. If this lineup here, this understanding, is understood correctly, you can see a reason for apostasy in the church everywhere. They haven't respect for what? Church authority. [unintelligible] If you're in the true church of God, then God has promised to take care of His church [unintelligible] What is your duty? Your duty is to obey God [unintelligible]

Elder Frazee: Now, let's turn to number 283. We sang this two weeks ago, but I'd like to have us sing it again. This is a most beautiful presentation of loving worship to our great Savior. Notice each line of each stanza.

[Singing.]

Savior, Thy dying love, Thou gavest me,  
Nor should I aught withhold, Dear Lord from Thee,  
In love my soul would bow, My heart fulfill its vow,  
Some offering bring Thee now, Something for Thee.

At the blest mercy seat, Pleading for me,  
My feeble faith looks up, Jesus, to Thee,  
Help me the cross to bear, Thy wondrous love declare,  
Some song to raise, or prayer, Something for Thee.

Now, as we sing this next stanza, if there's someone here that would like to, in a special way, seek for God's blessing this morning and you want our prayers, just come up and stand here with bowed head. There may be some child, young or old, that as you listened to this this morning, you feel you've failed to obey father and mother, and you want to ask Jesus to forgive you and you want Jesus to help you from now on to be obedient.

There may be some parent or some older one that is conscious this morning in a special way of a need in your life, and you want special help—anyone that would like to come, come as we sing, Give me a faithful heart.

[Singing.]

Give me a faithful heart, Likeness to Thee,  
That each departing day, Henceforth may see,  
Some work of love begun, Some deed of kindness done,  
Some wanderer sought and won, Something for Thee.

All that I am and have, Thy gifts so free,  
In joy, in grief, through life, Dear Lord, for Thee,  
And when Thy face I see, My ransomed soul shall be,  
Through all eternity, Something for Thee.

Precious Lord, accept the offering of praise, of prayer, of surrender, of confession. Accept all that we bring to Thee this morning, and make it beautiful through the merits of Jesus. By faith, we see that censer smoke, we see that beautiful incense cloud ascending. We know that the precious blood of Jesus cleanses our past failures and give us power that today and tomorrow we may represent Thee aright.

Bless each dear parent here at Thy altar this morning, each child, bless us all through this audience. Dismiss us with Thy blessing, in Jesus' name, amen.

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